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JOHN WILLIAMS WHITE AND CHARLES BURTON GULICK

INTRODUCTION TO THE STUDY OF THE

GREEK DIALECTS

GRAMMAR

SELECTED INSCRIPTIONS

GLOSSARY circ 1,400 entries

REVISED EDITION

BY

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/

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TO

THE MEMORY OF

THOMAS DAY SEYMOUR

PREFACE

The aim of this work is to furnish in concise form the essential material for an introductory study of the Greek dialects. Hitherto there has been no single volume intended to fulfill the requirements of college and graduate students who wish to gain a first-hand knowledge of Greek dialects, whether for a better understanding of historical Greek grammar, or for a greater appreciation of the variety of speech in the Greek world, only half suspected from the few dialects employed in literature, or as a substantial foundation for a critical study of these literary dialects, or merely for the ability to handle intelligently the numerous dialect inscriptions which are important in the investigation of Greek institutions.

It is now more than ten years since the author formed the plan of publishing a brief collection of Greek dialect inscriptions with explanatory notes for the use of students, and made a selection for this purpose. At that time Cauer's Delectus inscriptionum Graecarum (2d ed. 1883), which proved useful for many years, had already ceased to be a representative collection of dialect inscriptions. In the case of several dialects the material there given was quite overshadowed in importance by the discoveries of recent years. In the meantime this situation has been relieved by the publication of Solmsen's Inscriptiones Graecae ad inlustrandas dialectos selectae. But another need, which it was equally a part of the plan to supply, namely of more explanatory matter for the assistance of beginners in the subject, has remained unfilled up to the present time, though here again in the meantime a book has been announced as in preparation (Thumb's Handbuch der griechischen Dialekte) which presumably aims to serve the same purpose as the present one.

With regard to the explanatory matter, the first plan was to accompany the inscriptions not only by exegetical, but also by rather full grammatical notes, with references to the grammars where the

peculiarity in question was treated as a whole. But the desire to include all that was most essential to the student in this single volume led to the expansion of the introduction into a concise "Grammar of the Dialects," and the author has come to believe that this may prove to be the most useful part of the work. Without it the student would be forced at every turn to consult either the larger Greek Grammars, where, naturally, the dialectic peculiarities are not sifted out from the discussion of the usual literary forms, or else the various grammars of special dialects. For, since Ahrens, the works devoted to the Greek dialects, aside from discussions of special topics, have consisted in separate grammars of a single dialect or, at the most, of a single group of dialects. Some of the advantages which this latter method undoubtedly possesses we have aimed to preserve by means of the Summaries (pp. 129–153).

Highly important as are the dialects for the comparative study of the Greek language, this Grammar is distinctly not intended as a manual of comparative Greek grammar. It restricts itself to the discussion of matters in which dialectic differences are to be observed, and the comparisons are almost wholly within Greek itself. Furthermore, the desired brevity could be secured only by eliminating almost wholly any detailed discussion of disputed points and citation of the views of others, whether in agreement or in opposition to those adopted in the text. Some notes and references are added in the Appendix, but even these are kept within narrow limits. Several of these references are to articles which have appeared since the printing of the Grammar, which began in September 1908, was completed.

Especial pains have been taken to define as precisely as possible the dialectic distribution of the several peculiarities, and it is believed that, though briefly stated and without exhaustive lists of examples, fuller information of this kind has been brought together than is to be found in any other general work. But, as the most competent critics will also be the first to admit, no one can be safe from the danger of having overlooked some stray occurrence of a given peculiarity in the vast and still much scattered material; and, furthermore, such statements of distribution are subject to the need of continual revision in the light of the constantly appearing new material.

The reasons for not attempting in the Grammar a fuller account of the peculiarities exhibited by our literary texts in dialect are set forth on p. 14.

The Selected Inscriptions show such a noticeable degree of coincidence with the selection made by Solmsen, in the work cited above, that it is perhaps well to state expressly that this is not the result of having simply adopted a large part of his selections with some additions, as it might appear, but of an independent selection, made some years before the appearance of his work, and, except for some necessary reduction, adhered to with probably not over half a dozen substitutions. For a brief collection the choice of the most representative inscriptions from a time when the dialects are comparatively unmixed is fairly clear. The later inscriptions with their various types of dialect mixture are of great interest, and some few examples of these have been included. But to represent this phase adequately is possible only in a much more comprehensive collection.

The transcription employed is also identical with that used by Solmsen in his second edition, but this again is the result of long-settled conviction that this system, as used for example by Baunack in his Inschriften von Gortyn (1885) and his edition of the Delphian inscriptions (1891), is the one best adapted for a work of this kind.

The brevity of the notes is justified by the assistance given in other parts of the book. If, before beginning the inscriptions of a given dialect, the student familiarizes himself with its main characteristics by the help of the Summaries (**180–273**), he will not feel the need of a comment or reference for a form that, from the point of view of the dialect in question, has nothing abnormal about it. Furthermore, the Glossary makes it unnecessary to comment on many individual words. Detailed discussion of the problems of chronology, constitutional antiquities, etc. which are involved in many of the inscriptions is not called for in a work the principal aim of which is linguistic.

It is sometimes advisable for a student to depart from the order in which the inscriptions are given, and to begin his study of a dialect with one of the later inscriptions, e.g. in Arcadian to read first no. 18, leaving until later the more difficult nos. 16, 17.

The Glossary and Index, besides serving as an index to the Grammar, is intended to include all words occurring in the Selected Inscriptions which are not to be found in Liddell and Scott, or exhibit unusual meanings.

Some time after this book was first planned, I learned that the editors of the College Series had already arranged for a volume dealing with the monuments, inscriptional and literary, which represent the different dialects of Greece, by Professor H. W. Smyth. But, finding that Professor Smyth, because of other interests, was quite willing to relinquish the task, the editors invited me to contribute my contemplated work to the Series. The late Professor Seymour, under whom more than twenty years ago I had read my first dialect inscriptions, gave me valuable counsel on the general plan, and before his lamented death read over a large part of my manuscript. I am also under obligation to Professor Gulick for the great care with which he has read the proofs and for important suggestions. The proofreading in the office of the publishers has been so notably accurate and scholarly that I cannot omit to express my appreciation of it.

C. D. B.

CHICAGO, NOVEMBER 1909

PREFACE TO THE REVISED EDITION

The publishers, undeterred by the fact that for a book of this character the financial returns scarcely cover the expense of publication, have generously undertaken a revision. This has been effected by numerous plate corrections in the body of the work, the addition of a few new inscriptions of especial importance, and a completely rewritten and much augmented Appendix and Glossary. But few pages of Part I, the Grammar, have escaped some change, while longer additions have been placed in the Appendix.

I have profited by the more critical reviews of the former edition, whether or not I have adopted their suggestions in a particular case. Likewise I have endeavored to take due account of the views expressed in the numerous journal articles and monographs that have appeared since 1910, and in Thumb's Handbuch and Bechtel's recent work.

But the most numerous changes are due to the new material unearthed, such material as flows in nearly every year and gives an especial zest to the study of the Greek Dialects. Owing to this, the statements of the dialectic distribution of given phenomena (cf. above, p. vi) have been subject to inconspicuous but important changes. That they will continue to require revision in some detail does not lessen the importance of keeping them up to date, so far as possible.

In the Appendix have been added summaries of characteristics of some of the literary dialects. This was done with some hesitation, owing to the complicated problems of textual criticism and literary mixture, which could not be adequately discussed in brief space. But it is hoped that such brief summaries, given a place in a book dealing primarily with the dialects as known from inscriptions, and arranged with reference to the appropriate sections, yet segregated from them, may prove to be of service.

For a grammar of the dialects in less than two hundred pages one must exercise the severest restraint in discussion and the greatest care in the selection of material. Even the monumental work of

Bechtel, in three volumes running to a total of 1781 pages, is not exhaustive, and in fact now and then omits something of capital importance (cf. the author's review in Am. J. Phil. XLVIII, 295 ff.). Yet it is believed that under the arrangement here adopted, which avoids the scattering and repetition involved in a series of special grammars, it has been possible to present an adequate outline of the facts essential to the reading of dialect inscriptions, to a faithful picture of the interrelations of the dialects, and to some understanding of the importance of Greek dialectology to the history of the Greek language and civilization. At all events that has been the aim, the success of which is left to the judgement of critics.

Thanks are due to the publishers for undertaking the revision and for the skillful service employed in its execution.

C. D. B.

CHICAGO, 1927

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ABBREVIATIONS

The following abbreviations are employed for languages, dialects, and local sources of the forms quoted.

Acarn. = Acarnanian
Ach. = Achaean
Aegin. = Aeginetan
Aetol. = Aetolian
Agrig. = of Agrigentum
Amorg. = of Amorgos
And. = of Andania
Arc. = Arcadian
Arc.-Cypr. = Arcado-Cyprian
Arg. = Argive (of Argos)
Argol. = Argolic (of Argolis)
Astyp. = of Astypalaea
Att. = Attic
Att.-Ion. = Attic-Ionic
Av. or Avest. = Avestan
Boeot. = Boeotian
Calymn. = of Calymna
Carpath. = of Carpathus
Chalced. = of Chalcedon
Chalcid. = Chalcidian
Cnid. = Cnidian
Corcyr. = Corcyraean
Corinth. = Corinthian
Cret. = Cretan
Cypr. = Cyprian
Cyren. = of Cyrene
Delph. = Delphian
Dodon. = of Dodona
Dor. = Doric
El. = Elean
Eng. = English
Ephes. = Ephesian
Epid. = Epidaurian
Epir. = Epirotan
Eretr. = Eretrian
Eub. = Euboean
Germ. = German
Gortyn. = Gortynian
Heracl. = Heraclean
Herm. = of Hermione
Ion. = Ionic
Lac. = Laconian
Lat. = Latin
Lesb. = Lesbian
Locr. = Locrian
Mant. = Mantinean
Meg. = Megarian
Mel. = of Melos
Mess. = Messenian
Mil. = of Miletus
Mycen. = of Mycene
Nisyr. = of Nisyrus
N.W.Grk. = Northwest Greek
Olynth. = of Olynthus
Orop. = of Oropus
Pamph. = Pamphylian
Phoc. = Phocian
Rheg. = of Rhegium
Rhod. = Rhodian
Selin. = of Selinus
Sicil. = Sicilian
Sicyon. = Sicyonian
Skt. = Sanskrit
Stir. = of Stiris
Styr. = of Styra
Sybar. = of Sybaris
Syrac. = Syracusan
Teg. = Tegean
Thas. = of Thasos
Ther. = Theran
Thess. = Thessalian
Troez. = of Troezen

In abbreviating the names of Greek authors and of their works, Liddell and Scott's list has been generally followed. Note also the more general gram. = grammatical (forms quoted from the ancient grammarians), and lit. = literary (forms quoted from the literary dialects without mention of the individual authors).

For abbreviations of modern works of reference, see under the Bibliography, pp. 281 ff.

Other abbreviations which are occasionally employed will be readily understood, as cpd. = compound, dat. = dative, imv. = imperative, l. = line, pl. = plural, sg. = singular, subj. = subjunctive.

PART I: GRAMMAR OF THE DIALECTS

INTRODUCTION

Classification and Interrelation of the Dialects [1]

1. When the ancient grammarians spoke of the four dialects of Greece — Attic, Ionic, Aeolic, and Doric, to which some added the *κοινή* as a fifth — they had in mind solely the literary dialects, which furnished the occasion and object of their study. But these literary dialects represent only a few of the many forms of speech current in Greece, most of which play no part whatever in literature, and, apart from some scattered glosses, would be entirely unknown to us were it not for the wealth of inscriptions which the soil of Greece has yielded in modern times.

The existence of Ionic, Aeolic, and Doric elements in the people and speech of Greece is an undoubted fact of Greek history, and one of first importance to an understanding of the dialect relations. But there is no warrant, either in the earlier Greek tradition or in the linguistic evidence, for making this an all-inclusive classification. These three elements were precipitated, as it were, on the coast of Asia Minor, where their juxtaposition gave rise to the historical recognition of the distinction. And as the Ionians, Aeolians, and Dorians of Asia Minor were colonists from Greece proper, it was a natural and proper inference of the historians that they reflected ethnic divisions which also existed, or had once existed, in

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[1] See also the Summaries of Characteristics, **180–273**, and Charts I and Ia at the end of the book.

the mother country.[1] As to who were the Dorians of Greece proper there was of course no mystery. They formed a well-defined group throughout the historical period, and the tradition that they came originally from the Northwest is completely borne out by the close relationship of the Doric and Northwest Greek dialects (see below). That the Ionians were akin to the inhabitants of Attica was an accepted fact in Greek history, and the Athenians are called Ionic both in Herodotus (e.g. 1.56) and Thucydides (6.82, 7.57). The linguistic evidence is equally unmistakable. The only uncertainty here is as to the extent of territory which was once Ionic. There are various accounts according to which Ionians once occupied the southern shore of the Corinthian gulf, the later Achaea (e.g. Hdt. 1.145–146, 7.94), Megara (e.g. Strabo 9.392), Epidaurus (e.g. Paus. 2.26.2), and Cynuria (Hdt. 8.73). If these accounts in themselves are of questionable value, yet we cannot doubt that the Ionians before the migration were not confined to Attica. The close relations of Epidaurus and Troezen with Athens, in cult and legend, are significant for the Argolic Acte, and it is reasonable to assume that at least the entire shore of the Saronic gulf was once Ionic.[2]

The affinities of the Aeolians were more obscure, for theirs was the earliest migration to Asia Minor, the most remote from the historical period. But Thessaly was the scene of their favorite legends, the home of Achilles, as also of their eponymous hero Aeolus, and many of their place-names had their counterpart in Thessaly. In Herodotus we find the tradition that the Thessalians of the historical period were invaders from the west who occupied

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[1] It is equally natural, and quite justifiable as a matter of convenience, to apply the same names to these earlier divisions. That the *name* Ionian, for example, did not gain its current application on the mainland, but in the east, is of no consequence. Such generic terms are everywhere of gradual growth.

[2] That is, in a period contemporaneous with the Aeolic and Achaean occupation of other parts of Greece (see below). Of a still remoter period the view has been advanced that the Ionians formed the first wave of Greek migration and for a time occupied also the territory which with the next wave of migration became Aeolic or Achaean. This is quite possible, but there is no such clear evidence as for the other conclusions in the following pages.

what had hitherto been an Aeolic land,[1] and with this the linguistic evidence is in perfect accord. For Thessalian is of all dialects the most closely related to Lesbian, and at the same time shares in some of the characteristics of the West Greek dialects, this admixture of West Greek elements being somewhat stronger in Thessaliotis than in Pelasgiotis. See **201**, **202**, **210**, and Chart I. The Boeotians also are called Aeolians by Thucydides,[2] and the Boeotian dialect is, next to Thessalian, the most closely related to Lesbian. These three have several notable characteristics in common (see **201** and Chart I), and are known as the Aeolic dialects. But in Boeotian there is an even stronger admixture of West Greek elements than in Thessalian (see **217** and Chart I), the historical explanation of which must be the same. If we credit the statement of Thucydides that the Boeotian invaders were from Arne, whence they had been driven by the Thessalians,[3] we should recognize in these Boeotians, not a part of the old Aeolic population of Thessaly, but a tribe of West Greek invaders from Epirus (cf. Mt. Boeon), like the Thessalians who forced them onward. The Aeolic element is to be ascribed rather to the tribes, or some of them, comprising the early stratum, as for example the Minyans of Orchomenos. However obscure such details may be, the evidence is perfectly clear that both Boeotia and Thessaly were once Aeolic, but were overrun by West Greek tribes which adopted the speech of the earlier inhabitants in greater or less degree.

It is a natural presumption, of which there are some specific indications, that not only Thessaly and Boeotia but the intermediate lands of Phocis and Locris, and even southern Aetolia—in fact

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[1] Hdt. 7.176 *ἐπεὶ Θεσσαλοὶ ἦλθον ἐκ Θεσπρωτῶν οἰκήσοντες γῆν τὴν Αἰολίδα, τήν περ νῦν ἐκτέαται.*

[2] Thuc. 7.57 *οὗτοι δὲ Αἰολῆς Αἰολεῦσι τοῖς κτίσασι Βοιωτοῖς τοῖς μετὰ Συρακοσίων κατ' ἀνάγκην ἐμάχοντο*, i.e. the Aeolians of Methymna, Tenedos, etc., were compelled to fight against the Aeolians who founded these cities, namely the Boeotians; id. 3.2 *Βοιωτῶν ξυγγενῶν ὄντων* (of the Lesbians).

[3] Thuc. 1.12 *Βοιωτοί τε γὰρ οἱ νῦν ἐξηκοστῷ ἔτει μετὰ Ἰλίου ἅλωσιν ἐξ Ἄρνης ἀναστάντες ὑπὸ Θεσσαλῶν τὴν νῦν Βοιωτίαν, πρότερον δὲ Καδμηίδα γῆν καλουμένην ᾤκησαν.*

all that portion of Greece north of Attica which plays a rôle in the legends of early Greece — was once Aeolic. Phocaea in Asia Minor, which, though later Ionic, surely belonged originally to the strip of Aeolic colonies, was believed to be a colony of Phocis, and in the dialect of Phocis there are actually some relics of Aeolic speech, as the dative plural of consonant stems in *-εσσι* (**107**.3), which is also found in eastern Locris. As for southern Aetolia, the region of Calydon and Pleuron was once called Aeolis according to Thucydides,[1] and the probability is that the Aetolians of the Homeric period were Aeolic, though their name was taken by the later, West Greek, invaders. The Aetolian occupation of Elis was an accepted tradition, and the existence of an Aeolic element in the dialect of Elis, like the dative plural in *-εσσι*, may be brought into connection with this if we assume that while the invaders were Aetolians in the later sense, that is West Greek, as Elean is distinctly a West Greek dialect, they had nevertheless adopted certain characteristics of the earlier Aeolic Aetolian and brought them to Elis. Corinth was also once occupied by Aeolians according to Thucydides,[2] and it is a noteworthy fact that the dative plural in *-εσσι*, which is unknown in other Doric dialects, is found in various Corinthian colonies (**107**.3).

But we have passed beyond the limits within which the term Aeolic, or in general the division into Ionic, Doric, and Aeolic, can with any propriety be applied to the peoples and dialects of the historical period. It is only in Strabo that these three groups are made into an all-inclusive system of classification, by means of an unwarranted extension of Aeolic to include everything that is not Ionic or Doric. And yet it is, unfortunately, this statement of Strabo's,[3] the error of which has long since been recognized, that

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[1] Thuc. 3.102 *ἐς τὴν Αἰολίδα τὴν νῦν καλουμένην Καλυδῶνα καὶ Πλευρῶνα.*

[2] Thuc. 4. 42 *ὑπὲρ οὗ ὁ Σολύγειος λόφος ἐστίν, ἐφ' ὃν Δωριῆς τὸ πάλαι ἱδρυθέντες τοῖς ἐν τῇ πόλει Κορινθίοις ἐπολέμουν, οὔσιν Αἰολεῦσι.*

[3] Strabo 8.333 *πάντες γὰρ οἱ ἐκτὸς Ἰσθμοῦ πλὴν Ἀθηναίων καὶ Μεγαρέων καὶ τῶν περὶ τὸν Παρνασσὸν Δωριέων καὶ νῦν ἔτι Αἰολεῖς καλοῦνται. . . . καὶ οἱ ἐντὸς (sc. Ἰσθμοῦ) Αἰολεῖς πρότερον ἦσαν, εἶτ' ἐμίχθησαν, Ἰώνων μὲν ἐκ τῆς Ἀττικῆς τὸν Αἰγιαλὸν κατασχόντων, τῶν δ' Ἡρακλειδῶν τοὺς Δωριέας καταγαγόντων. . . . οἱ μὲν οὖν Ἴωνες ἐξέπεσον*

has often been taken as representative of ancient tradition and still colors, in the literal sense, our maps of ancient Greece. The historical Phocians, Locrians, Aetolians, etc., were not, as Strabo's statement implies, called Aeolic. Neither in Herodotus, Thucydides, nor any early writer, are they ever brought under any one of the three groups. Their dialects, with that of Elis, which Strabo also calls Aeolic, all of which may be conveniently designated the Northwest Greek dialects, are, in spite of some few traces of Aeolic as mentioned above, most closely related to the Doric dialects. There is scarcely one of the general characteristics common to the Doric dialects in which they do not share, though they also have certain peculiarities of their own. See **223** with *a*, **226**, and Chart I. If we were to classify them under any one of the three groups, it is unquestionably Doric to which they have the best claim, and if Strabo and our maps so classed them there would be no very serious objection. Indeed modern scholars do often class them under "Doric in the wider sense," calling them then specifically "North Doric." But on the whole it seems preferable to retain the term Doric in its historical application and employ West Greek as the comprehensive term to include the Northwest Greek dialects and the Doric proper.

In fact the most fundamental division of the Greek dialects is that into these West Greek and the East Greek dialects, the terms referring to their location prior to the great migrations. The East Greek are the "Old Hellenic" dialects, that is those employed by the peoples who held the stage almost exclusively in the period represented by the Homeric poems, when the West Greek peoples remained in obscurity in the northwest. To the East Greek division belong the Ionic and Aeolic groups, though, of the latter, Thessalian and Boeotian, as explained above, are mixed dialects belonging in

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πάλιν ταχέως ὑπὸ Ἀχαιῶν, Αἰολικοῦ ἔθνους· ἐλείφθη δ' ἐν τῇ Πελοποννήσῳ τὰ δύο ἔθνη, τό τε Αἰολικὸν καὶ τὸ Δωρικόν. ὅσοι μὲν οὖν ἧττον τοῖς Δωριεῦσιν ἐπεπλέκοντο, καθάπερ συνέβη τοῖς τε Ἀρκάσι καὶ τοῖς Ἠλείοις, . . ., οὗτοι αἰολιστὶ διελέχθησαν, οἱ δ' ἄλλοι μικτῇ τινι ἐχρήσαντο ἐξ ἀμφοῖν, οἱ μὲν μᾶλλον οἱ δ' ἧττον αἰολίζοντες.

part also in the West Greek division. And to East Greek belongs also another group, the Arcado-Cyprian.

No two dialects, not even Attic and Ionic, belong together more obviously than do those of Arcadia and the distant Cyprus. They share in a number of notable peculiarities which are unknown elsewhere. See **189** and Chart I. This is to be accounted for by the fact that Cyprus was colonized, not necessarily or probably from Arcadia itself, as tradition states, but from the Peloponnesian coast, at a time when its speech was like that which in Arcadia survived the Doric migration. This group represents, beyond question, the pre-Doric speech of most of the Peloponnesus, whatever we choose to call it. The term Achaean is used in so many different senses[1] that it might be well to avoid it entirely. But it is convenient to apply it to this group, which has at least a partial claim to it, whenever the need is felt of some other term than Arcado-Cyprian, which, while describing accurately what is left of the group in the historical period, is strikingly infelicitous when applied to prehistoric times. The relations of this group to the others of the East Greek division, especially Aeolic, are the most difficult to interpret historically. Strabo, of course, calls the Arcadians Aeolic, but without warrant in earlier usage. For example, Thucydides, in describing the forces engaged at Syracuse (7.57), makes the most of the distinction between Ionic, Doric, and Aeolic nations, but does not class the Arcadians with any one of these. Yet the Arcadian and Cyprian dialects show notable resemblances to the Aeolic dialects which cannot be accidental (see **190**.3–6 and Chart I), and some would class them all together under the head of "Aeolic in the widest sense" or "Achaean" (Aeolic in the usual sense then appearing as "North Achaean"). On the other hand, many of the characteristics common to the Aeolic dialects are lacking,

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[1] "Achaean" is applied by some to a supposed stratum intermediate between that which survived in Arcado-Cyprian and the later Doric. But there is no good evidence, either linguistic or otherwise, that any such intermediate stratum ever existed.

and there are certain points of agreement with Attic-Ionic (see **190**.1, **193**.2,3, and Chart I). One may surmise that the latter, which are in part confined to Arcadian, are due to contact with Ionians on the coast of the Peloponnesus (see above, p. 2), and that the connections with Aeolic are earlier and more fundamental, reflecting a period of geographical continuity with Aeolic peoples somewhere in Northern Greece. But that brings us before the "mystery of the Achaean name," that most difficult problem of the relation between the Achaeans of the Phthiotis and the pre-Doric Achaeans of the Peloponnesus, and of those again to the historical Achaeans on the Corinthian Gulf, whose dialect is West Greek. Conservative procedure here consists in recognizing Arcado-Cyprian, or Achaean, as a distinct group intermediate between Aeolic and Attic-Ionic, and conceding that the precise historical background of their interrelations is hopelessly obscure. Arcadian shows some few West Greek peculiarities which we may properly attribute to the influence of the surrounding Doric dialects in the historical period.

Just as in the Northwest Greek dialects some traces of the former Aeolic speech have survived, as noted above, so it is not surprising to find some traces of Achaean speech in the Doric dialects spoken in lands formerly Achaean. For example, in Laconia Poseidon was worshiped under the name of Πο*ηοιδάν*, which recalls Arc. Πο*σοιδάν*, the true Doric form being Πο*τει*-*δάν* (**49**.1, **61**.5). Here possibly belongs *ἰν* = *ἐν* in some Cretan inscriptions (**10**). Besides survivals which bear specifically either the Aeolic or the Achaean stamp, there are others of forms which are common to both, and so from the linguistic point of view might be called Aeolic-Achaean, only their provenance leading us to infer either Aeolic or Achaean source; or again some others which might be called simply East Greek without further differentiation. But, apart from some few striking examples, the question of survival versus accidental agreement or historical borrowing is a very delicate one. Several features in Doric dialects that are often ascribed to prehistoric mixture may be due to other factors.

The classification of the dialects is then, in outline, as follows:[1]

West Greek Division	East Greek Division
1. Northwest Greek: Phocian, Locrian, Elean, etc.	1. Attic-Ionic.
2. Doric: Laconian, Corinthian, Argolic, Cretan, etc.	2. Aeolic: Lesbian, Thessalian, Boeotian.
	3. Arcado-Cyprian or Achaean.

2. The Greek dialects, classified in accordance with the preceding scheme, and with their important subdivisions noted, are the following. For summaries of the characteristics of each, see **180–273**.

EAST GREEK

I. The Attic-Ionic Group

1. **Attic.**
2. **Ionic.**

A. **East Ionic,** or Ionic of Asia Minor. The Ionic cities of the coast of Asia Minor and the adjacent islands, Samos, Chios, etc., together with their colonies, mostly on the Hellespont, Propontis, and Euxine. There are some local varieties, of which the most marked is Chian, containing some Lesbian features.

B. **Central Ionic,** or Ionic of the Cyclades. The Ionic Cyclades, Naxos, Amorgos, Paros with its colony Thasos, Delos, Tenos, Andros, Ceos, etc.

C. **West Ionic,** or **Euboean.** Chalcis (with its colonies in Italy, Sicily, and the Chalcidian peninsula) and the other cities of Euboea. A local dialect with marked characteristics is the Eretrian, seen in the inscriptions of Eretria and Oropus.

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[1] Pamphylian, of which the meager remains permit only a very imperfect knowledge, and which is therefore, barring occasional references, ignored in this book, shows notable affinities on the one hand with Arcado-Cyprian (*υ* = *ο*, *ἐξ* with dat., *ἰν*), on the other with West Greek (*φίκατι*, *ἰαρός*, *δκα*, etc.) and some special features common to Cretan (*ορ* = *ρο* in *Ἀφορδίσιυς*, **70**.1, *τ* = *θ* in *ἀτρόποισι*, *Πύτιος*, **63**, *ἰς*, **10**). The earliest colonists were doubtless pre-Doric Peloponnesians, as in Cyprus and Crete, later followed by Dorians.

II. The Arcado-Cyprian or Achaean Group

1. **Arcadian.** The most important material is from Tegea and Mantinea.

2. **Cyprian.** There are numerous short inscriptions, and one of considerable length, the bronze of Idalium. All are in the Cyprian syllabary.

III. The Aeolic Group

1. **Lesbian**, or Asiatic Aeolic.[1] The inscriptional material is fairly extensive, but late. There is nothing approaching the time of the poems of Alcaeus and Sappho, and very little that is older than the Macedonian period. Most of the inscriptions are from the chief cities of Lesbos, but a few are from other islands and towns of the Aeolic mainland.

2. **Thessalian.**[2] Two subdivisions with marked differences are formed by the dialect of Pelasgiotis and that of Thessaliotis, which may be conveniently, if not quite appropriately, designated as East and West Thessalian.

From Phthiotis a few inscriptions are in Thessalian, but most of the material is from the period of Aetolian domination and in the Northwest Greek *κοινή*. See **279**. From Histiaeotis, Perrhaebia, and Magnesia the material is very scanty.

3. **Boeotian.**[2] The material is very extensive, and representative of all the important Boeotian towns, but is meager for the early period.

WEST GREEK

IV. The Northwest Greek Group

1. **Phocian.** A large part of the material, including nearly all that is of an early date, is from Delphi, and is quoted specifically as **Delphian.**

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[1] Sometimes called simply Aeolic. But, to avoid confusion with Aeolic in its wider sense, the designation Lesbian is to be preferred in spite of the formal impropriety of applying it to a dialect not restricted to Lesbos. Most of the material is actually from Lesbos.

[2] That Thessalian and Boeotian are only in part Aeolic, in part West Greek, has been explained above, pp. 2, 3.

2. **Locrian.** The early and important inscriptions are from western Locris. From eastern Locris the material is meager and late.

3. **Elean.** All the material, much of which is very early, is from Olympia.

4. The **Northwest Greek** *κοινή*. Employed in Aetolia and other regions under the domination of the Aetolian league. See **279**.

NOTE. Only Phocian, Locrian, and Elean are known to us as distinct dialects of this group. Of others which presumably belong here we have practically no material from a time when they retained their individuality. In Aetolia, for example, before the rise of the Northwest Greek *κοινή* there was undoubtedly a distinct Northwest Greek dialect, probably most nearly related to Locrian, but of this pure Aetolian we have no knowledge. Of the speech of Aeniania and Malis previous to the Aetolian domination we have no remains. It is natural to suppose that Northwest Greek dialects were once spoken also in Acarnania and Epirus. But here the influence of the Corinthian colonies was strong from an early period, as shown by the use of the Corinthian alphabet in the few early inscriptions; and in later times, from which nearly all the material dates, the language employed is not the Northwest Greek *κοινή*, but the Doric *κοινή*, like that of the contemporaneous inscriptions of Corcyra. See **279**. Hence the actual material from Acarnania and Epirus is more properly classified with Corinthian. From Cephallenia and Ithaca we have decrees in the Northwest Greek *κοινή* from the Aetolian period (see **279**), but from earlier times not enough to show whether the dialect was Northwest Greek or Doric. From Zacynthus there is almost nothing. The dialect of Achaea (i.e. Peloponnesian Achaea in the historical period) is generally believed to belong to this group. This is probable on general grounds, but there is as yet no adequate linguistic evidence of it. For, apart from the inscriptions of Achaean colonies in Magna Graecia, which, both on account of their meagerness and the mixed elements in the colonization, are indecisive, nearly all the material is from the time of the Achaean league, and this is not in the Northwest Greek *κοινή*, but in the same Doric *κοινή* that was used in Corinth and Sicyon.

V. THE DORIC GROUP

1. **Laconian** and **Heraclean.** Laconia and its colonies Tarentum and Heraclea. Heraclean, well known from the Heraclean Tables, has peculiarities of its own, and is treated as a distinct dialect.

2. **Messenian.** There is scarcely any material until a late period, when the dialect is no longer pure.

3. **Megarian.** Megara, and its colonies in Sicily (especially Selinus) and on the Propontis and Bosporus (as Byzantium, Chalcedon, etc.). Except from Selinus the material is late.

4. **Corinthian.** Corinth, Sicyon, Cleonae, Phlius, and the Corinthian colonies Corcyra (with its own colonies Apollonia and Dyrrhachium), Leucas, Anactorium, Ambracia, etc., and, in Sicily, Syracuse with its own colonies. Material from places other than Corinth, though coming under the general head of Corinthian, is generally quoted specifically as Sicyonian, Corcyraean, Syracusan, etc.

5. **Argolic.** Argos, Mycenae, etc., and the cities of the Acte, as Hermione, Troezen, and Epidaurus together with Aegina.[1] Argolic (abbreviated Argol.) is used as the general term, while Argive (Arg.) refers more specifically to the material from Argos (with the Argive Heraeum), as Epidaurian to that from Epidaurus.

6. **Rhodian.** Rhodes (Camirus, Ialysus, Lindus, and the city of Rhodes) with the adjacent small islands (Chalce, etc.) and Carpathus, Telos, and Syme, the settlements on the mainland (the Rhodian Peraea) and Phaselis in Pamphylia, and the Sicilian colonies Gela and Agrigentum (an inscription of Rhegium, though not a Rhodian colony, is in the same dialect). The material is very extensive, but little of it is early.

7. **Coan** and **Calymnian.** The material is considerable, but not early.

8. The dialects of Cnidus, and of Nisyrus, Anaphe, Astypalaea, and other small islands. The material is late, and insufficient to determine whether any of these should properly be grouped with Rhodian, Coan, or Theran. Nisyrus, for example, was nearly always connected politically with either Cos or Rhodes.

9. **Theran** and **Melian.** Thera with Cyrene, and Melos. Early inscriptions are numerous, but brief.

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[1] From Aegina there is not much material from the period before the Athenian occupation, but enough to show that the dialect was Argolic (note *lapέos* with lenis, **58** *b*).

10. **Cretan.** This is now the best-known of all the Doric dialects, owing to the very extensive early material, especially from Gortyna. The dialect of Gortyna and other cities of the great central portion of the island is also known more specifically as Central Cretan, to exclude the divergent type seen in the inscriptions, mostly late, from the eastern and western extremities of the island. See **273**. But the term Cretan alone is to be understood as referring to this Central Cretan, unless otherwise stated.

The Dialects in Literature

3. Of the numerous dialects of Greece a few attained the rank of literary dialects, though for the most part in a mixed and artificial form not corresponding to anything actually spoken at a given time and place. Moreover, in the course of literary development these dialects came to be characteristic of certain classes of literature, and, their rôle once established, the choice of one or the other usually depended upon this factor rather than upon the native dialect of the author.

The literary development of epic songs began with the Aeolians of Asia Minor, whence it passed into the hands of the neighboring Ionians, and the language of Homer, which became the norm of all epic poetry and strongly affected subsequent poetry of all classes, is a mixture of Aeolic and Ionic, — in the main Old Ionic but with the retention of many Aeolic forms, such as *ἄμμες* beside *ἡμεῖς*, genitive singular in *-āo* beside *-εω*, etc. The language of Hesiod is substantially the same, but with some Aeolic forms not used in Homer, also some Boeotian and Doric peculiarities. The elegiac and iambic poets also use the epic dialect with some modifications, not only Ionians like Archilochus, but the Athenian Solon, the Spartan Tyrtaeus, the Megarian Theognis, etc.

Of the melic poets, Alcaeus and Sappho followed very closely their native Lesbian dialect, though not entirely unaffected by epic influence. The language of these and other Lesbian poets was

directly imitated by some later writers, notably by Theocritus in three of his idyls, and contributed an important element to the language of many more, e.g. Anacreon of Teos, who in the main employed his native Ionic (New Ionic), and, in general, to the choral lyric, which was mainly Doric.

The choral lyric was developed among Doric peoples, though under the impulse of Lesbian poets, who we know were welcomed in Sparta, for example, in the seventh century. Its language is Doric, with an admixture of Lesbian and epic forms, no matter whether the poet is a Dorian, or a Boeotian like Pindar, or an Ionian like Simonides and Bacchylides. This Doric, however, is not identical with any specific Doric dialect, but is an artificial composite, showing many of the general Doric characteristics, but with the elimination of local peculiarities. An exception is to be made in the case of Alcman, whose Doric is of a severer type and evidently based upon the Laconian, though also mixed with Lesbian and epic forms.

The earliest prose writers were the Ionic philosophers and historians of the sixth century, and in the fifth century not only Herodotus, but Hippocrates of Cos, a Dorian, wrote in Ionic. In the meantime, with the political and intellectual supremacy of Athens, Attic had become the recognized language of the drama, and before the end of the fifth century was employed in prose also, though the earlier prose writers as Thucydides, like the tragedians, avoided certain Attic peculiarities which were still felt as provincialisms (e.g. $\tau\tau = \sigma\sigma$, $\rho\rho = \rho\sigma$). Henceforth Attic was the language of literary prose.

The dialects mentioned are the only literary dialects known and cultivated throughout the Greek world. But some few others were employed locally. Epicharmus and Sophron wrote in their native Syracusan Doric, as did, later, Archimedes. A form of Doric prose was developed among the Pythagoreans of Magna Graecia, seen in some fragments of Archytas of Tarentum, Philolaus of Croton, and others, though the greater part of the writings of this class are

spurious. The comic poet Rhinthon, from whom the grammarians sometimes quote, used the Doric of Tarentum. The fragments of Corinna of Tanagra, whose fame was scarcely more than local, are in Boeotian, and the Boeotian dialect, as well as Megarian and Laconian, are caricatured by Aristophanes. But the great majority of the dialects play no rôle whatever in literature.

Even for those dialects which are represented, the literary remains must for the most part be regarded as secondary sources, not only because of their artificial character but also because of the corruptions which they have suffered in transmission. Exceptional importance, however, attaches to the language of Homer because of its antiquity, and to the Lesbian of Alcaeus and Sappho because it is relatively pure and much older than the inscriptional material.

Note. In the following exposition, dialectic forms from literary and grammatical sources are not infrequently quoted, especially where the inscriptional evidence is slight, as it is, for example, quite naturally, for the personal pronouns. Such forms are sometimes quoted with their specific sources, sometimes simply as literary Doric (lit. Dor.), literary Lesbian (lit. Lesb.), literary Ionic (lit. Ion.), or grammatical (gram.). But a detailed treatment of the dialectic peculiarities observed in our literary texts is so bound up with questions of literary tradition and textual criticism that it is best left to the critical editions of the various authors. It would be impracticable in a work of the present scope, and would, moreover, tend to obscure that more trustworthy picture of the dialects which is gained from inscriptions, and which is so important as a basis for the critical study of the mixed literary forms.

PHONOLOGY

The Alphabet

4. The numerous differences in the local alphabets, so far as they consist merely in variations of the forms of the letters, need not be discussed here, important as they are to the epigraphist in deciding the age and source of inscriptions. But certain points in the use of the alphabet and its development as a means of expressing the Greek sounds should be noted.

1. In the most primitive type of the Greek alphabet, as it is seen in the earliest inscriptions of Crete, Thera, and Melos, the non-Phoenician signs Φ, Χ, Ψ have not yet been introduced, and the Ξ is not in use. The sounds of *φ*, *χ* are represented by *πh*, *κh* (or *ρh*), or, as in Crete, where Β (Η) when used is *η* not *h*, are not distinguished from *π*, *κ*; those of *ψ*, *ξ*, by *πσ*, *κσ*.

2. In the next stage of development, after the introduction of Φ, Χ, Ψ, the alphabets fall into two classes, according to the values attached to these signs. The eastern division, to which Ionic belongs, employs them as *φ*, *χ*, *ψ*, and also uses the Ξ as *ξ*, though a subdivision of this group, represented mainly by the Attic alphabet, uses only the first two and expresses *ψ*, *ξ* by *φσ*, *χσ*. The western division,[1] to which belong the majority of the alphabets of Greece proper as well as that of Euboea, whence it was carried to Italy by the Chalcidian colonies and became the source of the Latin alphabet, employs Φ, Χ, Ψ as *φ*, *ξ*, *χ*, not using Ξ at all, and

[1] This distinction of eastern and western alphabets, the distribution of which is clearly shown in the Chart in Kirchhoff's *Studien zur Geschichte des griechischen Alphabets*, has no connection with that of East and West Greek dialects, and is anything but coincident with it.

generally expressing ψ by πσ or, oftener, φσ (only in Locrian and Arcadian by a special sign ∗).

3. In the earliest inscriptions nearly all the alphabets have the ϝ (vau or digamma); and many the ϙ (koppa), which is used before ο or υ, and that too even if a liquid intervenes, e.g. ϙορινθόθεν, ϙόρρος, Λοϙρός, ἐϙρότε̄, Πάτροϙλος, λέ̄ϙυθος, ϙλύτος (in other positions it is very rare).

✓4. Two signs were available for σ, namely ϛ or ϲ (sigma) and ϻ (san), and most alphabets use one of these to the exclusion of the other. But there are some few examples of a differentiation. In an early Arcadian inscription of Mantinea (no. 16), the character ϺΙϛ, a simplified form of the san, which is known from other sources, is used to denote a sibilant of specifically Arcado-Cyprian origin, as in ϺΙϛ (transcribed σ̲ιϛ) = Cypr. σιϛ, Att. τιϛ. See 68.3. A sign Ͳ, which is also probably a modification of the san, is used in some Ionic inscriptions of Asia Minor for the usual σσ = Att. ττ, e.g. from Halicarnassus Ἁλικαρνατέ(ω)ν beside Ἁλικαρνασσέων, from Ephesus τέταρες, τεταράϙοντα = τέσσαρες, etc., from Teos [θ]αλάτης beside θάλασσαν, from Erythrae ἐλάτονος.

✓ 5. In Boeotian, ⊦, a compromise between Ε and Ι, is sometimes used for the close ε, later ι (9.2). At Corinth and Megara there were two characters, Ɛ and Ε, for the *e*-sounds, but usually differentiated. See 28.

✓ 6. In most of the alphabets the Η (early ⊟) is the sign of the spiritus asper, and neither η and ω nor the lengthened ε and ο ("spurious ει and ου") are distinguished from the short ε and ο. But in East Ionic, where the sound of the spiritus asper was lost at a very early period, the Η, which was thus left free, was turned to account as a vowel sign, not so much to show a difference in quantity (in the case of ᾱ, ῑ, ῡ no such need was felt) as one of quality. It was probably used first only for the extremely open ē̄ coming from ᾱ, that is for the specifically Attic-Ionic η (8), which for a time was more open than the sound of the inherited ē̄, though this was also open as compared with the short ε, and both soon became

identical and were denoted in the same way. To be sure, no such distinction is to be observed in East Ionic inscriptions, but it is seen in some of the Cyclades, to which the use of the H had passed from East Ionic, e.g. from Naxos (no. 6) Νικάνδρη, ῥόρη, etc., but ἀνέθεκεν (with E in the penult). Similar examples from Ceos (e.g. no. 8) and Amorgos.

The use of H = η extended not only to the Ionic but also to the Doric islands, Rhodes, Thera, Melos, and Crete, where it is found in the earliest inscriptions, though in Crete it went out of use for a time, not appearing for example in the Law-Code. In Central Ionic, where the sound of the spiritus asper still survived, as also in Rhodes, Thera, and Melos, the sign was used both as η and as *h*. It occurs also with the value of *hε*, at Delos, Naxos (no. 6), Thera, Argos, and Oropus (no. 14.46).

The Ionic alphabet is also characterized by its distinction of *o* and *ω* through differentiated forms of O (usually Ω = *ω*, but in some of the islands, namely Paros, Thasos, and Siphnos, Ω = *o*, and O or ʘ = *ω*; in some archaic Theran inscriptions O = *o*, ʘ = *ω*).

7. In 403 B.C. the Ionic alphabet was officially introduced at Athens, and not much later replaced the native or "epichoric" alphabets in other parts of Greece. Inscriptions of the end of the fifth or the beginning of the fourth century often show a transitional form of the alphabet, partly epichoric, partly Ionic. Even with the full Ionic alphabet, ϝ was generally retained where it was still sounded, and sometimes a form of H was used for the spiritus asper, as ⊦ in the Heraclean Tables and occasionally elsewhere (Elis, Cumae, Sicyon, Epidaurus). The Delphian Labyadae inscription (no. 51) has ⊟ = *h*, H = η; likewise an Argive inscription.

For the Cyprian syllabary, see no. 19.

VOWELS

a

✓**5.** *o* for *a* before or after liquids. Examples are most numerous in Lesbian, mainly from literary and grammatical sources, as

στρότος = στρατός, βροχέως = βραχέως, χόλαισι = χαλῶσι, etc. So ἀμβρ[ό]την (no. 21) = ἀμαρτεῖν, like Hom. ἤμβροτον = ἥμαρτον (μβρ from μρ, as regularly). Both στρόταγος and στράταγος occur in inscriptions, likewise in Boeotian στροτός in numerous proper names, στροτιώτας, ἐστροτεύαθη, but also στρατός in proper names, στραταγίοντος. The forms with *a*, which are the only ones attested for Thessalian, are to be attributed to κοινή influence. Cf. Boeot., Thess. ἐροτός = ἐρατός, βροχύς = βραχύς, attested by proper names, Boeot., Lesb. πόρνοψ = πάρνοψ, whence Lesb. Πορνοπία (no. 23), Thess. πετρο- = τετρα-.

In Arcado-Cyprian also we find Arc. ἐφθορκώς = ἐφθαρκώς, πανάγορσις belonging with West Ion. ἄγαρρις (49.2), τέτορτος, Βρόχυς, στορπάος = ἀστραπαῖος (also Arc. στορπά, Cypr. στροπά in Hesych.), Cypr. κορζία (Hesych.) = καρδία, κατέϝεργον = *κατεϝαργον aorist of *κατ-εϝέργω (κατείργω) with the weak grade of the root as in ἔδρακον from δέρκομαι (49.2).

In various West Greek dialects occur derivatives of γράφω with *o*, though the verb itself always has *a*. Thus γροφεύς in Elis, Argolis, Sicyon, in Argolis also γροφεύω, σύγγροφος, etc., Heracl. ἀνεπίγροφος, Cret. ἀντίγροφον, ἔγγροφος, Mel. Γρόφων. Cf. also Cret., Epid. καταλοβεύς = *καταλαβεύς, *support*, Cret. ἀβλοπία = ἀβλαβία, Delph. Λόφριον (cf. Λαφρία).

√*a*. Some of the examples, if taken by themselves, might be regarded simply as inherited *o*-grade forms (cf. 49.2), e.g. Arc. ἐφθορκώς (cf. ἔφθορα). But an actual substitution must be recognized in Lesb. στρότος etc., and, while the precise conditions and scope of the phenomenon are not clear, it is evidently one in which all the Aeolic dialects and Arcado-Cyprian had a share. Whether γροφεύς etc. are anything more than inherited *o*-grade forms is less certain, but they may well be Aeolic-Achaean survivals.

√**6.** *o* for *a* in other cases. ὀν = ἀνά in Lesbian, Thessalian (Pelasgiotis), and Arcado-Cyprian (ὐν, see 22). Lesb., Arc. δέκοτος = δέκατος, also Arc. δέκο = δέκα, hεκοτόν = ἑκατόν, and Lesb. ἔνοτος = ἔνατος. Thess. ἐξόμειννον = ἐξάμηνον. Delph. ἐντοφήια, *burial rites*, Heracl. τοφιών, *burial-place* (cf. τάφος). κοθαρός = καθαρός in Heraclea, Sybaris, Locris (Περροθαριᾶν), Lesbos, Elean κόθαρσις.

a. The explanation is uncertain, and not necessarily the same for all the forms cited here. For example, it is possible that the o of δέκοτος etc. is to be viewed in the same light as that of εἴκοσι = West Greek ϝίκατι. See **116** *a*. But the preference for o appears to be, here as in **5**, an Aeolic-Achaean characteristic.

7. ε for *a*. For forms with ε beside *a* which fall within the regular system of vowel-gradation, see **49**.2–4.

An actual change of final *a* to ε is seen in Thess. διέ = διά. Cf. Thess. -ει = -αι (**27**).

ā

8. Attic-Ionic η from ā. Original ā, which remains unchanged in all other dialects, becomes η in Attic-Ionic. Thus τιμή, φημί, ἵστημι, but in other dialects τιμᾱ́ (ā-stem), φᾱμί (Lat. *fārī*), ἵστᾱμι (Lat. *stāre*). For the contrast between this η and that which represents an inherited ē-sound and is common to the other dialects also, note Att.-Ion. μήτηρ, elsewhere μᾱ́τηρ (Lat. *māter*).

But Attic differs from Ionic, in that it has ā, not η, after ε, ι, and ρ, as γενεᾱ́, οἰκίᾱ, χώρᾱ = Ion. γενεή, οἰκίη, χώρη.

a. The change of ā in the direction of η began in the Attic-Ionic period, and was universal. The ā in Att. χώρᾱ etc. is not the original ā unchanged, but a special Attic reversion to ā, which occurred, however, before the new sound had become completely identical with that representing original ē, and hence did not affect the latter (so Att. πρᾱ́ττω, but ῥήτωρ). That is, the η from ā was at first an extremely open ē-sound, even more open than that of original ē, and even in the historical period the two sounds are distinguished in the spelling of some inscriptions of the Cyclades. See **4**.6.

b. The ā arising from lengthening of *a* in connection with original intervocalic νσ, σν, etc., undergoes the same change, e.g. Att.-Ion. ἔφηνα from ἔφᾱνα, original *ἔφανσα. See **76**, **77**.1. But in τᾱ́ς from τάνς and πᾶσα from πάνσα, original *πάντια, the ā was of later origin and was unaffected. See **77**.3, **78**.

ε

9. ι from ε before a vowel.

1. Even in Attic an ε before another vowel had a closer sound than in other positions, and was frequently written ει, as θειός = θεός, νειώς = νεώς. So, sometimes, in Ionic, as εἶως = ἕως, δειόμενος (Oropus) = δεόμενος.

In several dialects the ε progressed so far in the direction of ι that it was frequently, or even regularly, written ι. Thus:

2. Boeotian. The spelling is usually ι, but sometimes ε, ει, or ⊦ (see 4.5), as θιός, θειός = θεός, ἀνέθιαν, ἀνέθειαν beside ἀνέθεαν, Πολυκλ⊦ε̄ς = Πολυκλέης, ἰόντος = ἐόντος, ῥίοντος = ῥέοντος.

a. Boeotian ε in general had a relatively close sound, and the spelling ει occurs occasionally even before a consonant, as Ξεναρείτω = Ξεναρέτου, Θιόφειστος = *Θεόθεστος (68.2), πεποιόντεισσι = -εσσι. In ἐν Θεισπιῆς, Θεισπιεύς, etc. the spelling ει is so constant that it perhaps stands for original η (16), which in other dialects was shortened as if the name of the town were connected with θέσπις etc.

3. Cyprian. At Idalium the spelling is regularly ι, as θιός, ἰό(ν)τα = ἐόντα, ϝέπιϳα = ἕπεα.

4. Cretan. We find ι regularly, except where the ε was once followed by ϝ. That is, the change was prior to the loss of intervocalic ϝ; and the ε which later, with the loss of ϝ, came to stand before another vowel, was unaffected. Thus ἰόντος = ἐόντος, καλίων = καλέων, πλίες = Hom. πλέες, — but υἱέος, ϝοικέος, δρομέῦν.

5. Laconian. We find ι, with the same restriction as in Cretan, in early inscriptions (also in Alcman and Ar. Lysist.), e.g. θιός, ἀνιοχίῦν = ἡνιοχέων. In later inscriptions the spelling is usually ε.

6. Heraclean. Verbal forms show ι, with the same restriction as in Cretan, e.g. ἀδικίων, ἐμετρίωμες, but ῥέοντα, δεόμενα. In other words, Τιμοκράτιος, but usually ε, as ϝέτεος, owing to κοινή influence.

7. Argolic, Thessalian, Lesbian. The spelling is usually ε, but sometimes ι, as Arg. θιός, Thess. θιός, Λίοντα, λίθιος, Lesb. χρύσιος etc. (cf. 165.6), συκία, βορίαις, τίωι (= Hom. τέῳ). See App.

10. ι from ε before ν in Arcado-Cyprian. ἰν = ἐν is the regular form in Arcadian and Cyprian, also in compounds as Arc. ἰνάγω, ἰμφαίνω, ἰνφορβίω, ἰγκεχηρήκοι, ἴνδικος, ἴνπασις, ἰνπολά, ἴγγυος, ἰνμενφής and ἴνμονφος, *blameworthy* (opp. to ἀμεμφής, ἄμομφος), Cypr. ἰναλίνω (ἰναλαλισμένα). Cf. also Arc. μίνονσαι = μένουσαι, Ἐρχομίνιοι = Ὀρχομένιοι, ἀπεχομίνος, ἀπυ̲εδομίνος, διαβωλευσα-

μίνος = *-μενους*, etc., but in such forms the later inscriptions have *εν*. There are a few examples in other positions, as Arc. *Τιλείας*, Cypr. *Μιγαλαθέō*, indicating that in general *ε* had a relatively close sound (as also in Boeotian, 9.2 *a*). The foreign names appearing as *Εδάλιον*, *Κέτιον* in the Cyprian texts were usually rendered *Ιδάλιον*, *Κίτιον*.

a. *ἰν* = *ἐν* is found also, probably an Achaean survival, in some Cretan inscriptions of Eleutherna and Vaxus, in an Achaean inscription, and in Pamphylian (also *ἰς* from **ἰνς* at Vaxus and in Pamph.).

11. *ι* beside *ε* in other cases. The interchange is occasionally seen among dialectic forms of the same word, as in Hom. *πίσυρες* = *πέσσυρες*, *τέσσερες*. Att. *ἑστία* appears with *ι* in all other dialects, so far as quotable, e.g. Ion. *ἰστίη*, Lesb. *ἰστία*, Thess. *Ἰσστιαίειος*, Boeot. *Ἰστιήω*, Delph. *Ἰστιώ*, Locr. *ἰστία*, Heracl. *Ἰστίειος*, Syrac. *Ἰστία*, Rhod. *ἰστιατόριον*, Coan *ἰστία*, Cret. *Ἰστία*, Arc. *Ϝιστίαν*. Here the *ι*, as well as the early substitution of *ϝ* in most dialects, may be due to the influence of *ἵστημι*.

12. *a* from *ε* before *ρ* in Northwest Greek. Locr. *φάρειν*, *πατάρα*, *ἀμάρα*, *ἀνφότaρος*, *ϝεσπάριος* (but *μέρος*). Here also *harέσται* (no. 55; but *hελέσται* no. 56) = *ἑλέσθαι*, with *ρ* for *λ* after the analogy of the present *αἱρέω* (as, conversely, Cret. *αἰλέω* = *αἱρέω*, with *λ* from the aorist). El. *φάρῆν*, *ϝάργον*, *πάρ* (= *περί*), *ὀπόταρος*, *ὕσταριν*, but the spelling *ap* is not quite uniform even in the early inscriptions, and later gives way to *ερ* (see **241**). Delph. *φάρεν*, *ματάρα*, *Ϝαργάναι*, *δάρματα*, *πενταμαριτεύων*, *Παρόχθεος*, but in the later inscriptions the spelling is *ερ* (*φέρεν* even in no. 51). Cf. also Ach. *Ζεὺς Ἀμάριος*, and Pamph. *ὔπαρ* = *ὔπερ*.

a. Elean has *a* also after *ρ*, as *λατραι*[*όμενον*] beside *λατρειόμενον*, *μαστράαι* from **μαστρεία* (**31**), *κατιαραίων*, *κατιαραύσειε* in contrast to *φυγαδείην*, *φυγαδεύαντι* (see **161**.1); also before final *ν*, as *μάν* = *μέν*, *γνο͡μαν* = *γνῶμεν*, 3 pl. opt. *ἀποτίνοιαν*, *ἐπιθεῖαν*, *συνέαν*, etc.; occasionally elsewhere, as *εὐσαβέοι* = *εὐσεβέοι*, *σκευάō̃ν* = *-έων*, showing that Elean *ε* in general had a very open sound. Cf. El. *ᾱ* = *η* (**15**).

b. A similar change before *λ* in Delphian appears in *Δαλφοῖς* of an inscription and in *Δα*, *Δαλ*, *Δαλφικόν* of the earliest coins.

c. Epid. *κραμάσαι* = *κρεμάσαι* and *μάντοι* = *μέντοι*, though more isolated, and open to other possible explanations (*μάντοι* contamination with *μάν* = *μήν*, *κραμάσαι* weak grade or assimilation), are perhaps to be viewed in the same light as the Elean forms under *a*.

13. West Greek *a* = East Greek *ε*. Besides the examples of dialectic interchange of *a* and *ε* cited under the head of vowel-gradation (**49**.2–4), in which the distribution of the *a* and *ε* forms is various (e.g. *ἄρσην*, *ἔρσην*, — *βάλλω*, *δέλλω*), there is a group of by-forms in which the preference for the *a* forms is a marked West Greek characteristic.

1. *ἰαρός* (or *ἰαρός*) is the regular form in early inscriptions of all West Greek dialects and Boeotian, *ἱερός* occurring only later and plainly due to *κοινή* influence. The situation is probably the same in Thessalian, though the occurrences of both forms are late. *ἱερός* (or *ἰερός*) is Attic-Ionic and Arcado-Cyprian, while a third form is seen in Lesb. *ἶρος* (likewise *ἴρευς*, *ἴρεια*, *ἰρητεύω*, late *κατείρων* with *ει* = *ī*), Ion. *ἰρός*, *ἰρός* beside *ἱερός*, *ἰερός* (probably from **ἰσρο-* beside **ἰσαρο-*, **ἰσερο-*). There are many other words with variation between *-ερός* and *-αρός*, as *μιερός*, *μιαρός*, but with widely different dialectic distribution.

2. *Ἄρταμις*, so far as the name is quotable from early inscriptions, is the form of all West Greek dialects except Cretan, and of Boeotian. In later Doric and Delphian inscriptions this is usually replaced by *Ἄρτεμις*. Thessalian has both forms.

3. *κα* = *κε* (*ἄν*) is the form of all West Greek dialects and Boeotian, while Thessalian has *κε*, like Lesbian and Cyprian. See **134**.2. The same *κα* in *ὅκα*, *τόκα*, *πόκα*, which are also West Greek and Boeotian (*ποκ'* Cor.) = Att.-Ion., Arc.-Cypr. *ὅτε* etc. (but Lesb. *ὄτα* etc. See **132**.9). *γά* = *γε* is likewise West Greek and Boeotian. Adverbs in *-θα* = *-θε*, *-θεν*, belong to some, but not all, West Greek dialects. See **133**.1.

a. *ἄτερος* = *ἕτερος* is not confined to West Greek dialects, but is also quotable from Arcadian, Boeotian, and Lesbian, and even for Attic is implied by *ἄτερος* with crasis. So far as we know, *ἕτερος* belongs to Attic-Ionic only, all examples in other dialects being late.

η

14. Original *η*, that is *η* representing original *ē*, remains unchanged in nearly all dialects. Contrast the special Attic-Ionic *η* from *ᾱ* (**8**), both being seen in Attic-Ionic *μήτηρ* = *μᾱ́τηρ* of other dialects. On the introduction of the character H, see **4**.6.

15. *ᾱ* from *η* in Elean. The sound of *η* was so open in Elean that it approximated that of *ᾱ*, and was frequently, though by no means consistently, denoted by *α*. Thus *μά* (but also *μᾱ́*, *μή*) = *μή*, *ϝράτρα* = *ῥήτρα*, *βασιλᾶες* = *-ῆες*, *ἔα* (but also *εἴᾱ*) = *εἴη*, *δαμοσιοία* = *-οιη*, *πλαθύοντα* beside *πλᾱθύοντι*. Cf. *α* for *ε* (**12** *a*).

16. *ει* from *η* in Thessalian and Boeotian. In these dialects the sound was so close that with the introduction of the Ionic alphabet it was uniformly denoted not by *η* but by *ει*, which at that time represented a close *ē*. Thess., Boeot. *μεί* = *μή*, *ἀνέθεικε* = *ἀνέθηκε*, *μεινός* = *μηνός*, Thess. *βασιλεῖος*, Boeot. *γραμματεῖος* = *-ῆος*, Thess., Boeot. *στατεῖρας*, Boeot. *μάτειρ*, *πατείρ* = *-τηρ-*.

a. In late Boeotian inscriptions the spelling *ι* is sometimes found, as *παρῖς* beside *παρεῖς* (*εἶς* = *ἧς*, Att. *ἧν*, **163**.3).

17. Lesb. *αἰμισέων* (no. 21), *αἰμιθέων* (Alc.), *αἰμιόνοις* (Sappho), all = *ἡμι-*. The explanation is difficult, since in all other cases *η* remains unchanged in Lesbian. Perhaps *η* was more open initially than in other positions, and this, in connection with an epenthetic vowel (but see **47**), led to *αι*.

ι

18. *ε* from *ι* after *ρ* in the Aeolic dialects. An open pronunciation of *ι* after *ρ* is indicated by occasional spellings such as Lesb. *Δαμοκρέτω* = *Δημοκρίτου* (but *κρίννω*, *κρίτων*), Thess. *κρεννέμεν* (Lesb. *κρίννω*), *Ὑβρέστας* beside *Ὑβρίστας*, *ἀπελευθερεσθένσα* from *ἀπελευθερίζω*, Boeot. *Διοκρένῆς* = *-κρίνης*, *τρέπεδδα*, *τρεπεδδίτας* (Hesych. *τρίπεζαν · τὴν τράπεζαν. Βοιωτοί*).

a. Cf. also Lesb. *ερ* = *ρι* (probably through the medium of a syllabic *ρ*) in *τέρτος* (in glosses and proper names) = *τρίτος*, and in forms of **19**.2; also Lesb. *ερ* = *ιρ* in *κέρναν* = *κιρνάναι* (influence of *ἐκέρασα* etc.?).

b. El. *πόλερ* = *πόλις*, and *βενέοι* = *βινέοι*, though isolated occurrences, indicate an open pronunciation of the *ι*. Cf. El. *α* = *ε* and *ᾱ* = *η* (**12** *a*, **15**).

19. Consonantal *ι* (*i̯*) from antevocalic *ι* in Lesbian and Thessalian. The consonantal pronunciation of antevocalic *ι* might occur anywhere in rapid speech, but was especially characteristic of Aeolic, as indicated by the following related phenomena in Lesbian and Thessalian.

1. Lesb. *ζ* from *δι* in *ζά*, *κάρζα*, *Ζόννυσος*, from glosses or late inscriptions, the usual inscriptional spelling being *διά* etc. Cf. also *Ζιονύ(σιος)* on a coin of Phocaea, Cypr. *κορζία· καρδία* (Hesych.).

2. Lesb. *μετέρρος*, *ἀλλότερρος*, *Πέρραμος*, *Πέραμος* = *μέτριος*, *ἀλλότριος*, *Πρίαμος*, the development being *ρι*, *ρι̯*, *ερι̯*, *ερρ*.

3. Thessalian doubling of consonants before *ι*, which may then be retained or omitted in the spelling, as *ἰδδίαν*, *πόλλιος*, *προξενιοῦν*, *κῦρρον* beside *κύριον*, *ἀργύρροι* beside *ἀργυρίοι*, *Μνασσᾶ* = *Μνασίᾱ*. Cf. Att. *βορρᾶς* from *βορέᾱς*.

4. Omission of *ι*, as Lesb. *ἀργύρα* = *ἀργύρια*, Thess. *τρακάδι* = *τριακάδι*, etc. (see also under 3).

20. Interchange of *ι* and *υ*. Assimilation of *ι* to *υ* of the following syllable is seen in *ἤμυσυ* = *ἤμισυ*, which appears in Attic in the early fourth century, in other dialects only late; the opposite assimilation in *βιβλίον* beside *βυβλίον*. Influence of the preceding *ευ*, or of the suffix *-σύνη*, in Lac. *Ἐλευhύνια* = *Ἐλευσίνια* (also Olynth. *Ἐλευσύνιος*, name of a month). Other by-forms, the relation of which is uncertain, are *Ἀμφικτίονες* and *Ἀμφικτύονες*, Meg. *αἰσιμνάτας*, *αἰσιμνῶντες* = *αἰσυμνήτης* etc.

ῑ

21. *ῑ* remains unchanged everywhere. But in late inscriptions it is sometimes denoted by *ει*, which had come to have the sound *ῑ*, as *τειμά* or *τειμή* = *τῑμή*.

o

22. *υ* from *o*, especially in Arcado-Cyprian. In both Arcadian and Cyprian, final *o* nearly always appears as *υ*. Gen. sg. *-āυ = -āo*, as Arc. *Καλλίαυ*, Cypr. *Ὀνασιγόραυ*. Middle endings *-τυ*, *-ντυ = -το*, *-ντο*, as Arc. *διωρθώσατυ*, *ἐγάμαντυ* (but also *-το*, from Attic), Cypr. *γένοιτυ*, *ἐϝρᾱτάσατυ*. Arc., Cypr. (also Lesb., Thess.) *ἀπύ = ἀπό*, Arc. *ὀπύ = ὑπό*, also *κατύ* by analogy, *ἄλλυ = ἄλλο*. Cf. also *ὐν* for *ὀν = ἀνά* (6) in Cypr. *ὐνέθᾱκε* (once) beside *ὀνέθᾱκε*, and Arc. *ὐνέθυσε* beside *ὄνδικα* (later *ἀν-* due to Attic influence).

a. In Lesbian there are several examples (besides *ἀπύ*) of *υ = o*, especially before *μ*, as *ὐμοίως*, *ὐμολογία*. Also Arc. *ὐμοίοις*, *στυμέον*.

b. *ὄνυμα = ὄνομα* is common to nearly all, perhaps all, dialects except Attic-Ionic. Cf. the compounds *ἀνώνυμος* etc., which are universal.

c. In Chalcid. *ϝυπύ = ὑπό*, and *Ϙύρνυς*, the second *υ* is due to assimilation to the first.

d. In Pamphylian, *o* in final syllables regularly becomes *υ*, written *υ* or *ου*.

ω

23. *ου* from *ω* in Thessalian. Long *ō* in Thessalian, whether original or secondary (**25**), became a close *ō*, then *ū*, and, after the introduction of the Ionic alphabet, was regularly denoted by *ου*. *χούρα = χώρα*, *φιλάνθρουπα = φιλάνθρωπα*, *τοῦν ταγοῦν πάντουν = τῶν ταγῶν πάντων*. Cf. *ει* from *η* (**16**).

υ and ῡ

24. Instead of becoming a sound like German *ü*, French *u*, as it did in Attic at an early period, the original *u*-sound (English *oo* in *food*) was retained in several, perhaps the majority of, dialects. This is most obvious where, the Attic values of the letters being taken as a basis, the spelling *υ* was replaced by *ου*.

In Boeotian, *ου* begins to appear beside *υ* about 350 B.C., and is frequent after 300 B.C., though *υ* is not uncommon until the last quarter of the century. Thus *οὐπέρ*, *κούριος*, *ἀργούριον*, *σούνγραφον*, *τούχα*, *ὄνουμα* (**22** *b*), etc. In the third century the spelling

ιου (pronounced like English *u* in *cube*?) is also employed, though never consistently, after *τ*, *δ*, *θ*, *ν*, and *λ*, as *τιούχα*, *διούο* = *δύο*, *Ἰθιούδικος*, *ὄνιουμα*, *Διωνιούσιος*, *Λιουκίσκω*, etc.; also once after *σ* (*Σιούνεσις*) and once initially (*ἰουιῶ* = *νἱοῦ*). Another, rare spelling is *ο*, as Boeot. *ὀπέρ* = *ὑπέρ*, *θοσία* = *θυσία*, Arc. *ὀπύ*, *ὀπέρ*.

a. Except in Boeotian and Pamphylian, where *ου* is also frequent, the spelling *υ* is retained in inscriptions. So in Laconian, for which the retention of the *u*-sound is amply attested by the numerous glosses spelled with *ου* in accordance with Attic values, and by the pronunciation of the modern Tsakonian. In various other dialects, as Arcadian, Cyprian, Thessalian, Lesbian, Cretan, Euboean, there are indications, of one kind or another, of the same pronunciation, such as the occasional spelling *ου* or *ο* for *υ*, or *υ* for *ο* (**22** *a*), use of ϙ before *υ* (Chalcid. ϙύρνυς, *λήρυθος*, etc.), or present-day pronunciation.

Secondary ē and ō. "Spurious Diphthongs"

25. In many dialects, as in Attic, *ε* and *ο* differed in quality from *η* and *ω*, being close vowels (*e̩*, *o̩*). Consequently the long vowels which came from them by contraction or compensative lengthening, since they retained the same quality, were not identical with *η* and *ω*, but were *ē̩* and *ō̩*, the latter becoming *ū*, and eventually came to be designated by *ει* and *ου* after these original diphthongs had become monophthongs in pronunciation (**28**, **34**). But in other dialects they were identical with *η* and *ω*, and were so written. Hence such dialectic variations as *τρεῖς* and *τρῆς* from **τρέ̩̄ες* (**42**.3), *εἰμί* and *ἠμί* from **ἐσμί* (**76**), *φθείρω* and *φθήρω* from **φθέρ̩̄ω* (**74**), *ξεῖνος* and *ξῆνος* from *ξένϝος* (**54**), *χεῖλιοι* and *χήλιοι* from **χέσλιοι* (**76**), *βουλή* and *βωλᾱ́* from **βολνᾱ́* (**75**), *κούρη* and *κώρᾱ* from *κόρϝᾱ* (**54**), gen. sg. *-ου* and *-ω* from *-οιο* (**106**.1), acc. pl. *-ους* and *-ως* from *-ονς* (**78**).

The dialects which regularly have *η* and *ω* in such forms are Arcadian, Cyprian, Elean, Laconian, Heraclean, and Cretan. Boeotian has *ω*, but *ει* as for original *η* (**16**). Argolic, Rhodian, Theran, and Coan have *η*, *ω* in many forms, but *ει*, *ου* in others, the distribution being only in part definable.

a. In the last-named dialects we have commonly η, ω from lengthening in ἠμί, δήλομαι, βωλά (also βουλά, under influence of Attic spelling), Arg. ἀποστήλαντος, etc., and from contraction in Arg. ἦχον, ἦρπε, etc., Rhod., Coan κῆνος, Arg. τῆνος, Ther. τρῆς, Arg. λωτήριον, etc. But ει from contraction in verbs in -εω, at Argos even ι, as τελίτο, ἀφαιρῖσθαι (V cent.; also ἑῖ = εἷ with genuine ει), ου from contraction in verbs in -οω and gen. sg. -ου. Note also Rhod. ἦμειν, with a difference seen also in Archaic Cret. ƎΜΕΝ, if this answers to ἦμην and is not ἦμεν. Archaic Cret. has also Ε, not Ǝ, in μολεν = later μῶλῆν (or for μωλέν?), and κσενιος = later ξήνιος. See App.

b. χηρ- = χειρ- (79) occurs also at Delphi and Corinth, and is partly due to a nom. sg. χήρ formed after original ρ-stems in -ηρ. Cf. Att. μήν (112.3).

c. An early change of ε̄ to ī occurs in Att. χίλιοι (76), Μιλίχιος (Μειλ- etc. in other dialects, cf. 75) and ἱμάτιον (εἱμάτιον in other dialects, like εἷμα). Cf. also Arg. τελίτω etc. (*a*), and for late ι 28 *c*.

d. The lengthening of ο before σ + nasal (76) gives Att.-Ion. ω, not ου, as ὦμος (Goth. *ams*, cf. Lesb. ἐπομμαδίαις Theocr.), ὠνή (cf. Lesb. ὄννα), Hom. Διώνυσος. The relation of Att. οὖν to ὦν of all other dialects is obscure; likewise the history of Att.-Ion. δοῦλος, Cret. δῶλος.

e. It is to be remembered that the early inscriptions of most dialects have simply Ε, Ο, which we transcribe ε̄, ō, no matter whether the later spelling is ει, ου, or η, ω. Among the η, ω dialects the actual spelling η, ω does not occur, of course, until the introduction of the Ionic alphabet about 400 B.C., except that in Crete, Rhodes, etc., where Η = η is much earlier, we find ἠμί etc. in the earliest inscriptions.

Of the ει, ου dialects, Corinthian is the only one in which the identity of genuine and spurious ει, ου belongs to the earliest period, owing to the very early monophthongization of the diphthongs (28, 34). The spelling even of the earliest inscriptions is ΕΙ, ΟΥ at Corcyra (e.g ΗΝΙΟΝ, ΕΙΜΙ), and ΟΥ (but Ε, not ΕΙ) at Corinth. In Attic-Ionic examples of ΕΙ, ΟΥ occur in the fifth century (ΕΙΜΙ even earlier), but Ε, Ο are more common until after 400 B.C., and occasionally appear much later. In general ΕΙ becomes established earlier than ΟΥ, and many inscriptions use ΕΙ uniformly but vary between Ο and ΟΥ. In Ionic the gen. sg. -Ο is especially persistent. In Locrian no. 56 has only Ε, Ο (e.g. ΗΑΓΕΝ, ΤΟΣ), while the somewhat earlier no. 55 has ΕΙ (ΦΑΡΕΙΝ etc.), and ΟΥ in the acc. pl. (ΤΟΥΣ) but Ο in the gen. sg. (ΔΑΜΟ). In other dialects ΕΙ, ΟΥ come in with the introduction of the Ionic alphabet, and even then the spelling varies for a time.

Diphthongs

αι

26. *η* from *αι* in Boeotian. The diphthong is retained in the earliest inscriptions, sometimes as *αι*, sometimes as *αε*, especially at Tanagra, e.g. *Αἐσχόνδας*, *Ὀκίβαε*. But it came to be pronounced as a monophthong, an open *ē*, and with the introduction of the Ionic alphabet was regularly denoted by *η*, e.g. *κή* = *καί*, *ἠ* = *αἰ*, *Θειβῆος* = *Θηβαῖος*, dat. sg. and nom. pl. *-η* = *-αι*, dat. pl. *-ης* = *αις*, infin. *-ση*, *-σθη* = *-σαι*, *-σθαι*. In very late inscriptions even *ει* is found, as *Θειβεῖος*.

27. *ει* from *αι* in Thessalian. In general *αι* remains, but at Larissa we find *ει* for final *αι*, e.g. *ἐψάφιστει* = *ἐψήφισται*, *βέλλειτει* = *βούληται*, *γινύειτει* = *γίγνηται*, and, with added *ν* (**139**.2, **156**), *πεπεῖστειν* = *πεπεῖσθαι*, *ὀνγράψειν* = *ἀναγράψαι*, *ἐφάνγρενθειν* = *ἐφαιροῦνται*, *βέλλουνθειν* = *βούλωνται*. Also *Εἰμούνειος* (*Αἴμων*).

ει

28. Sooner or later *ει* became everywhere a monophthong, a close *ē* (*ē*), though the spelling was retained and extended to the *ę̄* of different origin (**25**). In Corinthian this had taken place at the time of the earliest inscriptions, and, while at Corcyra the spelling was EI (**25** *d*), at Corinth the sound was nearly always denoted by a single sign, though generally differentiated from the open *ε* or *η*, e.g. *Δϝενία*, i.e. *Δϝę̄νία* = *Δεινίου*, *Ποτεδâνι*, i.e. *Ποτę̄δâνι* (rarely *Ποτειδάν*), but *ἀνεθεκε* = *ἀνέθηκε*. Cf. also *τεδε* = *τεῖδε* in an early Megarian inscription (here Ε = *ε*, Η = *η* and genuine or spurious *ει*).

a. At a late period the *ę̄* progressed still further to an *ī*, usually with retention of the old spelling *ει*, which then came to be used also for original *ī* (**21**), but sometimes with phonetic spelling *ι*. In some words this late spelling with *ι* became fixed in our texts, e.g. *τίσω*, *ἔτισα*, *ἔκτισις*, of which the proper spelling, as shown by inscriptions of Attic and other dialects, is *τείσω*, *ἔτεισα*, *ἔκτεισις*.

b. But before vowels it remained *ę̄* for some time after it had become *ī* elsewhere, and, to distinguish it from *ει* = *ī*, was often written *η*, e.g. *πολιτήαν*, *ἱέρηα*, etc., especially in the Augustan period.

c. For Elean *αι* from *ει* after *ρ*, see **12** *a*; for Arg. *ἢ* = *εἰ*, **25** *a*.

✓ **29.** *ι* from *ει* in Boeotian. The change in pronunciation which took place everywhere at a late period (**28** *a*) occurred very early in Boeotian, and here showed itself in the spelling, which in the fifth century varies between *ει*, ⊦ (**4**.5), and *ι*, but later is regularly *ι*, e.g. Τ⊦σιμένēς = Τεισιμένης, ἐπί = ἐπεί, ἐπιδεί = ἐπειδή (cf. also **16**), ἔχι = ἔχει, κιμένας = κειμένας.

οι

✓ **30.** *υ* from *οι* in Boeotian. The diphthong *οι* was retained much longer than *αι* (**26**) or *ει* (**29**), appearing as *οι*, but also, in some of the earliest inscriptions especially of Tanagra, as *οε*, e.g. Χοερίλος, Fεκαδάμοε. But in the third century it became a monophthong, probably similar to the German *ö*, to denote which, approximately, the *υ*, with its Attic value of *ü* as a basis (cf. *ου* for *υ*, **24**), was employed with increasing frequency from about 250 B.C. on, though not uniformly till the end of the century, e.g. ϝυκία = οἰκία, dat. sg. and nom. pl. -*υ* = -*οι*, dat. pl. -*υς* = -*οις*. Where *οι* is followed by a vowel it is usually retained (in contrast to *αι*, **26**), as Βοιωτῦς, though Βυωτῶν occurs once, also ὁ πύας = ἡ ποία.

In some late inscriptions of Lebadea and Chaeronea the spelling *ει* is also found, indicating the further progress of the sound to *ī* (see **28** *a*), e.g. αὐτεῖς = αὐτοῖς.

αι, ει, οι before vowels

˅ **31.** In the case of *αι*, *ει*, *οι*, also *υι*, before vowels the omission of *ι*, consequent upon its consonantal pronunciation with the following vowel, is to be observed in various dialects, though the spelling is anything but constant, and it is impossible to make any general statement as to the conditions of the loss. Thus, as in Attic Ἀθηναία, later Ἀθηνάα, Ἀθηνᾶ, δωρεά beside δωρειά, εὔνοα beside εὔνοια, ὑός, ὑύς beside υἱός, υἱύς, so e.g. Ion. ἀτελέη beside ἀτελείη, ποιήσεαν = ποιήσειαν, Lesb. δικάως = δικαίως, εὐνόαν = εὐνοίαν, Thess. Γενναόι = Γενναίου, Arc. στορπάος = ἀστραπαῖος, El. ἔα beside εἴε̄ = εἴη, μαστράα = *μαστρεία (**12** *a*), Cret. ἀγελάοι =

ἀγελαῖοι, Delph. *φαωτός* = **φαιωτός* (*φαιός*). So especially in forms of *ποιέω*, as Att. *ποεῖ*, *ποήσω* (but *ποιῶν*), Lesb. *ποήσω*, *ἱροπόηται*, Boeot. *ἐπόεισε*, Arc. *ποέντω*, El. *ἐπιποέντων*, Coan *ναποᾶν* beside *ναποιάς*. Contraction, as in *Ἀθηνᾶ*, in Lesb. *Φώκαι* = *Φωκαίαι*.

a. Owing to the variation in forms like the above, the diphthongal spelling sometimes appears in words where it has no etymological justification, as late *ὀγδοίης*, *ὀγδοιήκοντα*, *βοιηθέω*.

αυ, ευ, ου

32. In *αυ*, *ευ*, *ου*, the *υ* remained an *u*-sound, not becoming *ü* as it did in many dialects when not part of a diphthong. This is shown not only by Ionic *ao*, *εο* (**33**), but by occasional varieties of spelling such as Corinth. *Ἀχιλλεούς*, Corcyr. *ἀϝυτάν*, Att. *ἀϝυτάρ*, Ion. *ἀϝυτῶ̃*, Cret. *ἀμεϝύσασθαι*, where *ϝ* indicates the natural glide before the *u*-sound, and Locr. *Ναϝπακτίῑ̃ν*, Cret. *σποϝδδάν*, etc.

33. *ao*, *εο* from *αυ*, *ευ* in East Ionic. *ao*, *εο* appear in East Ionic inscriptions (*εο* also in Amphipolis and Thasos) of the fourth century (*εο* once in Chios in fifth century) and later, e.g. *αὀτός*, *ταῶτα*, *εὔνοια*, *εὐεργέτης*. This spelling is frequent even in *κοινή* inscriptions of this region.

a. For El. *αυ* from *ευ* after *ρ*, see **12** *a*. Some late Cretan inscriptions show *ου* = *ευ* (cf. Att. *ου* from *εο*), as *ἐλουθερός*, *ἐπιτάδουμα*. Also *αυ* = *ευ* in Arc. *Αὐκλίεια*, and very late Ther. *αὐνοία*, Delph. *ἐλαυθερός*, etc.

34. *ου* became, in most dialects, a monophthong (first *ǭ*, later *ū*), though the spelling *ου* was generally retained and eventually extended to the secondary *ǭ*. In Corinthian this had taken place at the time of the earliest inscriptions. See **25** *d*.

a. Occasionally words which contain genuine *ου* are found with the spelling *ο* in early inscriptions when *ο* for secondary *ō* was usual, e.g. *ὃκ* = *οὐκ*, *βοῦ̃ν* = *βοῦν* (or = *βῶν*? See **37**.1). In forms of *οὗτος*, which in general have genuine *ου* (e.g. Cret. *τούτ̄ο* etc.), this spelling is so frequent in early Attic, e.g. *τοῦ̃το*, *τούτ̄ον* (*τοῦ̃το* also in Thasos; cf. also Orop. *ἐντοῦ̃θα*, i.e. *ἐντοῦθα* = *ἐνταῦθα*), as to point to some special cause. Possibly, as has been suggested, there existed beside the usual forms with genuine *ου* (e.g. *τοῦτο* from **το-υ-το*), a gen. sg. *τούτ̄ο* (*τούτου*), formed by doubling of *τοῦ* (*τοῦ*), which then influenced the other forms.

αυ, ευ before vowels

35. Certain words show a *υ* diphthong in Lesbian (and in Homer) in contrast to other dialects, e.g. *αὔως* = Dor. etc. *ἀ̃(ϝ)ώς* (cf. Hesych. *ἀβώ· πρωί*), Hom. *ἠώς*, Att. *ἕως*, from **αὐσώς* (cf. L. *aurōra* from **ausōs-ā*), *ναῦος* = Dor. etc. *νᾱ̃(ϝ)ός* (cf. Lac. *ναϝο͂ν*), Hom. *νηός*, Att. *νεώς*, probably from **νασϝός* (**54** *f*), *δεύω* = Att. *δέω*, *need*, from **δεύσω*.

a. In such forms *υ* comes from a combination containing *υ* or *ϝ*, not from simple intervocalic *ϝ*, which in Lesbian, as elsewhere, regularly drops out without affecting the preceding vowel. Forms like *εὔιδε* from **ἔϝιδε* are poetical only, and due to metrical lengthening or doubling of the *ϝ* under the ictus. The consonant-doubling in hypocoristic proper names (**89**.5) accounts for the diphthong in Thess. Κλεύας, from *Κλέϝᾱς, Calymn. Κλεύαντος, Cret. Φαῦος, Νεύαντος.

36. In words with regular antevocalic *ευ* the natural glide between *υ* and the following vowel is often expressed by *ϝ*, as Boeot. Βακεύϝαι, Cypr. *κατεσκεύϝασε*, Lac. Εὐβάλκης (*β* = *ϝ*, **51**).

In late inscriptions *υ* is sometimes omitted, especially in derivatives of *σκεῦος*, as Att. *παρεσκεασμένων*, Lesb. *ἐπισκεάσαντα*, Corcyr. *ἐπισκεάζειν*, *σκεοθήκας*, Delph. *κατασκεώσηται*.

Long Diphthongs

37. 1. The original long diphthongs *āi*, *āu*, *ēi*, *ēu*, *ōi*, *ōu*, except when final, were regularly shortened in prehistoric times to *ai*, *au*, *ei*, *eu*, *oi*, *ou*, or, in some cases, lost the second element. Hence such by-forms as *βοῦς* from **βῶυς* (cf. Skt. *gāus*) but Dor. *βῶς* (cf. Lat. *bōs*, Skt. acc. sing. *gām*; *βῶν* also once in Homer), Ζεύς from *Ζηύς (cf. Skt. *dyāus*) but acc. Ζῆν (cf. Lat. *diēs*), whence, with transfer to consonant declension, Ζῆνα, Ζηνός, etc., Cret. Δῆνα, Τῆνα (**84**).

2. The Greek long diphthongs may be original when final, but otherwise are of secondary origin. Most of the latter arose by loss of an intervening consonant, as *κλᾱ́ϊς*, *κληΐς*, from **κλᾱϝίς* (cf. Lat. *clāvis*), and in the earlier period these were not diphthongs but were pronounced in two syllables. So *κληΐς*, *χρηΐζω*, *πολεμήιος*,

πατρώιος, etc. regularly in Homer, and often in the later Ionic poets. This pronunciation is also indicated by occasional spellings such as Τήιιοι, θωιιήν, ἱερήια, χρηιίζω, in Ionic inscriptions. On the other hand the change of ηι to ει (39) or the loss of the ι (38) presupposes the diphthongal pronunciation; and where we find e.g. χρήζω, ἱερῆον, and χρηιζω, ἱερηιον, side by side, the latter must be understood as χρήιζω, ἱερῆιον. But in general it is impossible to determine just when the change from dissyllabic to diphthongal pronunciation took place, and hence it is often uncertain whether we should accent e.g. κληίς (κληῖς) or κλήις (κλῆς), χρηίζω or χρήιζω, οἰκήιος, οἰκηίου, or οἰκῆιος, οἰκήιου, and editors of the same texts differ in their practice. We employ the accentuation which goes with the earlier pronunciation, though without the mark of diaeresis, for the early Ionic inscriptions; and likewise in general, simply as a matter of convention, in citing forms of this kind in the grammar.

38. ᾱ, η, ω, from ᾱι, ηι, ωι. In Attic the ι ceased to be pronounced in the second century B.C., and the spelling without ι (the iota subscript is a mediaeval device; in inscriptions ι is written like other letters or omitted entirely) became more and more frequent, and may be found in late inscriptions from all parts of Greece. But in some dialects this dates from an earlier period.

East Ionic has occasional examples of dat. sg. -η = -ηι from the sixth century B.C. on, though -ηι is the usual spelling.

Lesbian has τῶ Νικιαίōι in a fifth-century inscription (no. 20), with earliest loss of ι in the article. No. 21 (first half fourth century) and no. 22 (324 B.C.) have uniformly dat. sg. -āι, -ωι (3 sg. subj. -ηι in no. 21, -η in no. 22), while no. 23 (319/7 B.C.) has -ω, -η, but mostly -āι, a difference observed in some other texts. After the fourth century the forms in -ā, -ω, -η predominate.

Thessalian has from the fifth century dat. sg. τἀφροδίται τᾶ, and ταγᾶ beside ἀταγίαι (in no. 33), and in inscriptions in the Ionic alphabet we find regularly dat. sg. -ᾱ, -ου (= ω, **23**), 3 sg. subj. -ει (= η, **16**).

Cyprian has dat. sg. -ᾱ, -ō, beside -ᾱι, -ōι, but in the Idalium bronze (no. 19) only in the case of the article when followed by ι, as τᾶ ἰ(ν).

a. The loss of ι probably began in the article, which was proclitic.

b. The fluctuation between the historical and the phonetic spelling in late inscriptions introduced confusion in the spelling of forms with original η, ω; hence such spellings as nom. sg. βουλήι, gen. sg. τῶι δάμωι, imv. ἐχέτωι. Such imperative forms in -τωι and -σθωι, where this spelling was favored by the subj. in -ηι, are especially frequent.

39. ει from ηι. The history of ηι differs in some dialects from that of ᾱι, ωι,— especially in Attic, where it became ει (i.e. ē) some two centuries before ᾱι, ωι became ᾱ, ω.

In the case of medial ηι of secondary origin (**37**.2) the spelling ει is frequent in the fourth century and from about 300 B.C. is almost universal, e.g. κλείς from κληίς, λειστής from ληιστής, λειτουργέω from ληιτουργέω.

In inflectional endings ει is also frequent in the fourth century and predominates in the third and second, e.g. dat. sg. βουλεῖ, 3 sg. subj. εἴπει. But here, owing to the analogy of other forms with η of the same system, as βουλῆς, βουλήν, εἴπητε, ηι was never given up and eventually was fully restored, so that the normal spelling in imperial times was ηι or η (**38**).

The spelling ει beside ηι, partly at least due to Attic influence, is also frequent in third- and second-century inscriptions of other dialects, or even earlier as in the Heraclean Tables, where we find 3 sg. subj. νέμει, φέρει, etc. (so usually, but twice -ηι, once -η).

a. The change of ηι to ει is also Euboean, where it was accompanied by a change of ωι to οι. In Eretrian this was effected about 400 B.C. Somewhat later ει occurs beside ηι at Amphipolis, and οι beside ωι at Olynthus. Dat. sg. -ει is found also in an inscription from Naples.

Non-Diphthongal Combinations of Vowels (Contraction etc.)

40. Owing to the proethnic loss of intervocalic ι̯ and σ, a large number of new vowel-combinations arose, and these were

subsequently augmented by the dialectic loss of intervocalic ϝ (53). An exhaustive treatment of their history in the several dialects would require not merely that each of the numerous combinations should be considered by itself, but that further distinctions should be made according to the character of the consonant which was lost, that of the sound which preceded the combination, the accent, the number of syllables in the word, etc. See 45. Only some of the most important facts can be stated here.

a or ᾱ + vowel

41. 1. *a* + *ε*, *ᾱ̆* (spurious *ει*), or *η*. Attic-Ionic *ᾱ*, but elsewhere *η*, at least in West Greek and Boeotian. Similarly *ᾱι* or *ηι* from *a* + *ει*, *ηι*. Examples are forms of verbs in *-αω*, as Att.-Ion. *νικᾶτε*, *νικᾶν*, etc., which have *η* in West Greek and Boeotian, e.g. Cret., Arg. *νικῆν*, Lac. *ἐνίκε̄*, Rhod. *θοινῆται*, Meg. *φοιτήτω*, Corcyr. *τιμῆν*, Locr. *συλε͡ῆν*, Delph. *συλῆν*, Boeot. *φυσῆτε* (Ar.), etc.

a. In Lesbian, Thessalian, and Arcado-Cyprian there are no such forms with *η*, but also no certain examples of *ᾱ* from *αε*, since the contract verbs in these dialects show other types of inflection (see 157, 159). But *η* from *αε* in crasis is usual in Thessalian, and Arcadian, as well as West Greek and Boeotian. See App.

2. *a* + *o* or *ω*. When contracted, the result is *ω* in all dialects. So regularly in forms of verbs in *-άω*, as Att. *τιμῶμεν*, *τιμῶντι*, Meg. (Selinus) *νικο͡ῦμες*, *νικο͡ῦντι*, Locr. *συλο͡ῦντα*, Boeot. *σουλῶντες*, Lac. *hε̄βο͡ῦντι* (subj.), *ἐνhε̄βό͡ῃαις* (*ἡβώσαις* from *ἡβαώσαις*), but also, rarely, uncontracted as Boeot. *ἰαόντυς*, Locr. *ἀπελάο̄νται*. Cf. also Heracl. *τέτρωρον*, *group of four boundary-stones*, from **τετρα-ορον*, *παμῶχος* (*παμωχέω*) from **παμα-οχος*. *ao* from *aϝo* is uncontracted in Boeotian (as in Homer), but in most dialects yields *ω*, as *φῶς* from *φάος* (**φαϝος*, cf. Hesych. *φαυοφόρος*), Boeot. *Καλλιφάων* etc., *Ἀγλω-* from *ἀγλαο-* (**ἀγλαϝο-*), Boeot. *Ἀγλαόδωρος* etc. (*Ἀγλαο-* occasionally elsewhere), *σῶς*, *σω-*, *Σω-*, from *σάϝος* (cf. Cypr. *Σαϝοκλέϝε̄ς*), Boeot. *Σάων*, *Σαυκράτεις*, *Σαυγένεις*, etc. (*αυ* from *ao* is otherwise unknown in Boeotian and is here perhaps

due to the influence of a *Σαῦος like Cret. Φαῦος etc., **35** *a*). Arc. Σακρέτης etc. have Σᾰ- (not Σᾱ-), abstracted from Σάων etc.

3. ᾱ + ε. Attic-Ionic η, elsewhere ᾱ. Att.-Ion. ἦλιος (Hom. ἠέλιος) from ἀϝέλιος (Cret. gloss ἀβέλιος), ἀέλιος (Pind. etc., Arc.), Dor. ἄλιος, Lesb. ἄλιος.

4. ᾱ + ο or ω. Attic-Ionic εω or ω, elsewhere ᾱ or uncontracted. In Attic-Ionic first ηο, ηω (cf. **8**), often preserved in Homer, whence εω (with shortening of the first vowel, and, in the case of ηο, lengthening of the second; cf. **43**), which often has the value of one syllable, and which may be further contracted to ω (in Ionic mostly after vowels, cf. **45**.2; in Attic not so restricted, but the conditions are complicated and not wholly clear). In the other dialects the uncontracted forms are most general in Boeotian.

Gen. sg. masc. ᾱ-stems, Ion. -εω, -ω (also -ηο in no. 6), from -ᾱο as in Homer (here Aeolic, beside Ion. -εω) and Boeotian (rare in Thessalian), Arc.-Cypr. -ᾱν (**22**), Lesb., Thess., West Greek -ᾱ.

Att.-Ion. ἕως (Hom. εἷος, i.e. ἧος) from *ἁϝος (Skt. *yāvat*), Lesb., Boeot., West Greek ἆς.

Att.-Ion. λεώς, νεώς, ἕως (Hom. νηός, ἠώς; ληός in Eub. Ἀγασι-λέϝō) from λᾱϝός (seen in proper names of several dialects), νᾱϝός, ἀϝώς (but see **35**, **54** *f*), in most dialects λᾱός, νᾱός, ἀώς, but λᾱ-, νᾱ-, in compounds as Λᾱκρίνης, νᾱκόρος, νᾱποῖαι. See **45**.3.

Gen. pl. ᾱ-stems, Ion. -έων, -ῶν (also -ηῶν in no. 6), Att. -ῶν, from -ᾱων (*-ᾱsōm, Skt. -āsām) as in Homer (Aeolic), Boeotian (but always τᾶν, see **45**.4), Thessalian (τᾶν κοινάουν etc. at Crannon, but otherwise -ᾶν), Lesb. -ᾱν, Arc., West Greek -ᾶν.

Att.-Ion. θεωρός from *θεᾱϝωρός, Boeot. θιᾱωρία, Lesb. θέᾱρος, West Greek θεᾱρός. But also -ϝορός, cf. Arc. θεᾱορός.

Att. κοινών, ξυνών, Ion. ξυνεών (Hes. ξυνήονας) from *-ᾱϝων, *-ᾱϝονος, ξυνάονες Pindar, Arc., West Greek κοινᾶν. So Epid. κυκᾶν = κυκεών.

Att. Ποσειδῶν, Ion. Ποσειδέων, Hom. Ποσειδάων (-άωνος), Corinth. Ποτᾱδάϝōνι, Ποτᾱδᾶνι, Ποτειδᾶν, Boeot. Ποτειδάονι,

Cret., Rhod., Delph. Ποτειδᾶν (-ᾶνος), Lesb. Ποσείδᾱν, Arc. Ποσοιδᾶνος, Lac. Ποhοιδᾶν (-ᾶνι).

a. In Ionic, beside usual εω, there are some examples of εο or ευ (cf. **33**), as θεορός, θευρός (Paros, Thasos), gen. sg. -ευ (Erythrae etc.).

b. In Ionic some of the older forms with unshortened η, as in Homer, are employed also by later writers, as νηός etc. So ἠώς in Herodotus and in an inscription of Oropus (no. 14).

c. In Thessalian there are some examples of ō, ου (from ω, **23**), where we expect ā, as gen. pl. προξεννιοῦν, Γομφιτοῦν, θεουρός, Ποτείδουνι, hυλōρέοντος (cf. ὑληωρός, ὑλωρός). But the first four are probably κοινή forms with dialectic coloring (for such hybrids, see **280**), and hυλōρέοντος is from ὑλο- beside ὑλᾱ- (see **167**).

ε + vowel

42. 1. ε + *a*. In general Attic η, elsewhere uncontracted εα or ια (**9**), as acc. pl. Att. ἔτη, elsewhere (ϝ)έτεα, (ϝ)έτια. But occasionally η in other dialects, as Ion. θύη (no. 8; fifth century) beside usual ἔτεα etc. (cf. **45**.2), Rhod. acc. sg. λειόλη (no. 93; sixth century), Lac. acc. sg. Θιοκλῆ (sixth century), besides later examples (e.g. Lac. Κλεογένη, Heracl. ϝέτη, Rhod. ἔτη, Delph. ἐνδογενῆ), some of which may be due to κοινή influence.

Even εα from εϝα, which is uncontracted in Attic, sometimes becomes η in West Greek, as Rhod., Delph. ἐννῆ = ἐννέα, Ther. ἡμίση = ἡμίσεα, Κληγόρας = Κλεαγόρας, Rhod. Ἀγῆναξ = Ἀγεαναξ, Dor. κρῆς (Theocr. etc.) = κρέας, ἦρ (Alcman etc.) = ἔαρ, Sicil. (Acrae) φρήτιον = φρεάτιον (cf. φρητί Callim.). Cf. also Dor. βασιλῆ (**43**, **111**.3).

2. ε + ᾱ. Proper names in -εᾱς, as Τιμέας, Δημέας, usually remain uncontracted in Attic (Ἑρμῆς is the Ionic form) and most dialects, though in late times partly replaced by -ᾶς, as Δημᾶς, Δαμᾶς. But -ῆς regularly in Ionic (from -έης), as Δημῆς, Ἀπελλῆς, and sometimes elsewhere, as Rhod. Ἀριστῆς, Ther. Κυδρῆς, Θα(ρ)ρῆς (archaic). Cf. Rhod. Χαλκῆ from Χαλκέᾱ. All the certain examples of Dor. η from εᾱ are from the islands (Syrac. Τυκῆ is doubtful), and hence are possibly due to — very early — Ionic influence; but not necessarily so, cf. Dor. η from εα, above.

3. ε + ε. Regularly contracted to ε̄ (ει) or η (see **25**), as Att. τρεῖς, Ther. τρῆς, from *τρέ̂ιες (Skt. *trayas*). But uncontracted forms also occur, as Cret. τρέες, δρομέες, Arg. γροφέες, Boeot. ϝικατιϝέτιες. See **45**.5.

4. ε + ει, ηι, or η. Regularly contracted to ει, ηι, η, as φιλεῖ, φιλῆι, φιλῆται. Uncontracted forms, like Locr. δοκέει, ἀνχōρέει, Delph. ἀδικέη, Boeot. ἴει, δοκίει (**9**, **16**), are rare. See **45**.5. But forms like δέηι, δέηται (from εϝη, see **45**.1) are usually uncontracted. Names in -κλέης occur in some dialects, though most have only -κλῆς. See **108**.1 *a*.

5. ε + ο. The contraction to ō (ου), as in γένους from *γενεσος, φιλοῦμεν from *φιλε̣ομεν (but ἡδέος etc., see **45**.1), is Attic only. Most dialects have εο or ιο (**9**), as γένεος (-ιος), φιλέομεν (-ιομεν).

In Ionic εο often has the value of one syllable in poetry, and this diphthongal pronunciation came to be represented by ευ (cf. εο = original ευ, **33**). This spelling, though found in our texts of earlier authors (sometimes even in Homer, as μευ, φιλεῦντας), does not appear in inscriptions until the fourth century B.C. From Ionic, ευ spread to the Doric islands, and from the third century on is frequent in Rhodes, Cos, Thera, etc. At this time it is also found in continental Greece, as at Megara, Delphi, etc.

a. Boeotian has some examples of ιυ, ιου, beside ιο (both original and from εο), but mostly after dentals, where it was supported by the prevalence of the spelling ιου = υ (**24**). Thus Νιυμείνιος, νιουμεινίη, Θιουτίμυ, Διουκλεῖς, but once also Βιούτη.

b. Heraclean has ιω = εο before a single consonant, as ἐμετρίωμες, μετριώμεναι (but δεόμενα from εϝο).

c. Contraction to ω is found in certain parts of Crete (see **273**) before a single consonant, as εὐχαριστῶμες (but κοσμόντες, see *d*). Cf. also ἐξαιρῶντες in an inscription of Phaselis.

d. For εο we sometimes find simply ε or ο. So in Megarian proper names compounded of θεός, in which, nearly always, Θε- appears before a single consonant, Θο- before two, e.g. Θέδωρος, Θέγειτος, Θέτιμος, but Θοκρίνης, Θοκλείδας, Θόγνειτος. Such forms in Θε-, Θο- occur elsewhere, but are common only in Megarian. Other examples of ο from εο (so-called hyphaeresis, cf. **44**.4) are Ion. ὀρτή, νοσσός, from ἑορτή, νεοσσός, Cret. (Hierapytna etc.) κοσμόντες, κατοικόντας, ἐπεστάτον, Arg. διατελόντι, κοινανόντι, Delph.

θεαρόντῶν, ποιόντων (but also ποιέοντα), Heracl. ποιόνταασσι, ἐξεποίον, Mess. ποιόντι, Chian ποιόντος. Cf. also Arc. πλός from *πλέος (113.2).

6. ε + ω or οι. In Attic regularly contracted, as φιλῶντι, φιλοῖ (but ἡδέων etc., see 45.1). In other dialects regularly uncontracted εω, εοι, or ιω, ιοι (9), but sometimes ω, οι after a vowel (see 45.2). Ion. εἰδέωσιν but ποιῶσιν, ἀνωθεοίη but ποιοῖ, Lesb. ἀνατεθέωσι, Delph. ἐνκαλέοι, εὐδοκέωντι but ποιῶντι, Locr. ἔōντι, προξενέοι, El. ἐξαγρέōν, δοκέοι but ποιῶν, ἐνποιοῖ, ποιοῖτο (also ποιέοι), Heracl. ἀδικίων, ἐγϝηληθίωντι, but ποιῶν, ποιῶντι, Cret. ἐνθίωμεν, πōνίοι (φωνέοι).

η + vowel

43. In the declension of nouns in -ευς the η of the stem is retained, as in Homer, in Lesbian, Thessalian, Boeotian, Elean, and Cyprian (a few examples also in Arcadian, Rhodian, Coan), but is shortened in the majority of dialects (βασιλέος etc.), and in Attic this is accompanied by lengthening of the second vowel, if ο or α (βασιλέως, βασιλέᾱ). See 111. This "quantitative metathesis" seen in Attic is in many other words Ionic also (as usually from ηο = ᾱο, 41.4), e.g. ἴλεως (Herodas — Hdt. ἵλεως or ἵλεος?) from ἵληος (49.5), χρέωμαι (161.2 *a*), πόλεως (109.2), Mil. ἱέρεως (111.5), also τέλεως (Herodas, and, borrowed from Ionic, in Coan) = Cret. τέληος, though the usual Ionic form is τέλειος, τέλεος.

Cf. also the subjunctives with η retained in Hom. θήομεν (θείομεν), Boeot. κουρουθείει, etc., but shortened in most dialects, as Ion. θέωμεν (Att. θῶμεν), Cret. ἐνθίωμεν, etc. See 151.2.

Contraction of ηα to η (but probably through εα, cf. 42.1) is seen in Eub. 3 pl. εἰρῆται from *εἰρήαται (cf. Hom. βεβλήαται), εἰρέαται (Hdt.), and in βασιλῆ etc. of Delphian and most Doric dialects (111.3).

ο + vowel

44. 1. ο + α. When contracted, the result is ω in all dialects (cf. ω from α + ο, 41.2), e.g. Att. ἡδίω, Heracl. μείω from -ο(σ)α, Τιμῶναξ, Ἱππῶναξ, etc. in West as well as East Greek dialects,

from -ο-(ϝ)αναξ (for Rhod. Τιμᾶναξ, see **167**). Cf. also ω in crasis, as Corinth. τὠγαθόν = τὸ ἀγαθόν etc. (**94**).

2. ο + ᾱ. Usually uncontracted (Att. οη), but in Ionic regularly ω, in other dialects sometimes ᾱ, e.g. Rhod. βοᾱθέω, Cret. βοᾱθίω, Aetol. βοᾱθοέω, Att. βοηθέω, but Ion. βωθέω, Lesb. βᾱθοέω, Att. βοηδρομιών, but Coan, Rhod. βᾱδρόμιος. For Ionic ω from οη, no matter whether η is from ᾱ or original η, cf. also ὀγδῶι (once) = ὀγδόηι, and ὀγδώκοντα from ὀγδοήκοντα (with original η), and Hdt. βῶσαι, νῶσαι, ἀλλογνώσας.

a. In the termination of βοᾱθός, βοηθός beside βοᾱθόος, βοηθόος, whence also βοᾱθέω, βοηθέω beside Lesb. βᾱθοέω, Aetol. βοᾱθοέω, hyphaeresis has taken place. See 4.

3. ο + ο. Regularly contracted to ο̄ (ου) or ω (see **25**), as gen. sg. -ου or -ω from -οιο (**106**.1).

4. ο + ε. When contracted, the result is the same as from ο + ο (3), e.g. Att. ἐλάττους (nom. pl., from -ο(σ)ες) but Lac. ἐλάσσως, Att. δημιουργός (Ep. δημιοεργός) etc., but Boeot. λειτωργός, Heracl. ἀμπελωργικός, Att. λουτρόν (Hom. λοετρόν), Arg., Heracl. λωτήριον. So Heracl. πρώγγυος from *προέγγυος. Cf. also the crasis in Att. τοὔπος, Lesb. ὠνίαυτος, etc. (**94**.2). But we also find uncontracted οε, mainly from οϝε, and, before two consonants, sometimes ο ("hyphaeresis," cf. **42**.5 *d*), e.g. Lesb. ὀμονόεντες, λοεσσάμενος, Μαλόεντι, Arc. Σινόεντι, Locr. Ὀπόεντι and in the same inscription Ὀποντίους (see **45**.4), Meg. Σελινόεντι but Σελινόντιοι, Cret. Βολόεντα, Βολοεντίων, later Ὀλόντι, Ὀλοντίοις. So beside Att. δημιουργός, Ep. δημιοεργός, and δαμιεργός (with elision, after the analogy of compounds with original initial vowel in second member, cf. φιλεργός) at Nisyrus and Astypalaea, the form of most dialects is δημιοργός (Ion.), δαμιοργός (attested for Arc., Argol., Boeot., Cnid., Cret., Delph., El., Locr., Meg., Mess.). So Ion. ἀλοργός in Teos and Samos.

45. Notes to **41–44**. Some of the factors which help to account for divergence in the treatment of the same combination of vowels in the same dialect may be understood from the following.

1. A combination which arises by the loss of *ϝ*, being of later origin than that arising from the loss of *ι̯* or *σ*, may remain uncontracted, or be contracted only later. So Att. *πλέομεν*, *ἡδέος*, *ἡδέα*, *ἡδέων*, in contrast to *φιλοῦμεν*, *γένους*, *γένη*, *γενῶν*, Locr. *Ὀπόεντι*, later *Ὀποῦντι*.

2. A combination which is otherwise uncontracted may be contracted after a vowel, Att. *βασιλέως* but *ἁλιῶς*, Ion. *Μεγαβάτεω* but *Παναμύω* (*-ω* sometimes after consonants also, but not usually), *ἔτεα*, *ἐτέων* but *θύη*, *θυῶν*, *ἀνωθεοίη* but *ποιοῖ*, El. *δοκέοι* but *ποιοῖτο* etc. (see **42**.6).

3. A combination which is otherwise contracted may remain uncontracted in dissyllabic words, Att. *πέος*, *θεός*, *ζέω*, and likewise, though belonging also under 1, Att. *νέος*, Dor. *νᾱός*, *λᾱός*. Such words may be contracted when forming the first member of compounds, as Att. *Θούτιμος*, *νουμηνία*, Dor. *νᾱκόρος*, *Λᾱσθένης*. Cf. also Meg. *Θέδωρος*, *Θοκρίνης*. Perhaps these forms, as regards their origin, belong under 4.

4. The position of the accent on a following syllable is sometimes a factor. So Locr. *Ὀπόεντι* (later *Ὀποῦντι*) but *Ὀποντίους*, and perhaps all cases of "hyphaeresis" (**42**.5 *d*, **44**.4) originated in like conditions, though other factors also must be involved in part, and the whole phenomenon is still not wholly clear.

The article, as proclitic, is often the first form to show contraction. Cf. Boeot. *τᾶν μωσᾶων*, Thess. *τᾶν κοινᾶουν* (Crannon; elsewhere *-ᾶν* in nouns also), Eub. *τῶν δραχμέων*. Here belongs probably Dor. *ἃς* in contrast to *νᾱός*.

5. The analogical influence of grammatically related forms in which the vowel, either of stem or ending, is not subject to contraction often counteracts the normal phonetic development. So Cret. *τρέες* etc. with *-ες* after forms like *πόδες*, Ion. *βασιλέος* etc. (not *-εως*) after *ποδός* etc., Locr. *δοκέῖ* etc. after *δοκέομεν* etc.

Assimilation of Vowels

46. The assimilation of vowels is comparatively rare in Greek, and not characteristic of any particular dialect. Here may be mentioned *Ὀρχομενός* from *Ἐρχομενός*, the regular native form of the name of both the Boeotian and the Arcadian town, *Τροφώνιος* from *Τρεφώνιος*, name of the Boeotian local hero, Thess. *Fεκέδαμος* = Boeot. *Fhεκάδαμος*, Delph. *Φανατεύς* beside *Φανοτεύς*. For examples of *ι* and *υ*, see **20**. For Boeot. *τρέπεδδα*, see **18**. For *Ποσοιδάν*, *Ἀπόλλων*, *ὀβολός*, in which assimilation is a possible but not necessary assumption, see **49**.1,3.

Epenthetic Vowels

√**47.** Lesb. *γέλαιμι* etc., quoted by grammarians, are of doubtful authenticity. (3 sg. *φαῖσι*, Sappho, may be due to 3 pl. *φαῖσι*, **77**.3). For epenthesis in the case of original *νι̯, ρι̯, λι̯*, see **74** *a, b*.

Anaptyctic Vowels

√**48.** *ἕβδομος* and *ἑβδεμος* (**114**.7) from **ἕβδμο-*, **ἕπτμο-*. Other examples are of only exceptional occurrence, as Att. *Ἑρεμῆς* = *Ἑρμῆς*, El. *Σαλαμό̄νᾱ* = *Σαλμώνη*, Thess. *Ἀσκαλαπιός*. *πέλεθρον* = *πλέθρον*, in Cretan, Delphian, etc., as in Homer, is perhaps an inherited by-form.

Vowel-Gradation

49. In the system of inherited vowel-gradation the dialects generally agree in the grade shown by corresponding forms; e.g. *λείπω*, *λελοιπα*, *ἔλιπον*, in all dialects alike. But there are some examples of dialectic differences, of which the following may be mentioned.[1]

√1. Series, *ει*, *οι*, *ι* (*λείπω*, *λέλοιπα*, *ἔλιπον*). Cret. *δίκνυμι* (*προδίκνυτι*) = Att. *δείκνυμι* (cf. *δίκη* etc.). Ion. *δέκνυμι* is perhaps due to contamination of *δεικ-* and *δικ-*. Lesb. *ὀείγω* (**ὀϝειγ-*) = Att. *οἴγω* (**ὀϝιγ-*). *ἤνεικα* and *ἤνικα* in various dialects (**144** *a*). *Ποσειδῶν*, *Ποτειδάν*, etc. (**41**.4) with *ει* (*Ποτιδάν* very rare), but usually *ι* in derivatives, as Att. *Ποσίδειος*, Ion. *Ποσιδήιος*, Boeot. *Ποτιδάιχος*, Carpath. *Ποτίδαιον* (but the famous Potidaea was *Ποτείδαια*), also *οι* (assimilation?) in Arc. *Ποσοιδάν*, Lac. *Ποhοιδάν*, *Ποhοίδαια*, and Lesb. (?) *Π]οτοίδανι* from Pergamum.

√2. Series *ερ*, *ορ*, *αρ* or *ρα* (*δέρκομαι*, *δέδορκα*, *ἔδρακον*). *τέσσερες*, *τέτορες*, *τέτταρες*, etc. (**114**.4). Ion., Lesb., Cret., Mess., Epid., Coan *ἔρσην*, but Att. *ἄρρην*, Arc. *ἀρρέντερον*, Lac. *ἄρσης*, Ther. *ἄρσην* (also Ionic and Coan beside *ἔρσην*). Cf. also El. *ϝάρρενορ* (from a by-form with initial *ϝ*; cf. Skt. *vṛṣan-* beside Avest. *aršan-*), later *ἐρσεναίτερος* (*κοινή* influence, see also **80**). *θέρσος* = *θάρσος* in Aeolic

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[1] Some cases where the variation is quite possibly not inherited, but which fall into the same system, are included for convenience.

(gram.; Lesb. *θέρσεισ'* in Theocritus), and in proper names most frequently in Lesbian, Thessalian, Boeotian, and Arcadian, as Lesb. *Θέρσιππος*, Thess. *Θερσίτας*, *Θέρσουν*, Boeot. *Θερσάνδριχος*, Arc. *Θερσίας*, etc. *κρέτος* = *κράτος* in Lesbian (poet.), and in proper names also frequent in Arcado-Cyprian, as *Τιμοκρέτης*, *Σωκρέτης*, etc. Ion. *κρέσσων* (in *κρείσσων*, *κρείττων*, the *ει* is not original), but Cret. *κάρτων* (cf. *καρτερός*, *κρατερός*). Cret. *τράπω* = *τρέπω*, as sometimes in Herodotus, Cret. *τράφω* = *τρέφω*, as in Pindar etc., Delph. *ἀποστράψαι* = *ἀποστρέψαι*. East Ionic *ἄγερσις* *assembly* (*ἀγείρω*, *ἀγορά*), West Ion. *ἄγαρρις* (Naples), Arc. *πανάγορσις* (see **5**) = *πανήγυρις* (with obscure *υ*). For *ἱερός*, *ἰαρός*, *ἶρος*, see **13**.1. For *γροφεύς*, *στροτός*, etc., see **5**.

√*a*. The weak grade varies between *αρ* and *ρα*, as in Hom. *κράτος* and *κάρτος*, *κρατερός* and *καρτερός*, etc. So Cret. *κάρτος*, *καρταῖπος*, *καρτερός*, *κάρτων*, likewise *σταρτός* = *στρατός*, Arc., Cypr., Corcyr., El. *δαρχμά*, Cret. *δαρκνά* = *δραχμή*, Epid. *φάρχμα*, *φάρξις* = *φράγμα*, **φράξις*, Boeot. *πέτρατος* (Hom. *τέτρατος*) = *τέταρτος*, Lesb. *ἀμβρ[ό]την* (**6**) = *ἁμαρτεῖν*. This variation is in part due to metathesis, and clearly so in Cretan, which has *αρ* uniformly, as it also has *πορτί* = *προτί*. See **70**.1.

√ 3. Series *ελ*, *ολ*, *αλ* or *λα* (*στέλλω*, *στόλος*, *ἐστάλην*). Arc. *δέλλω* = *βάλλω* (cf. *βέλος* etc.). West Greek and Arcadian *ὀδελός*, Boeot. *ὀβελός* (rarely early Attic), Thess. *ὀβελλός* (**89**.3) = *ὀβολός* (assimilation ?). West Greek *δείλομαι*, *δήλομαι*, Boeot. *βείλομαι*, Thess. *βέλλομαι*, all from a grade in *ελ*, = *βούλομαι*. See **75**. Cypr. *δάλτος* = *δέλτος* (but this is a Semitic loanword). Coan *ἔτελον*, Lesb. *ἔταλον*, *yearling* (cf. Lat. *vitulus*). Cret., Corinth., Lac., Pamphyl. *Ἀπέλλων* = *Ἀπόλλων* (*ο* due to assimilation ?), Thess. *Ἄπλουν* with weak grade *πλ*.

4. Series *εν* (*εμ*), *ον* (*ομ*), *α* or *αν* (*αμ*) (*τείνω* from **τενιω*, *τόνος*, *τατός*). Ion., Coan, Heracl., Arg. *τάμνω* = *τέμνω* (*εμ* from *ἔτεμον*). For *ϝίκατι* = *εἴκοσι*, etc., see **116** *a*. For participles with *ατ* beside *εντ* and *οντ*, as *ἔασσα*, *ἴαττα* = *οὖσα*, *ἔντες* = *ὄντες*, see **163**.8.

∫ 5. Series *η*, *ω*, *α* (*ῥήγνυμι*, *ἔρρωγα*, *ἐρράγην*). *ἵληος* (Lac. *hίλε̄ϝος*), whence Att.-Ion. *ἵλεως*, Cret. *ἵλεος*, but Arc. *ἵλαος*, as in Homer

etc. For Heracl. *ἐρρηγεῖα* = *ἐρρωγεῖα*, Dor. *ἔωκα* = *εἶκα*, see **146.4**. *ἔγκτησις* in Attic-Ionic, also in Lesbian and various West Greek dialects (though the examples are late and so possibly due to *κοινή* influence), but *ἔγκτασις* (Thess. *ἔντασις*) in several dialects (but possibly only a late blend of native *ἔμπασις* with Att. *ἔγκτησις*).

a. West Greek *ἔμπασις* (Arg. *ἔμπαις*), Boeot. *ἔππασις*, Arc. *ἴνπασις* contain a different root *πᾱ-*, like *πᾶμα* = *κτῆμα*. See **69.4**. *πᾶμα* and related forms, frequent in literary Doric, were employed in preference to *κτῆμα* etc. in most, perhaps all, the dialects except Attic-Ionic. Cf., besides *ἔμπασις* etc., Cret. *πᾶμα*, *πάστας*, *owner*, *πέπᾱται* perf. subj., *πάσεται* aor. subj., Arg. *πᾶμα*, Heracl. *παμωχεῖ*, Locr. *ἐχεπάμῑν*, *παματοφαγεῖσται*, El. *πεπάστᾱ*, Boeot. *ππάματα*, Cypr. *Πάσιππος*, Arc. *πᾶμα*, *πεπαμένος*.

CONSONANTS

ϝ

50. In Attic-Ionic the *ϝ* was lost at a very early period. In East Ionic there is no trace of it even in the earliest inscriptions; it is very rare in Central and West Ionic; and in Attic the only evidence of its existence is its occasional use to express the glide sound before *υ*, as *ἀϝυτάρ* (**32**). In Thera, too, it is absent from the earliest inscriptions (seventh century B.C.); likewise at Rhodes, Cos, etc., though here early material is scanty. In Lesbian it existed, initially at least, in the time of Alcaeus and Sappho, but is not found in inscriptions, of which, however, none of any extent is earlier than the fourth century.

But in most dialects it is of frequent occurrence initially, where it survives till the fourth century or later, in Cretan and Boeotian till the second. Between vowels it occurs in the earliest inscriptions of many dialects, after consonants in several, and before consonants in a very few.

a. In some cases the disappearance of *ϝ* from inscriptions is due to *κοινή* influence rather than to an organic loss of the sound within the dialect. So evidently in Laconian, as shown not only by its reappearance in the spelling *β* (**51**), but by its survival in some words in Tzakonian, the modern representative of Laconian, e.g. *βάννε* (*vanne*), *lamb* (*ϝαρν-*).

b. Even where there is no reason to doubt the actual loss of the sound, the spelling, as is natural in such cases, only gradually adapted itself to the pronunciation, and often there is an interval of considerable length in which the older spelling with ϝ and the later spelling without ϝ occur promiscuously, even in the same inscription. In the Heraclean Tables the presence or omission of initial ϝ is constant for certain words, e.g. always ϝ in ϝέξ, ϝίκατι and derivatives, also ϝέτος, ϝίδιος, ἐγϝηληθίωντι, but οἶκος, ἐργάζομαι, ἑκαστος, ἴσος and ἴσος, etc.

51. β for ϝ. ϝ is represented by β, which we must understand in its later value of a spirant (Engl. *v*), in numerous glosses and in the later inscriptions of several dialects. So frequently in Laconian from the fourth century B.C. to the second century A.D., e.g. βίδεοι, βίδυοι, title of officials (ϝιδ-), Βωρθέα beside Fωρθέα (cf. nos. 70–73) = Ὀρθία, προβειπάhας = προϝειπάσας, διαβέτης = διαϝέτης, ὠβά from *ὠϝά, etc.; and in Cretan, e.g. Βόρθιος, Βολόεντα, βέρδηι, βεκάτεροι, διαβειπάμενος, ὑπόβοικοι, etc. Cf. also Arg. Βορθαγόρας, Πυρβαλίων = older Πυρϝαλίων, Corcyr. ὄρβος = earlier hόρϝος, El. βοικίαρ = ϝοικίας (no. 61, in the stereotyped phrase γᾶρ καὶ βοικίαρ, otherwise ϝ lost). For initial βρ = ϝρ, see **55**.

a. Conversely, ϝ is used in place of β in ἀμοιϝά = ἀμοιβά of an early Corinthian inscription. The name of the Cretan town Fάξος was sometimes represented by Ὄαξος, as Lat. *Nerva* by Νέρϝα.

52. ϝ initially before a vowel. Examples are numerous in inscriptions of most dialects, e.g. ϝέτος (cf. Lat. *vetus*) in eleven dialects, ϝοῖκος (cf. Lat. *vīcus*) in twelve dialects, ϝίκατι (cf. Lat. *vīgintī*) in eight dialects, ϝάναξ in ten dialects, further, in various dialects, ϝαρήν, ϝαστός, ϝέπος, ϝειπ-, ϝέργον, ϝέρρω, ϝίδιος, ϝίσος, ϝοῖνος, and many others (see also *a*, *b*, *c*), especially in proper names.

a. In several dialects which otherwise preserve ϝ it is lost before ο and ω (but not before οι), as in Homer, e.g. in Gortynian forms of ὁράω, ὠνή, ὠθέω, etc. without ϝ beside ϝίκατι, ϝέκαστος, ϝοικεύς, etc. (ϝόν, ϝῶν by analogy of ϝά, ϝίν, etc.). But the precise dialectic scope of this phenomenon is not yet determined, and ϝο is by no means unknown, e.g. Arc. ϝōφλέκοσι (no. 16, fifth century; in no. 17, fourth century, ὀφλέν beside ϝαστόν, ϝέκαστον, etc.), Fορθασία, Cret. Βόρθιος, Lac. Βωρθέα, etc. (see **51**).

b. Initial *σϝ* yields *hϝ*, occasionally written *ϝh* (cf. Eng. *which*) but usually simply *ϝ*, which, however, was pronounced as *hϝ* (or a surd *ϝ*), as shown by the fact that after the loss of *ϝ* such words have the spiritus asper. Thus Boeot. F*ηεκα-δάμοε*, Thess. F*εκέ-δαμος*, Cret., Locr., Delph., El., Arc. *ϝέκαστος*, later *ἕκαστος*. In some dialects this *ϝ* was lost earlier than *ϝ* in general, e.g. in Boeotian, where *ἓξ* (from *ϝέξ*, i.e. *ϝhέξ*, from **sụeks*) and *ἕκαστος* are frequent in inscriptions which otherwise have initial *ϝ*, as *ϝικαστῆ καὶ ἕκτη* (no. 43.8).

c. There are also some words with original initial *ϝ*, not coming from *σϝ*, which have ' in their later forms, e.g. Att. *ἵστωρ*, *ἱστορία* (cf. Boeot. *ϝίστωρ*, from *ϝιδ-*, Lat. *vid-*), *ἕννυμι*, *εἷμα* (cf. Cret. *ϝῆμα*, Lat. *ves-tis*), *ἑσπερος* (cf. Locr. *ϝεσπάριος*, Lat. *vesper*), *ἐκών* (cf. Locr. *ϝεφόντας*, Skt. *vaç-*), *ἁλίσκομαι* (cf. Thess. *ϝαλίσσκε͂ται*, Goth. *wilwan*). The explanation, as in some other cases of secondary ', in which *ϝ* is not involved, is uncertain, but the following *σ* and analogical influence are the chief factors.

53. Intervocalic *ϝ*. This was lost sooner than initial *ϝ*, hence is found in fewer dialects, and in most of these only in the earliest inscriptions. Often we find forms with and without *ϝ* from the same period or the same inscription, showing that it was either weakly sounded, or wholly lost in pronunciation and retained only in the spelling. This inconstancy is much greater than in the case of initial *ϝ*. The spelling with *ϝ* often persists in proper names, and sometimes in certain conventional or solemn expressions, longer than elsewhere.

Examples are most frequent in Cyprian, where it appears almost uniformly except in some later inscriptions, e.g. *αἰϝεί*, *οἶϝος*, *ῥόϝος*, *δοϝέναι*, *βασιλε͂ϝος*, etc. (but always *παῖς*, *παιδός*, with loss of *ϝ*). Eub. *Ἀγασιλέϝο͂* with *ϝ* in the proper name beside *ἐποίε͂σεν* (no. 9). Thess. *Δάϝο͂ν*, but otherwise lost, as in *hυλο͂ρέοντος*, *ἐσο͂σε* (no. 33). Boeot. *Πτο͂ιε͂ϝι*, *ἐποίϝε͂σε*, *χαρίϝεττᾶν*, *Καρυκε͂ϝίο͂*, etc., but not found after 450 B.C. except in a late archaistic inscription with *τραγαϝυδός* etc. Phoc. *κλέϝος*, *αἰϝεί* (Crissa; sixth century). Locr. *καταιϝεί* (also *ἐπίϝοικος*, *μεταϝοικέοι*, *ϝεϝαδε͂κότα*, but see *a*) beside *παῖς*, *Ὀπόεντι*, *δαμιοργούς*. El. [*πο*]*ιϝέοι* once (also *ἀποϝε͂λέοι*, but see *a*), but usually *ποιέοι*, even in the same inscription, *βασιλᾶες*, etc. Lac. *hιλε͂ϝο͂ι*, *ναϝο͂ν*, *Γαιαϝόχο͂*, *ἀϝάταται* (cf. Lesb.

αὐάτα, El. *ἀνάατορ*, elsewhere contracted to *ἄτᾱ*, *ἄτη*, as Cret. *ἄτα*, *ἄπατος*, Locr. *ἀνάτō(ς)*), late *ὠβά* (**51**). Arg. *Διϝι*, *Διϝός*, *ὄϝινς*, *ἐποίϝēhε* (also *πεδάϝοικοι*, but see *a*). Corinth. *Ποτεδάϝōνι* beside *Ποτεδâνι*, *Αἴϝας*, *Λαϝοπτόλεμος*, etc. Corcyr. *phoϝαῖσι*, *στονόϝε(σ)σαν*, etc. There are no examples of intervocalic *ϝ* in even the earliest Cretan (cf. *αἰεί*, *ναός*, *ϝοικέος*, etc.) except in compounds (*a*); nor in Arcadian (cf. *ἴλαον* no. 16), except *ἄϝεθλα* in an archaic inscription.

a. Even where intervocalic *ϝ* is regularly lost, it may appear in compounds or in augmented or reduplicated forms, owing to the influence of the simplex or of the forms without augment or reduplication, where *ϝ* has survived as initial, e.g. Cret. *προϝεπάτō*, *ἔϝαδε*, and late *διαβεπάμενος*. Hence such forms are not necessarily evidence of the survival of true intervocalic *ϝ*.

b. The use of *ϝ* to indicate the natural glide before or after *υ* (see **32**, **36**) is also no evidence for the survival of the inherited intervocalic *ϝ*.

54. Postconsonantal *ϝ*. The combinations *νϝ*, *ρϝ*, *λϝ*, and also *σϝ* (in some cases; see *f*) are preserved in the earliest inscriptions of some dialects. The loss of *ϝ* was accompanied by lengthening of the preceding vowel in East Ionic, Central Ionic (in part; see *a*), Doric of Argolis, Crete, Thera, Cos, Rhodes and colonies, while in the other dialects, as in Attic, the vowel was not affected.

Corinth. *Ξένϝōν*, Corcyr. *πρόξενϝος*, El. *Ξενϝάρεορ*	Ion. *ξεῖνος*, Cret. *πρόξηνος*, Cyren. *Φιλόξηνος*, Rhod. *Ξηνο-*	In most dialects *ξένος*, *πρόξενος*
**ἔνϝατος*	Ion. *εἴνατος*, Arg., Cret. *ἤνατος*	*ἔνατος*
**ἐνϝεκα*, **μόνϝος*	Ion. *εἵνεκα*, *μοῦνος*	*ἕνεκα*, *μόνος*
Arc. *κόρϝα*	Ion. *κούρη*, Cret. *κώρα*	*κόρα* (*κόρη*)
Corcyr. *hόρϝος*	Ion. *οὖρος*, Arg., Cret. *ὦρος*, Ther. *οὖρος*	*ὅρος*
Arc. *κάταρϝος*	Ion. *ἀρή*	*ἀρά*
Boeot. *καλϝός*	Ion. *κᾶλος*	*κᾰλός*
**ὅλϝος*	Ion. *οὖλος*	*ὅλος*
Boeot., Arc., Cret. *ϝίσϝος*	Ion. *ἶσος*	*ἴσος*
Arc. *δέρϝα*	Ion. *δειρή*	*δέρα* (*δέρη*)

✓*a*. To the lengthening in East Ionic there are possibly some local exceptions, but, in general, forms like ξένος, and especially πρόξενος, are due to Attic influence. Similarly in Rhodian etc. where ξεῖνος has survived only in proper names, and in late Cretan where πρόξενος is far more common than πρόξηνος. In Central Ionic the lengthening is attested for Paros and Thasos, but it is uncertain how far west this extended. From many of the islands, both Ionic and Doric, decisive material is lacking.

b. Lesb. ξέννος, ἕννεκα, in grammarians and late inscriptions, are probably hyper-Aeolic, due to the frequency of νν from νι̯, σν, etc. (**74**, **76**, **77**.1). Cf. also ἰσσοθέοισι in an inscription of 2–14 A. D. For Thess. προξεννιοῦν see **19**.3; for Boeot. Δαμοξείνᾱ, **9**.2 *a*.

c. Different from ὄρρος etc. is Corinth. Πύρρος (cf. Arg. Πυρρίας, Πυρραλίων), probably standing for Πύρρρος (from *Πύρσρος with early assimilation of ρσ before ϝ), whence the Πύρρος of most dialects.

d. An example of ϝ after a mute is Corinth. Δϝεϝίᾱ = Δεινίου. Cf. Hom. ἔδδεισεν for ἔδϝεισεν.

✓*e*. τϝ yields ττ or σσ, with the same distribution as for original κι̯ etc. (**81**), e.g. Att. τέτταρες, Ion. τέσσερες, etc. (cf. Lat. *quattuor*, Skt. *catvāras*). In West Greek τέτορες the τ, instead of σσ or ττ, is due to the analogy of other forms such as τέτρατος, in which ϝ was expelled between the consonants. Cf. also ἥμισσος from *ἥμιτϝος (**61**.6).

f. The history of σϝ in ϝίσϝος etc., probably of secondary origin, is to be distinguished from that of original intervocalic σϝ, the treatment of which is apparently parallel to that of σμ etc. (**76**). Thus Lesb. ναῦος, Dor. νᾶός, etc. probably come from *νασϝος (cf. ναίω, νάσ-σαι), which in Lesbian becomes first *νάϝϝος (like ἄμμε), whence *ναῦϝος, ναῦος (**35**), elsewhere νᾱϝός (like ἄμέ), whence νᾶός, νεώς (**41**.4).

✓ **55**. ϝ before consonants. Corresponding to Att. ῥήτρα, ἐρρήθην, etc. (from ϝρη- beside ϝερ- in ἐρέω, cf. Lat. *verbum*) we have El. ϝράτρα (**15**), Cypr. ϝρέ̄τα (**70**.3) with its denominative ϝρε̄τάω (ἐϝρε̄τάσατυ, also spelled εὐϝρε̄τάσατυ indicating an anticipation of the ϝ. Cf. *a* and **35**. So also κενευϝόν from κενεϝόν), Arg. ϝεϝρε̄μένα, ἀϝρέ̄τευε, later ἀρήτευε, *was spokesman, presided*, Arc. ϝρῆσις. El. ἀϝλανέōς, *wholly* (cf. Hesych. ἀλανέως· ὁλοσχερῶς, also ἀλλανής· ἀσφαλής and ἀλανές· ἀληθές), is from ἀ-ϝλα-, and related to ἀελλής (ἀ-ϝελ-), ἀολλής (ἀ-ϝαλ- with Aeolic ο, cf. **5**), ἅλής, Dor., Delph. ἅλία, *assembly*, Ion. (Hdt.) ἁλίη (also from ἀϝαλ-, with Ion. ᾱ from αϝα as in ἄτη, ἀνᾱλίσκω).

ϝρ appears as βρ, indicating a pronunciation *vr*, in Lesbian words quoted by grammarians and in our texts of the Lesbian poets (*βρήτωρ, βρόδον*, etc.), though this has become simply ρ at the time of our earliest inscriptions. Cf. also Boeot. Β*ρανίδας* beside Φ*άρνων*.

In most dialects ϝ was lost before the time of our earliest inscriptions and we find, as in Attic, initial ῥ, medial ρρ or ρ. See *a*.

✓ *a*. In the case of medial ϝρ, which would occur only in compounds and augmented or reduplicated forms of words with initial ϝρ, the ϝ unites with the preceding vowel to form a diphthong in Lesbian (cf. **35**), e.g. *εὐράγη*, *αὔρηκτος* (Herodian) from **ἐ-ϝράγη*, **ἄ-ϝρηκτος* (Att. *ἐρράγη*, *ἄρρηκτος*), Hom. *ταλαύρινος* from **ταλά-ϝρινος*. But elsewhere the syllabification of the simplex (or form without augment or reduplication) was retained (i.e. ϝρ with the following vowel), and later this ϝρ became ρρ or sometimes ρ, e.g. Arg. *ϝερρῑμένα*, *ἀϝρέτευε*, later *ἀρήτευε*. In Attic and most dialects augmented and reduplicated forms have ρρ, as Att. *ἐρρήθην* (*εἴρηκα* is formed after the analogy of forms like *εἴληφα*, **76** *b*), *ἐρράγην*, *ἔρρωγα*, Heracl. *ἔρρηγα*, while compounds also usually have ρρ but sometimes ρ under the continued influence of the simplex, as Att. *ἀναρρηθείς* but also *ἀναρηθείς*, Delph. *ἡ̄μιρρήνιον* (from **ἡμί-ϝρην*, like *ἡμί-ονος*, cf. Hom. *πολύ-ρρην*). Cf. ρρ and ρ from σρ, **76** *b*. The development of medial ϝλ was probably parallel (cf. El. *ἀϝλανέῑς* etc., above), though there is no example in Lesbian.

Consonantal ι (i̯)

✓ **56**. Original i̯ almost wholly disappeared from Greek in prehistoric times, giving ῾ or, rarely, ζ initially, as in *ὅς* (Skt. *yas*), *ἧπαρ* (Lat. *iecur*), *ζυγόν* (Skt. *yugam*), etc., yielding various results in combination with a preceding consonant (**74**, **81**, **82**, **84**), and being dropped between vowels, as in *τρεῖς* from **τρεῐ̯ες* (Skt. *trayas*), etc. But between ι and a following vowel, as in *ἵππιος*, it always existed as a natural glide in pronunciation, and in a few dialects this is expressed in the spelling. So, by the repetition of ι, in Pamphylian, as *διιά*, *hιιαροῖσι*, etc., and sometimes elsewhere, as early Arg. *hάλιιος*, *Σικελίιας*, Ion. (Priene) *Διιοφάνης*. Cf. also Arg. *Καρνείιας*, Ion. *Τήιιοι*, *θωιιήν* (**37**.2). In Cyprian a special character, which we transcribe *j*, is generally employed, though not

uniformly, as in the Idalium bronze (no. 19) regularly before *a*, but not before *ε* or *o*, e.g. *ἰjατε͂ραν* but *ἰερε͂ϝίjαν*, *ϝέπιja* but *θιόν*.

The Spiritus Asper. Psilosis

57. The spiritus asper generally represents an original *σ* (**59**) or *ι̯* (**56**), but in some words is of secondary, and sometimes obscure, origin, e.g. *ἵππος* (cf. Lat. *equus*; *ἵππος* regularly as the second part of compounds, *Ἄλκιππος*, *Ἄντιππος*, etc., rarely *Ἄνθιππος*), *ἡμεῖς*, *ἀμές* (cf. Skt. *asmān*) with ' after the analogy of *ὑμεῖς* (with ' from *ι̯*). The sound was denoted by H (earlier ⊟) until the introduction of the Ionic H = *η*, after which it was generally left undesignated.[1] But see **4**.7.

Psilosis, or the loss of the spiritus asper, is characteristic of East Ionic (whence the sign was left free for use as *η*; see **4**.6), Lesbian, Elean, Cyprian, and Cretan (i.e. Central Cretan).

a. Psilosis is shown, not only by the absence of H = *h*, but by the presence of phrases and compounds in which a preceding mute is not changed to the aspirate, e.g. East Ion. *ἀπ' ἑκάστου*, *ἀπ' οὗ*, *καταπερ*, El. *κατισταί͡ε*, Cret. *κατιστάμεν*. But psilosis is no bar to the retention of aspirated mutes in phrases and compounds which were formed prior to the loss of the asper. For they would be affected, if at all, only by the analogical influence of the simplex, as Cret. *κατιστάμεν* by *ἰστάμεν*. Hence East Ion. *κάθοδος*, El. *ποθελόμενος*, etc. Cf. Mod.Grk. *καθίσταμαι*, *ἀφοῦ*, etc., in spite of the loss of the spiritus asper.

58. Even in those dialects which generally preserve the spiritus asper, and which, in distinction from those with psilosis, we may call the *h*-dialects, there are many irregularities, partly in special words,

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[1] In quoting forms from inscriptions, wherever the sign for the spiritus asper appears in the original it is transcribed *h*, to be distinguished from ', which is supplied as a purely diacritical sign, like accent marks, and the employment of which is, in many special cases, of doubtful propriety. That is, the evidence is often insufficient to determine whether the omission of the sign of the asper is merely graphic, in which case we should transcribe the form with ', or due to an actual loss of the sound, in which case we should transcribe with '. As a working rule we employ the lenis in quoting forms without *h* from inscriptions which have the character or are of a period when it was certainly in common use.

where by-forms evidently existed, partly due to the weak pronunciation of the sound in general (cf. the variations in Latin spelling).

✓*a*. In several dialects the forms of the article, ὁ, ἁ, etc., appear regularly or frequently without *h*, showing that in these proclitic forms it was either wholly lost or more weakly sounded than elsewhere. So in Locrian (nos. 55, 56) always ὁ, never *ho* (cf. also κ' ὁ), fem. ἁ and *ha* once each; in Delphian (no. 51) ὁ as article (A 30, 38, C 19), but demonstrative *ho* (B 53); Thess. κοἰ = καὶ οἱ (no. 26); ὁ likewise in some early inscriptions of Boeotia, Pamphylia, Syracuse, Metapontum, and Sybaris. The same is probably to be inferred for Arcadian from the omission of *h* in the relative, as ἄν = ἃ ἄν (no. 17.7), with which compare Boeot. ϝός = ὥς (no. 40) and Delph. ἁς (no. 51 A 28) beside usual *hō̂*, *hóστις*, etc., though in most dialects the *h* of the relative is uniformly retained.

✓*b*. Other forms which regularly have the spiritus asper, but for which by-forms with the lenis are to be recognized, are: *ἡμέρα*, but even in Attic inscriptions frequently *ἑμέρα*, and Argol., Lac., Mess., Ther. *ἁμέρα*, Delph., Locr. *ἁμάρα*. *ἱερός* (*hιερός*, *hιαρός*, in numerous dialects), but with lenis in Rhodian and Argolic, as Rhod. *ἐπ' ἰερέως*, Arg. *ἰαρομνάμονες* (nos. 76, 77, with *ho* etc.), Epid. *ἰαρομμνάμονες* (no. 83, with *hομονάοις* etc.), Aegin. *ἰαρέος* (beside *hοἶκος* = ὁ οἶκος, χω̄ = καὶ ὁ). So *ἐπ' ἰαρεῦς* in the Megarian inscription no. 92, in contrast to *hιαρόν* at Selinus, is probably due to the Epidaurian graver. For Mant. *ἰερός*, see *d*. *ἡμεῖς* (see **57**), in Doric dialects *ἁμές* (Lac. *ποθ' ἁμέ*, Heracl. *hαμές*), but also *ἁμές* (Coan *μετ' ἁμῶν* etc.). Thess. *ἀμμέ* or *ἀμμέ*? *ἔστηκα*, but also *ἔστακα* (cf. *ἔσταλκα*, for which, vice versa, sometimes *ἔσταλκα*), as Thess. *ἐπεστάκοντα* (no. 33), Mess. *κατεστα-μένοι*, Amorg. *κατεστώσης*.

c. Several words which regularly have the lenis show secondary forms with the asper in various dialects. Thus *ἔτος* (from *ϝέτος*), but Heracl. *πεντα-hετηρίδα* (beside *ϝέτος*), Epid. *πενθ' ἔτη*, and frequently *καθ' ἔτος* etc. in the *κοινή* (cf. Mod.Grk. *ἐφέτος*), probably after the analogy of *ἡμέρα* in similar phrases. *ἴδιος* (from *ϝίδιος*), but Thess. *καθ' ἰδδίαν*, and so often in late inscriptions of various dialects (really *κοινή*), probably after *καθ' ἕκα-στον*. *ἴσος* (from *ϝίσϝος*), but Heracl. *hίσος* beside *ἴσος*, and *ἐφ' ἴσης* in the *κοινή*, probably after *ὅμοιος*. Locr. *ἔντε* (cf. *ἔστε*), but Delph. *hέντε*, after *ἆς* = *ἕως*. Heracl. *hοκτώ* (also Theran), *hοκτακάτιοι*, *hεννέα*, Delph., Ther. *hενατός*, all after *ἑπτά*. So probably by a still further extension of the asper (e.g. after *ἐννεακαίδεκα*) Ther. *hικάδι* = *εἰκάδι* (no. 107). *ἄκρος*, but Heracl. *hακροσκιρίας*, Corcyr. *hάκρος*. Delph. *ἐφιορκέω*, also frequent in the *κοινή*, is a blend of *ἐπιορκέω* and *ἐφορκέω*, while Delph. *ἐφακέομαι* from *ἀκέομαι*

is obscure. In Thess. *ἀνγρέω* (*ἐφάνγρενθειν*) = Lesb. *ἀγρέω* the asper, as well as the *ν*, is probably due to contamination with some other word.

✓ *d*. Besides such special cases as have been noted in *a*, *b*, and *c*, there are in some dialects irregularities which seem to be due to confusion in spelling consequent upon the asper being weakly sounded or on the verge of total disappearance, though even some of these may possibly be due to special causes. Locrian has *πεντορκίαν* beside *hόρκον*, *ὅσια*, *ἰστία*, *κατιφόμενον*, *ὑδρίαν* (*h* before *υ* in *hυπό*), and, vice versa, once *Hοποντίῶν* beside *Ὀπόντιοι*, and *hάγῆν* for *ἀγῆν* (cf. *ἐπάγῶν*). In Arcadian, no. 17 has *ἓμισυ* beside *hἥμισυ*, *ὑστέρας*, and once *hάν* for *ἄν*, and the very early Mantinean inscription, no. 16, shows no example of *h*, though containing not only *οἵδε* (see *a*) but *ὅσια*, *ἴλαον*, and *ἱερός* for which *hιερός* is fully attested in the other Arcadian inscriptions as no. 17; and among the brief archaic inscriptions there is a notable lack of agreement in this matter. Heraclean has, besides the cases mentioned under *c*, *ὅρος*, *ὁρίζω*, where we expect *hόρος*, and *hάρνησις*, *hοίσοντι*, for *ἄρνησις*, *οἴσοντι*. Argolic (see also under *b*) has *ἱκέτας* (no. 75), *ἄτερος* (no. 83), *ὦρος* = Att. *ὅρος*, and fluctuating spelling in many words.

σ. Loss of Intervocalic σ

✓ **59.** Original initial *s* became the spiritus asper in proethnic Greek, as in *ἕδος* (Lat. *sedeō*, Skt. *sad-*), *ἕπομαι* (Lat. *sequor*, Skt. *sac-*), etc. At the same time intervocalic *s* was changed in the same way and then lost, as in *γένεος* (Skt. *janasas*, Lat. *generis*), etc. Nevertheless there are many Greek words with intervocalic *σ*, either retained by analogy as in the aorist, or of secondary origin as *σ* from *τ* (**61**).

This Greek intervocalic *σ* was subjected to a similar process, namely became *h* and was later lost, in Laconian, Argolic, Elean, and Cyprian.

✓1. Laconian. Early *ἐποίῆhε*, *νικάhας*, *ἐνhῆβῆ́hαις*, *Πohοιδᾶνι*, *Λύhιππον*, *Ἐλευhύνια*, etc.; later *Παhιφᾶι*, *προβειπάhας*, *νικάας*, *Ὀναιτέλης* (*Ὀνασι-*), *Πειικλείδα* (*Πεισι-*), *βαιλέος* (*βασιλέος*), etc. Cf. also **97** *a*. Examples of *σ* omitted are also in Ar. Lys. and in glosses. This was a characteristic of Laconian speech from the earliest known period, and is faithfully represented in the spelling of most of the early inscriptions. But it was felt as a provincialism and ignored in the spelling of some few early inscriptions

which were set up outside of Laconia (no. 64, Φλειάσιοι, though the retention of σ in this non-Laconian name is natural anyway; no. 65, γνέ̄σιοι, ἑ̄βάσōντι), and in the later inscriptions, which usually show σ. See **275**.

2. Argolic. From Mycenae, early Φραhιαρίδας (no. 75, fifth century), late ἐπολυώρηε (197 B.C.); from Argos, early ἐποίϝēhε, Ἀρκεhίλας, [δαμο]hίαι, etc., later δαμόιοι (δαμόσιοι), θηαυρόν (θησαυρόν), Τελείππος (Τελεσι-), Θράυλλος (Θρασυ-), etc. But forms with σ are also frequent at all periods, e.g. θēσαυρός, καταθέσιος (no. 78, fifth century), Λυσίππου in the same inscription with Τελείππος. This inconsistency in the spelling, which is even greater than in Laconian, has the same explanation. See 1, and **275**.

a. Nearly all the examples are from Argos and vicinity, from which one might conclude that the change was specifically Argive, not general Argolic. But there are some traces of it at Epidaurus, and the absence of other examples may be due to external influence.

3. Elean. In no. 60 (middle fourth century) ἀδεαλτώhαιε, φυγαδεύαντι (aor. subj.), beside δαμοσιῶμεν, δαμοσιοία. In no. 61 (after Alexander) ποιήασσαι (ποιήσασθαι), ποιήαται (aor. subj.), beside ἀναθέσιορ etc. In all the earlier inscriptions intervocalic σ is unchanged.

4. Cyprian. φρονέōι (φρονέωσι), ποεχόμενον (ποσ-εχόμενον), also in sentence combination (cf. **97** *a*), as κὰ ἀ(ν)τί (κὰς ἀντί), τᾶ ὐχέ̄ρōν (τᾶς ὐχήρων). But generally σ is written.

Rhotacism

60. Rhotacism, or change of σ to ρ, is found in Elean, late Laconian, and Eretrian, rarely elsewhere.

1. Elean. Final ς appears uniformly as ρ in the later inscriptions, nos. 60, 61, e.g. τιρ, αἴματορ, ὄπωρ, πόλιορ. Most of the earlier inscriptions show -ς and -ρ side by side without any apparent system. Rhotacism of intervocalic σ is unknown (cf. **59**.3).

a. In the earlier inscriptions ρ is relatively most frequent in forms of the article and the indefinite or the relative pronoun, e.g. τοίρ, τιρ, ὄρ, and

possibly the rhotacism began in such enclitic and proclitic forms. But even here there is great fluctuation in the spelling.

2. Laconian. Rhotacism of final ς is seen only in very late inscriptions, e.g. *νικάαρ*, *Ξεύξιππορ*, etc., confirmed by numerous glosses.

3. Eretrian. Rhotacism of intervocalic *σ* is frequent in inscriptions of Eretria and Oropus, e.g. Eretr. *ἔχουριν*, *θύωριν*, *ἐπιδημέωριν*, *συνελευθερώραντι*, *παιρίν*, *σίτηριν*, *Ἀρτεμίρια*, Orop. *δημορίων*. But there are many exceptions, and the use of *ρ* is gradually given up under Attic influence. Although Plato, *Cratylus* 434 C, remarks that the Eretrians say *σκληρότηρ* for *σκληρότης*, there is no inscriptional example of *ρ* for final ς except once *ὅπωρ ἄν*, for which see **97** *a*.

4. Rhotacism of *σ* before a voiced consonant is seen in Eretr. *Μίργος* = *Μίσγος*, late Cretan (Gortyna) *κόρμοι* = *κόσμοι*, Thess. (Matropolis, Pharsalus) *Θεόρδοτος*, Lac. *Θιοκορμίδας*. In most dialects *σ* in this position was pronounced as a sonant (*z*), and in late times often indicated by *ζ*, as *ψήφιζμα*.

Change of τ to σ

61. *τ* is changed to *σ* very frequently before *ι*, and sometimes before *υ*. The more precise conditions are uncertain, and the change is in part independent of dialectic variation, *τ* being retained in some words in all dialects, e.g. *ἀντί*, and in some words becoming *σ* in all dialects, e.g. most words like *βάσις* (Skt. *ga-ti-s*), *στάσις*, etc.

But in a considerable class of words there is a distinct dialectic distribution of the *τ*- and *σ*-forms, the retention of *τ* being a notable characteristic of the West Greek dialects, in which Boeotian and Thessalian also share.

1. Verb forms with the endings *-τι*, *-ντι*, as *δίδωτι*, *φέροντι* = *δίδωσι*, *φέρουσι* (Arc. *φέρονσι*, Lesb. *φέροισι*). Examples are plentiful in all the West Greek dialects and Boeotian (*-τι*, *-νθι*), and for Thessalian are indirectly evidenced by *-νθι*. See **139**.2.

2. The numerals for 20 and the hundreds, *(ϝ)ίκατι* = *εἴκοσι*, *-κάτιοι* = *-κόσιοι* (Arc. *-κάσιοι*).

3. Some nouns and adjectives in *-τις, -τιος, -τια*. Most words of this class have *σ* in all dialects. But *Ἀρταμίτιος* = *Ἀρτεμίσιος* in numerous West Greek dialects, Boeot. *Εὔτρητις* = *Εὔτρησις* (the Aeolic form in Homer), Coan, Delph. *ἐνιαύτιος* = *ἐνιαύσιος*, etc.

4. *ποτί* in Cretan, *ποτί* in all other West Greek dialects, with Boeotian and Thessalian, = Att.-Ion., Lesb. *πρός*, Arc.-Cypr. *πός*. But Homer has *προτί, ποτί*, as well as *πρός*. See **135**.6 *a*.

5. *Ποτειδάων, Ποτειδάν*, etc. = *Ποσειδῶν*, the forms with *τ* being attested for numerous West Greek dialects, with Boeotian and Thessalian. Lac. *Ποhοιδάν* is a relic of the Pre-Doric (Achaean) form (cf. Arc. *Ποσοιδάν*), with the Laconian change of *σ* to *h*. *Ποσειδάν* in some later Doric inscriptions is probably due to the influence of the usual *Ποσειδῶν*.

6. *τύ* in literary Doric and an inscription of Epidaurus, Boeot. *τού* = Att.-Ion., Lesb., Arc. *σύ*. Cret. [*ἠ*]*μιτυ-έκτō*, Epid. *hēμίτεια*, but Att.-Ion., Arc. *ἥμισυς*, Lesb. *αἶμισυς*, with suffix *-τυ*, beside which we find Arc., Delph., Epid., Meg., Thess., late Cret. *ἥμισσος* from **ἥμιτϝος*, with suffix *-τϝο-*.

β, δ, γ

62. In general *β, δ, γ* remained simple mediae, but in some dialects there are indications of their pronunciation as spirants, which eventually prevailed even in Attic (cf. Mod.Grk. *β* = *v*, *δ* = "soft" *th*, *γ* = guttural spirant). Such are:

1. The use of *β* for *ϝ* in later Laconian etc. See **51**.

2. The representation of *δ* by *ζ* in three of the very earliest Elean inscriptions, e.g. *ζέ, ζέκα, ζίκαια, ζίφυιον, ζαμιοργία, ϝειζός*, though the others have *δ*, following what was the usual spelling elsewhere. Cf. also early Rhod. *τόζ'* = *τόδε* (no. 93), and early Arg. *ϝισζείε̄* (for *σζ* see **89**.1) = *εἰδείη*.

3. The occasional omission of *γ* or substitution of *ι*, as in Boeot. *ἰώ, ἰών*, (Ar., Corinna) = *ἐγώ*, Arc. *ἐπιθιιάνε̄* (*ἐπιθιγγάνῃ*), Pamph. *μhειάλ*[*αν*] (*μεγάλην*), and *ὀλίος* (*ὀλίγος*) in late inscriptions of various places.

4. The occasional representation of γ by ζ in Cyprian, as ζâ (γâ), ἀζαθός (ἀγαθός).

5. Cret. σποϝδδάν. See 89.3.

φ, θ, χ

63. In general φ, θ, χ remained true aspirated mutes, and in the earliest type of the alphabet, which had a sign for θ but none for φ or χ, these two were represented by πh and κh, as at Thera, or, where a sign for h was not in use, simply by π and κ, as in the Gortynian Law-Code (e.g. κρόνος = χρόνος, πυλά = φυλή). Spellings like γέγραπφα, δεδόκχθαι are mostly late, an exceptionally early example being Delph. λεκχοῖ (no. 51 D 13; dat. sg. of λεχώ).

But the pronunciation as spirants (Engl. *f*, "hard" *th*, Germ. *ch*), which eventually prevailed even in Attic, may have existed at a much earlier period in some dialects. Such a pronunciation of θ is certainly presupposed by Lac. σ = θ (**64**), and probably by Cret. θθ = σθ etc. (**81** *a*, **85**.3). So too στ = σθ in Locrian, Elean, etc. (**85**.1) is most plausibly explained as due to the fact that θ had become a spirant in other positions, but remained an aspirated mute after σ and so, in contrast, was denoted by τ. A similar explanation probably holds for some other cases where τ is used for θ, as Cret. τνατός etc. (**66**); further Cret. ἄντρōπος (also Pamph.) = ἄνθρωπος, ὄλετρος = ὄλεθρος. But these and the στ forms may also be attributed to deaspiration. Cf. also Arc., Cret., Pamph. Πύτιος = Πύθιος.

64. Laconian σ = θ. The use of σ by Aristophanes in the Lysistrata to indicate the sound of the Laconian θ (and there is no good reason to doubt that this belongs to the original text) shows that it had become a spirant which would strike the Athenian ear as σ, even if not yet fully identical with it. The Laconians themselves retained the spelling θ in all the earlier inscriptions, but ἀνέσηκε (ἀνέθηκε) and σιῶ (θεοῦ) occur in a fourth century inscription, and in very late inscriptions ἀνέσηκε, Βωρσέα (Fορθία), κασσηρατόριν beside καθθηρατόριον, etc.

Interchange of Surds, Sonants, and Aspirates

65. Dissimilation and assimilation of aspirates, or transposition of the aspiration. The dissimilation seen in *τίθημι* from **θίθημι*, *τρέχω* from **θρέχω* (cf. *θρέξομαι*), etc., belongs to the proethnic period. But there are some examples of later, dialectic, assimilation. So Cret. *θιθέμενος* = *τιθέμενος*, *θύκα* (i.e. *θύχα*) = *τύχη*, West Ion. (Cumae) *θυφλός* = *τυφλός*, Arc. *φαρθένος* = *παρθένος* (also in sixth century Attic inscriptions), Lac., Epid. *θεθμός*, Locr., El. *θέθμιον* = *τεθμός*, *τέθμιον*, Att. *θεσμός*, *θέσμιον* (**164**.4), Att. (inscr.) *ἐνθαῦθα* = usual Att. *ἐνταῦθα*. Ion. *ἐνθαῦτα* is the more original form (from *ἔνθα*), whence Att. *ἐνταῦθα* through transposition of the aspiration and influence of *ταῦτα*. Cf. also Eub. *ἐντοῦθα* like *τοῦτα* (**124**); El. *ἐνταῦτα*, Argol. *ἐντάδε* = *ἐνθάδε*, influenced by *ταῦτα*, *τάδε* (but cf. also **66**). For transposition cf. also Ion. *ἄχαντος* = *ἄκανθος*, Cret. *καυχός* = *χαλκός*, Thess. *Πετθαλός* from *Φεττα*λός (**68**.2).

66. There are scattered examples of variation between surd and aspirate, surd and sonant, etc., especially before a nasal. Locr. *τέκνα* = *τέχνη*, Cret. *τνατός*, *τετνακός* = *θνητός*, *τεθνηκός*, Heracl. *διακνόντων* beside *διαγνόντων*, Eretr. *ἀποδείγνυσθαι*, Ther. *ἐνδειγνύμενος* to *δείκνυμι*, Aetol. *ἀχνηκότας* beside *ἀγνηκώς* (*ἀγνέω* = *ἄγω*). Ion. (Chios) *πρῆχμα* = *πρῆγμα*, Epid. *φάρχμα* = *φράγμα*, *πάρδειχμα* = *παράδειγμα*, Arg. *ῥηχμός* = *ῥηγμός* (*-σμα*, *-σμος*). Cf. *τέχνη* from **τέκσνᾱ*. (So perhaps Delph., Locr. *ἐχθός* from **ἐχτός*, this from **ἐκσ-τός*. Cf. early Att. *ἔδοχσε* etc.)

In Pamphylian *ντ* becomes regularly (*ν*)*δ* (*ν* not written, **69**.2), as *πέδε* = *πέντε*, *ἐξάγōδι* = *ἐξάγωντι*. Cret. *ἀβλοπία* = *ἀβλαβία*, Mess. *κεκλεβώς* (*κλέπτω*), Arg. *γεγράβανται* = *γεγράφαται*, are examples of analogical interchange in roots ending in a labial, owing to common forms in *ψ* and *πτ*. Locr. *φρίν* = *πρίν* is obscure.

El. *πάσκω* = *πάσχω* is probably due to the influence of other verbs in *-σκω* (but possibly like *στ* = *σθ*, cf. **63**). For Att.-Ion. *δέχομαι* with analogical *χ* (probably from third plur. perf. *δέχαται*)

other dialects (and Ionic in part) have the original δέκομαι (cf. Att. δωροδόκος). οὐδείς, μηδείς, are replaced by οὐθείς, μηθείς, with θ from δ + the spiritus asper of εἷς, in later Attic and elsewhere.

a. Very late inscriptions show numerous examples of confusion, not confined to any special conditions, as ἀδελπός = ἀδελφός, φρεσβύτερος = πρεσβύτερος, Lesb. ὑπάρκοισαν = ὑπάρχουσαν, Lac. παιδιχόν = παιδικόν.

Interchange of π and πτ

✓**67**. Of the Homeric by-forms of πόλις and πόλεμος, πτόλις is found also in Cyprian, rarely in Arcadian and Cretan, and in Thessalian after a vowel, as οἱ ττολίαρχοι, ἀρχιττολιαρχέντος (ττ from πτ, 86.2); πτόλεμος is found in Cyprian (gloss) and Cretan (rare), and in many dialects as the second member of proper names.

Interchange of Labials, Dentals, and Gutturals

✓ **68**. 1. Those sounds of the parent speech which are called labio-velars and are commonly designated as q^u, g^u, g^uh, appear in Greek regularly as (1) labials before the back vowels *a*, *o*, *ω*, and before consonants, (2) dentals before the front vowels *ι*, *ε*, *η*, (3) gutturals before and after *υ*. Thus ποῦ, πόθεν (Lat. *quod*, cf. Osc. *pod*), ὁποῖος, but τίς (Lat. *quis*), τε (Lat. *que*), Cret. ὁτεῖος, — πεμπάς, πέμπτος, but πέντε (Lat. *quinque*), — λύκος (Eng. *wolf*), γυνή (Eng. *queen*) beside Boeot. βανά. But before *ι* usually β, φ, e.g. βίος (Lat. *vīvus*), with δ only in Heracl. ἐνδεδιωκότα = ἐμβεβιωκότα. Many exceptions are due to leveling between related forms, e.g. βέλος after βάλλω, Cypr. πείσει = τείσει after ποινά, etc. Instead of πρέσβυς, with analogical β, several dialects have forms with γ, which is regular before *υ*, e.g. Cret. πρεῖγυς etc., Boeot. πρισγεῖες (see 86.3). Examples of the normal relation are Arc. δέλλω = βάλλω, West Greek δήλομαι, δείλομαι (75) = βούλομαι, Delph. etc. ὀδελός (49.3) = ὀβολός (but if from the rare early Att. ὀβελός, β is analogical, as in ὀβελίσκος. Boeot. ὀβελός, Thess. ὀβελλός may belong under 2, below).

2. But it is a notable characteristic of the Aeolic dialects that they very frequently show a labial even before a front vowel, where the dental is regular elsewhere. Thus Lesb., Thess. *πέμπε* = *πέντε*, Lesb. *πέσσυρες* (Hesych., cf. Hom. *πίσυρες*), Boeot. *πέτταρες* = *τέτταρες*, Thess. *πεῖσαι*, *ἀππεισάτου*, Boeot. *ποταποπισάτω* = *τεῖσαι* etc., Lesb. *πήλυι* (Sappho), Boeot. *Πειλε-στροτίδας* to *τῆλε*, Thess. *βέλλομαι*, Boeot. *βείλομαι* = West Greek *δήλομαι*, *δείλομαι*, Lesb. *Βέλφοι* (gloss), Boeot. *Βελφοί* = *Δελφοί*, Thess. *Βέλφαιον* = **Δέλφαιον*, Boeot. *βέφυρα* = Cret. *δέφυρα*, Att. *γέφυρα* (for *γ* see App. **88**), Boeot. *Θιόφειστος* to *Ἑρμό-θεστος*, *Θεστίδας* (*θέσσασθαι*), Lesb. *φήρ* (gloss), Thess. *πεφειράκοντες* = *θήρ*, *τεθηρακόντες* (though this is a case of original *ĝhu̯* not *gu̯h*), Boeot. *Φεττα-λός*, whence Thess. *Πετθαλός* with transposition of the aspiration (**65**) = Att. *Θετταλός*, Ion. etc. *Θεσσαλός*. Yet some words always have the dental, e.g. *τε*, *τις*, *τιμά*, the reason for this being obscure.

3. In Arcado-Cyprian there is evidence that the sound arising before a front vowel was not, as elsewhere, identical with the ordinary dental, but, at least under certain conditions, was a sibilant. Thus Cypr. *σις* = *τις* (no. 19), *σί* = *τί* (Hesych.), and Arc. *s̲ις* = *τις*, *εἴs̲ε* = *εἴτε*, *ὀs̲έοι* = *ὅτεῳ* (for *s̲* see **4.4**) in an early inscription of Mantinea (no. 16), though all other Arcadian inscriptions have the usual *τις* etc. Cf. also the glosses *ζέρεθρον* beside *δέρεθρον* = *βάραθρον*, and *ζέλλω* beside inscriptional *δέλλω* = *βάλλω*. But *s̲* occurs once for original dental, *ἀπυs̲εδομίνος*.

NOTE. The fact that in Arcadian only the one inscription named shows anything but the dental spelling need not indicate that the peculiar pronunciation was locally restricted. It was probably colloquial throughout the dialect, but not usually followed in the spelling, owing to external influence. Cf. El. *ζ* = *δ* only in the earliest inscriptions (**62.2**), and see **275**.

4. There are some pronominal forms with *κ* in place of the usual *π* or *τ*. Thus Ion. *κῶς* = *πῶς*, *κότερος*, etc. (in texts of Ionic authors; in inscriptions only once *ὁκοῖα*, otherwise *π*), Lesb. *ὄκαι*, *ὄκοσσον*, Thess. *κίς* = *τίς*, etc. Possibly such forms arose in phrases like *οὔ κως* etc. with regular *κ* after *υ* (above, 1).

a. Thess., Cypr. δαύχνα in συνδαυχναφόροι, Δαυχναφόριος (cf. δαυχμός in Nicand., Hesych.) is from *δαυκσνᾱ (cf. 66) belonging with δαῦκος, δαῦκον, a plant much like the δάφνη (cf. δαῦκον δαφνοειδές, Theophr.). The form δαύχνα then served as the equivalent of the similar though unrelated δάφνη.

5. A change of *θ* to *φ*, that is, doubtless, of spirant *th* to *f*, is seen in φεῶν, φύοντες = θεῶν, θύοντες, of an inscription found at Dodona.

Nasals and Liquids

69. Nasal before consonant. The nasal was always assimilated to the character of the following consonant, but was less distinctly sounded than in the intervocalic position. With this are connected the following facts.

1. The letter *ν* is freely used for the guttural and the labial nasal, as well as for the dental, e.g. Ὀλύνπιος, ἀνφί, λανχάνω.

2. The nasal is omitted in the spelling, occasionally in all dialects, and regularly in Cyprian and Pamphylian.

3. Complete assimilation to a following mute, though not regular in any dialect, sometimes occurred in careless pronunciation, as shown by occasional, and mostly late, spellings, e.g. Att. ξυββάλλεσθαι, Boeot. Ὀλυππίχην (late κοινή inscription), Delph. Ἄθαββος, σύββολον, λαββάνοντες. From Crete, where in general consonant assimilation is most extensive (86), there are several examples, as ποππάν = πομπάν, ἀφφάνω = ἀμφάνω, and the assimilated form was usual in the name of the town Lappa, whose coins show Λαππαίων. In some cases the dissimilative influence of a preceding or following nasal was probably a factor, e.g. Delph. ἀνεκκλήτως = ἀνεγκλήτως, ἐπάνακκον (papyr.) = ἐπάναγκον, Locr. ἔκκλημα = ἔγκλημα, ἀνακκάζηι = ἀναγκάζῃ, Thess. ἐξξανα(κ)κά(δ)δε͞ν = ἐξαναγκάζειν.

4. A special case is Boeot. ἔππασις (uniformly so spelled) = ἔμπασις. This is from *ἔμ-ππᾱσις (cf. τὰ ππάματα, Θιό-ππαστος, Γυνό-ππαστος), the root being ππᾱ- (with ππ from original *k̑u̯*, as in ἵππος), which is simplified initially to πᾱ-, as in πᾶμα etc. (49.5). So also Boeot. ἀππασάμενος (Corinna) from *ἀν-ππᾱ-.

a. Assimilation of a nasal to the character of the *preceding* mute is perhaps to be seen in Coan **Ἀρίσταιχνος** = **Ἀρίσταιχμος**, and Cret. **δαρκνά** = **δαρχμά**, **δραχμή**. Cf. Mod.Grk. **Πάτνος** from **Πάτμος**, **λαχνός** from **λαχμός**.

70. Transposition of a liquid, or loss by dissimilation.

1. Transposition within the same syllable. Cret. **πορτί** = **προτί**, **Ἀφορδίτα** = **Ἀφροδίτη**, also **κάρτος**, **σταρτός**, etc. for which see **49**.2 *a*. Pamph. **Ἀφορδίσιυς**, Ther. **Καρτι-**, **Σταρτο-**.

2. Transposition between different syllables. Heracl. **τράφος**, Amorg. **τράφη** = **τάφρος**, **τάφρη**, Syrac. **δρίφος** = **δίφρος** (Hesych.).

3. Loss by dissimilation. Cypr. **ϝρέτα** = **ῥήτρα**, Epid. **ῥόπτον** = **ῥόπτρον**, **θύρωτον** from ***θύρωτρον**, **φατρία** or **φάτρα** in various dialects = **φρατρία**, Hom. **φρήτρη**, conversely **φρήταρχος** at Naples.

71. Cretan **υ** from **λ**. In Cretan the **λ** was a deep guttural *l* closely resembling *u* (cf. French *autre* from *alter*, etc.), and was so written occasionally, e.g. Gortyn. **ἀδευπιαί** = **ἀδελφαί** (but usually **ἀδελπιός** etc.), **ϝευμένας** = **ϝελμένας**, **καυχός** = **χαλκός**. There are numerous Cretan glosses in Hesychius with **υ** = **λ**, e.g. **αὖσος** = **ἄλσος**.

a. Cretan **ι** from **ρ** in **μαῖτυς** = **μάρτυς** is without parallel, and must be due to some kind of dissimilation between the two **ρ**'s of **μάρτυρ-**.

72. **ντ**, **νθ**, from **λτ**, **λθ**. Several examples of **ντ** = **λτ** are found in Peloponnesian Doric and the Sicilian and Italiot colonies, e.g. Meg., Mess., Heracl., Syrac. **Φίντων** (**Φίλτων**), **Φιντίας**, etc., Arg. **Μίντων** (**Μίλτων**), **κέντο** (**κέλτο**) in Alcman, **φίντατος** (**φίλτατος**) in Epicharmus, **βέντιστος** (**βέλτιστος**) in Theocritus. **ἐνθεῖν** (**ἐλθεῖν**) occurs in Alcman, Epicharmus, Theocritus, and at Corcyra; also in Arcadian, a late Delphian, and a late Cretan inscription. Meg. **ἐνπίδες** = **ἐλπίδες** stands alone.

Double Liquids and Nasals in Lesbian and Thessalian

73. The combinations treated in **74**–**76**, also **77**.1, **79**, have in part a common history, since they all become double liquids and nasals in Lesbian and Thessalian, but in other dialects a single

liquid or nasal accompanied by lengthening of the preceding vowel (if ε or ο, to ει, ου, or η, ω, according to the dialect; see **25**).

✓**74.** ρ, ν, + ι̯, when preceded by any other vowel than α or ο. From **φθέρι̯ω*, Lesb. *φθέρρω* (gram.), Att. etc. *φθείρω*, Arc. *φθήρω*. From **κρίνι̯ω*, Lesb. *κρίννω* (gram.), Thess. *κρέννω* (**18**), Att. etc. *κρίνω*. From **κτένι̯ω*, Lesb. *κτέννω* (gram.), Att. etc. *κτείνω*.

a. But if α or ο precedes, epenthesis takes place, the result being the same in all dialects, e.g. *χαίρω* from **χάρι̯ω*, *μοῖρα* from **μόρι̯α*, *βαίνω* from **βάνι̯ω*.

✓ *b*. λ̯ gives λλ in nearly all dialects, e.g. *ἄλλος* (Lat. *alius*), *στέλλω* from **στέλι̯ω*. But Cyprian has *αἶλος* (beside *ἀλ(λ)ά*), and Elean once *αἰλότρια* (beside *ἄλλα*, *στέλλω*).

✓**75.** λν. From **στάλνᾱ*, Lesb., Thess. *στάλλᾱ*, Dor. etc. *στᾶλᾱ*, Att.-Ion. *στήλη*. From **βόλνᾱ*, **βόλνομαι* (**δέλνομαι*, **βέλνομαι*, **49**.3, **68**.2), Lesb. *βόλλᾱ*, Thess. *βέλλομαι*, Att.-Ion. *βουλή*, *βούλομαι*, Boeot. *βωλᾶ*, *βείλομαι*, Locr., Delph. *δείλομαι*, El., Coan, Heracl., Ther. *δήλομαι*. From **ϝέλνω*, **ϝελνέω*, Lesb. *ἀπέλλω* (gloss), Ion. *εἴλω*, *εἰλέω*, Delph. *εἰλέσθω*, El. *ἀποϝῑλέοι*, *-έοιαν*, Heracl. *ἐγϝηληθίωντι*. (In these forms the meaning is *debar*, *prevent*. Cret. *ϝευμένας* = *ϝελμένας* and *καταϝελμένῡν* are perf. pass. participles, like Hom. *ἐελμένος* from the same root, but meaning *assembled*.)

a. Forms like *ὄλλυμι* with λλ in all dialects represent a later treatment of λν (with ν restored by analogy of *δείκνῡμι* etc,).

✓ *b*. *βόλομαι*, from a form without ν, is Arcado-Cyprian, and occurs also, beside *βούλομαι*, in Ionic (Homer and Eretrian).

✓**76.** Intervocalic σ + liquid or nasal. From **χέσλιοι* (cf. Skt. *sa-hasra-*), Lesb., Thess. *χέλλιοι*, Ion. etc. *χείλιοι*, Lac. *χήλιοι* (Att. *χίλιοι*, see **25** *c*). From **ἐσμί* (Skt. *asmi*), Lesb. *ἔμμι*, Thess. *ἐμμί*, elsewhere *εἰμί* or *ἠμί* (**25**). From **ἀσμέ* (cf. Skt. *asmān*), Lesb. *ἄμμε*, Thess. *ἀμμέ*, elsewhere *ἁμέ*, Att.-Ion. *ἡμέας*. From **σελάσνᾱ* (*σέλας*), Lesb. *σελάννᾱ*, elsewhere *σελᾶνᾱ*, Att.-Ion. *σελήνη*.

a. For σρ cf. Hom. *τρήρων* from **τράσρων* (*τρέω* from **τρέσω*). But there is no example of Lesb., Thess. ρρ; and the development was not parallel to that of σλ etc., assuming that Lesb. *ἶρος* is from **ἰσρο-* (**13**.1).

b. Initial σλ etc. became *h*λ etc., later simple λ etc. The earlier stage is represented by occasional early spellings with λ*h* etc., e.g. Aegin. λ*h*α-βών, Corcyr. ρ*h*οϝαῖσι, Μ*h*είξιος.

Compounds and augmented or reduplicated forms of such words only rarely show the development proper to intervocalic σλ etc., as Att. εἵληφα from *σέσλᾱφα. Usually this was checked by the analogical influence of the simplex, and the subsequent development was to λλ etc., later (under the continued influence of the simplex and of words with original initial λ etc.) simply λ etc., e.g. Hom. ἔ-λλαβε, ἄ-λληκτος, ἔ-ρρεον, ἔ-ννεον, φιλο-μμειδής, later ἔλαβε etc. But ρρ usually remained, e.g. Att. ἐρρύην beside ἔλαβε, Dor. -ερρύᾱ, though here there is considerable variation, especially in compounds (Att. παραρύματα and παραρρύματα, etc.). Cf ρρ from ϝρ, **55** *a*.

νs

77. 1. Original intervocalic νσ. From *μηνσός (cf. Lat. *mēnsis*), Lesb. μῆννος (also μῆνος), Thess. μειννός (also μεινός), Att. etc. μηνός (in this word the vowel was already long). From *ἔκρινσα, Lesb. ἔκριννα, Att. etc. ἔκρῑνα. From *ἔμενσα, Thess. ἔμεννα, Att. etc. ἔμεινα. From *ἔφανσα, Dor. etc. ἔφᾱνα, Att.-Ion. ἔφηνα. Similarly μσ, as, from *ἔνεμσα, Lesb. ἔνεμμα (gram.), Att. etc. ἔνειμα.

a. The dat. pl. of ν-stems, as ποιμέσι, δαίμοσι, is not formed from -ενσι, -ονσι, but from -ασι (cf. φρασί Pindar) with substitution of the vowel of the other cases. But in Arc. ἱερομνάμονσι the ν also is introduced from the other cases, and this secondary νσ is retained (cf. 3).

2. νσ + consonant lost its ν in proethnic Greek without effect on the preceding vowel, e.g. κεστός from *κενστός (cf. κεντέω), συ-σκευάζω, etc. But ν might be kept or restored by analogy, with resulting treatment of νσ as in 3. Att. ἔσπεισται from *ἔσπενσται, Lesb. εἴκοιστος etc. (**116**), Arg. ποιγραψάνσθω etc. (**140**. 3 *b*).

3. Secondary intervocalic νσ, in which σ comes from τι̯, dental + σ, or τ before ι, had an entirely different history from that of original νσ, which was changed before the new νσ came into existence. This νσ is retained in Cretan (i.e. Central Cretan, cf. **273**), Argolic (mainly Argive, cf. **251**), Thessalian, and Arcadian, while in other dialects it loses the ν with lengthening, in Lesbian with diphthongization, of the preceding vowel. Thus from *πάντι̯α,

Cret., Arg., Thess., Arc. *πάνσα*, Att. etc. *πᾶσα*, Lesb. *παῖσα*. From **μόντι̯α*, Cret. etc. **μόνσα* (not yet quotable), Lesb. *μοῖσα*, elsewhere *μοῦσα* or *μῶσα*. From nom. sg. fem. pres. part. *-ντ-ι̯α*, Cret. *ἔχονσα*, *ἄγονσα*, *ἐβίονσα*, etc., Thess. *λειτορεύσανσα*, *ἀπελευθερεσθένσα*, Arc. *μίνονσα* etc., Arg. *ἀντιτυχόνσα* etc., Lesb. *ἔχοισα*, *ἁρμόζοισα*, *δάμεισα*, etc., elsewhere *-ουσα* or *-ωσα*, *-ᾱσα*, *-εισα*. From dat. pl. of the *ντ*-stems, Cret. *ἐπιβάλλονσι*, *ἐλόνσι*, *νικάσανσι*, etc., Arg. *θύονσι*, *ἄπανσι*, Arc. *πάνσι*, *πολιτεύονσι*, elsewhere *-ουσι*, *-ωσι*, *-ᾱσι*, etc. From aor. **ἔσπενδσα*, Cret. *ἔσπενσα*, Att. etc. *ἔσπεισα*. From 3 pl. *-ντι* (West Greek *φέροντι* etc.), Arc. *κρίνωνσι*, *ποίενσι*, etc., Lesb. *ἔχοισι*, *γράφωισι*, *τίθεισι*, etc. (so also Chian *λάβωισιν*, *πρήξοισιν*, cf. **184**), Att. etc. *φέρουσι*. Observe that 3 pl. *-νσι* is exclusively Arcadian, since this is the only dialect which belongs both to the *νσ* and the *σι* from *τι* (**61**) groups.

a. In derivatives in *-σις* from verbs in *-νω*, *νσ* is kept in all dialects, e.g. not only Cret. *ἄνπανσις* = *ἀνάφανσις*, Epid. *ἄλινσις*, but Att. *πρόφανσις*, *ὕφανσις*, etc., owing to the influence of the verbs.

78. Final *νς*. Since *νς* + consonant lost its *ν* in proethnic Greek (**77**.2), the same would be true of final *νς* in close combination with a following word beginning with a consonant. Hence there arose doublets such as 1) before vowel *τόνς*, *τάνς*, 2) before consonants *τός*, *τάς*. Such doublets are found in Cretan, the Gortynian Law-Code still adhering very closely to the original distribution in the case of the article, e.g. *τὸνς ἐλευθέρονς*, but *τὸς καδεστάνς*. But elsewhere the use of one or the other set of forms has ceased to depend at all upon the initial of the following word.

Accusatives in *-ος*, *-ας* are the regular forms in Thessalian, Arcadian (so probably Cyprian *-ος* not *-ōς*), Theran, are frequent in Coan (*-ος* beside *-ους*), and are occasionally found in other Doric dialects and in literary Doric (e.g. frequent in Theocritus). Other dialects have *-ονς*, *-ανς*, or forms coming therefrom by the same development as that seen in the case of secondary intervocalic *νς* (*πάνσα* etc. **77**.3), e.g. Arg. *τόνς*, *τάνς* (for Argolic in general, see **251**), Lesbian *τοίς*, *ταίς*, in most dialects *τούς* or *τώς* (**25**), *τᾶς*.

Only Elean, in spite of *πᾶσα*, has here a development similar to the Lesbian, yielding *-αις* and later, with the rhotacism (**60**.1), *-αιρ*, *-οιρ*. At the time of the early Elean inscriptions the diphthong was not yet fully developed (pronounced *-aᶦς*, *-oᶦς* with incipient diphthongs) and we find the spelling *-ας*, *-ος* beside *-αις*, **οις* (there happen to be no *o*-stem accusatives in those inscriptions which show *-αις*).

Similarly the preposition *ἐνς* in Cretan (beside more usual *ἐς*) and Argive (cf. **251**), whence *εἰς* or *ἐς* (note that Lesb. *εἰς* has a genuine diphthong, like *τοίς*, and so differs from the *εἰς* of other dialects).

Cf. also the treatment of final *νς* from *-ντ-ς*, e.g. nom. sg. part. Cret. *νικάσανς*, *καταθένς*, Argol. *ποιϝέσανς*, Heracl. *καταλυμακωθής*, Att. etc. *τιθείς*, Lesb. *στοίχεις*, Thess. *εὐεργετές*, Arc. *ἱεροθυτές*, Ther. *αἱρεθές*.

λσ, ρσ

79. From **ἔστελσα*, Lesb., Thess. *ἔστελλα*, Att. etc. *ἔστειλα*, Cret. *ἔστηλα*. From **ἔφθερσα*, Lesb. **ἔφθερρα* (cf. *τέρραι* = *τεῖραι*), Att. etc. *ἔφθειρα*. From **χερσ-* (cf. Skt. *haras*, *grip*) Lesb. *χερρ-* (*χέρρας* Theocr.), Att. etc. *χειρ-*, Epid. *χηρ-* (but see **25** *b*).

80. But in another set of words *λσ* and *ρσ* did not have this development, but remained unchanged in most dialects, while in several this *ρσ* was assimilated to *ρρ*. Cf. Hom. *ἄλσος*, *κέλσαι*, *ἔκερσεν*, *ὦρσε*, *ἄρσην*, *θάρσος*, Ion., Lesb., Cret., Epid., Coan *ἔρσην*, Lac. *ἄρσης*, Cypr. [*ἔ*]*κερσεν*, and *θάρσος* or *θέρσος* in most dialects (partly in proper names only).

The assimilation to *ρρ* is Attic as *ἄρρην*, *θάρρος*, etc. (so in the earliest inscriptions; *ρσ* in early Attic writers is Ionic), West Ionic as *ἀρρενικῶν* (Cumae), *ἄγαρρις* (Naples), *Θαρριπίδης*, etc., Arcadian as *φθέραι* (for *φθέρραι* corresponding to *φθέρσαι*, like *φθέρσαντες* in Lycophron, not to *φθεῖραι*, which would be *φθῆραι* in Arcadian), *ἀρρέντερον* (but also *ἄρσενα*, *Θερσίας*; *πανάγορσις*, for which see below, *a*), Elean, as *ϝάρρενορ*, *θάρρος*, *θαρρῆν* (in later *ἐρσεναίτερος*, *ρσ* is due to *κοινή* influence), Theran as [*ἄ*](*ρ*)*ρενα*,

Θα(ρ)ρῆς, Θha(ρ)ρύμαρhος, etc. (all archaic; in later *ἄρσην, Θάρσων*, *ρσ* is due to *κοινή* influence). Proper names with *ρρ* = *ρσ* occur also in Phocian (Delph. *Θαρρίκων, Θάρρανδρος*, Amphiss. *Θάρρυς*), and, beside more usual *ρσ*, in Boeotian (e.g. *Θάροψ*, but *Θέρσανδρος* etc. usual) and Megarian (e.g. *Χερρίας, Ὄρριππος* = *Ὄρσιππος*). Cf. also *κάρρων* from **κάρσσων* (Cret. *κάρτων*, **81**), in Alcman, Epicharmus, Sophron, Plut. Lyc., etc., for Laconian and Corinthian.

a. Even in dialects which regularly have *ρρ*, *ρσ* may be retained by analogy, e.g. Att. *θηρσί* etc. after other datives in *-σι*, *κάθαρσις* etc. after other nouns in *-σις*. So Arc. *πανάγορσις*. But even in these words there is sometimes assimilation, as Att. *δέρρις*, West Ion. *ἄγαρρις*.

b. The divergent development of *λσ*, *ρσ*, as given in **79** and **80**, probably depended originally on the accent, the retention of *λσ*, *ρσ* (later *ρρ*), being normal when they immediately followed the accent. In aorists there would be leveling in both directions, and the development is usually that given in **79**, but sometimes that of **80** (Hom. *κέλσαι, ὦρσε*, Arc. *φθέραι*).

σσ, ττ

81. Att. *ττ* = Ion. *σσ* comes from *κι̯, χι̯*, and (apparently, see **82**) from *τι̯*, or *θι̯*, and is chiefly seen in presents like *φυλάττω, φυλάσσω* (*κι̯*), *κορύττω, κορύσσω* (*θι̯*), in feminines like *γλῶττα, γλῶσσα* (*χι̯*), *μέλιττα, μέλισσα* (*τι̯*), and in comparatives like *ἧττων, ἧσσων* (*κι̯*), *κρείττων, κρέσσων* (*τι̯*). *τϝ* gives the same result, e.g. *τέτταρες, τέσσερες* (**54** *e*, **114**.4). Inscriptions show that Attic had *ττ* from the earliest times, the *σσ* of the early writers being due to Ionic influence. Most of the dialects agree with Ionic, but the Attic *ττ* is found also in Boeotian (*φυλάττω, θάλαττα, πέτταρες*), Cretan (*ἴαττα* = Arg. *ἔασσα, κάρτων* from **κάρττων*), and Euboean, at least in Styra, Eretria, Oropus (*ἐλάττων, πρήττω, Κιττίης*).

a. *σσ* in late Cretan, as *πράσσω, θάλασσα, ἥμισσος* (from **ἥμιτϝος*, **61**.6), is due to *κοινή* influence (in *κοινή* inscriptions *σσ* is more common than the strictly Attic *ττ*); after these also *ὅσσος* for earlier *ὅττος* (**82**). Some of the late inscriptions have *θθ* in words of this class, as *θάλαθθα, ἴαθθα*, also for those belonging under **82**, as *ὀθθάκιν*, for original *σσ*, as *ϝέτεθθι*, and for *στ*, as *ἰθθάντες*. For *σθ* it is earlier (**85**.3).

b. Although the Thessalian inscriptions usually have σσ, there is some evidence that the dialect had ττ originally, or at least in certain localities. Aside from θάλαττα, πίττα, which are quoted as Thessalian, cf. the proper names Κόττυφος, Φαύττιος, etc., and especially Πετθαλός from Φετταλός (65).

σ, σσ, ττ

82. τι̯ and θι̯ give Att. σ not ττ, and Ion. σ (early σσ often in poetry, but never in inscriptions) in ὅσος, ὁπόσος (τι̯), μέσος (*μέθι̯ος, cf. Skt. *madhyas*). A dental + σ gives precisely the same result, e.g. ἐκόμισα, ἐδίκασα, etc. In all such cases most dialects have σσ (but σ, as Att.-Ion., in Arcadian, elsewhere late), e.g. ὅσσος, Lesb. μέσσος, ἐδίκασσαν, Heracl. μέσσος, ἐδασσάμεθα, Arg. ἠργάσσαντο, ἐδίκασσαν, but Boeotian and Cretan have ττ, e.g. Boeot. μέττος, ὁπόττος, ἐψαφίττατο, ἀπολογίτταστη, Cret. μέττος, ὅττος, ὁπόττος, δάτταθθαι. In some very early Cretan inscriptions we find ζ, as ὄζος, ἀνδάζαθαι.

Note. This is to be recognized as the normal development of τι̯ and θι̯. The different result seen in the classes of words mentioned in **81** is due to the influence of the forms containing gutturals. After a consonant τι̯ gives σ in all dialects; e.g. πάνσα, πᾶσα, from *πάντι̯α.

Original σσ

83. Original σσ, which becomes σ in Attic (ἐτέλεσα, γένεσι), is retained, as in Homer etc., in several dialects (cf. ὅσσος etc., **82**), e.g. Lesb. ἔσσονται, Thess. ἔσσεσθειν, Heracl. ἐσσῆται, Ther. ἐσσεῖται, Lesb. συντελέσσαντα, ὀμόσσαντες, Boeot. σουνκαλέσσαντες (**143**), dat. pl. Lesb., Thess., Boeot., Delph., El. -εσσι, Heracl. -ασσι (**107**.3). For late Cret. ῥέτεθθι etc., see **81** *a*.

ζ, δδ

84. Attic-Ionic ζ, which was pronounced *zd* and comes from *zd* (ὄζος, Germ. *Ast*, Ἀθήναζε from -*a*(*ν*)ς-δε) or, more often, from γι̯ (μείζων, μέζων) or δι̯ (πεζός), is also ζ in the majority of other dialects. Lesb. σδ, found in our literary texts and in a few late inscriptions, is only another spelling of the same sound, adopted perhaps because ζ was used with the value of *z* in ζά = διά, etc. (**19**.1).

But assimilation to δδ, initial δ, is Boeotian, Thessalian, Elean, Cretan, Laconian, and Megarian (?). Boeot. *γραμματίδδω, ψαφίδδω, δοκιμάδδω, ἰαρειάδδω, τρέπεδδα, δώω* (*ζώω*), *Δεύς*, Thess. *ἐξξανακά(δ)δε͂ν* (no. 33; the only example, so possibly δδ only in Thessaliotis, but there is no evidence against its being general Thessalian). El. *δικά(δ)δω, χραί(δ)δω*, Cret. *δικάδδω, ψαφίδδω, ἐργάδδομαι, φροντίδδω, δώω, δωός, δυγόν, Δῆνα* (*Ζῆνα*), Lac. *γυμνάδδομαι* etc. in Ar. Lys., *μικκιχιδδόμενος, ὀπι(δ)δό[μενος]*, *Δεύς* in inscriptions. *Δεύς* occurs also on a vase from Rhodes, and is perhaps genuine Rhodian. Cf. the occasional assimilation of *σδ* in external combination in Rhodian, 97.4. Meg. δδ is doubtful (Ar. Ach. *μᾶδδα, χρῄδδω*, but only *ζ* in inscriptions). Once Delph. *δυγοῖ* = *ζυγῷ*.

In Cretan and Elean the spelling *ττ* is also found, as Cret. *φροντίττω, ἐσπρεμμίττω* (*ἐκπρεμνίζω*), *Τττῆνα, Τῆνα* (*Ζῆνα*), El. *νοστίττω* (*νοστίζω*), *ἀττάμιος* (*ἀζήμιος*).

a. There is some interchange between presents in *-σσω* or *-ττω* and those in *-ζω* or *-δδω*, owing to the identity of their future and aorist forms. Thus Att. *σφάττω* = Ion. *σφάζω*, Boeot. *σφάδδω*, Thess. *ἐμφανίσσω* = Att. *ἐμφανίζω*, and, vice versa, Cret. *πράδδω* = Att. *πράττω, συνεσσάδδω* = Att. *-σάττω*.

σθ

✓ **85.** 1. *στ* = *σθ*. The use of *στ* for *σθ* (see **63**) is mainly characteristic of Northwest Greek. It is the regular spelling in Locrian, as *hελέσται, harέσται*, and early Elean, as *χρε͂ε͂σται, λυσάστο͂*, and occurs with some frequency in Phocian, as Delph. *πρόστα, hιλαξάστο͂*, later *γινέστω* etc., Stir. *θέστων, ἀποπολιτεύσασται*. It occurs also in Boeotian, in late inscriptions of Orchomenus (*ἀπολογίτταστη* etc.), where it is perhaps due to Aetolian influence, and rarely in Thessalian (*πεπεῖστειν, ἐλέστειν, πρόστεν*). But there are some early examples in other dialects, as Cret. *μιστός* (Vaxos), Lac. *ἀποστρυθε͂σται, χρῆσται*, and in late times it is found in many parts of Greece, even at Athens.

∫ 2. *σσ* = *σθ*. This is found in late Elean, as *ἀποδόσσαι* (no. 60), *ποιήασσαι* (no. 61).

3. $\theta\theta = \sigma\theta$. This is usual at Gortyna and some of the other cities of central Crete, as *λύσαθθαι*, *δατε͂θθαι*, *τράφε(θ)θαι*, etc. (also, rarely, $\tau\theta$, e.g. *δέκετθαι*). But $\sigma\theta$ is found in most of the very earliest inscriptions, and in the latest (here *κοινή* influence).

Assimilation, Dissimilation, and Transposition of Consonants

86. Assimilation in consonant groups. Many of the changes belonging under this head have been given already, e.g. under **55**, **69**, **74–77**, **79**, **80**, **84**, **85**. See also under external combination, **96–100**. No notice is taken of assimilation which is common to all dialects and presumably proethnic, as $\delta\lambda$ to $\lambda\lambda$, etc.

This class of phenomena is one in which the difference between colloquial and careful speech is most noticeable, as may readily be observed in English. While some assimilations are so uniformly effected that the unassimilated form is completely displaced and forgotten, others remain colloquial only, the unassimilated form being still preferred in careful speech and writing. This accounts for much of the lack of uniformity in the evidence as regards some of the changes mentioned in this and the other sections. In some cases the spelling varies greatly even in the dialects where the change is best attested. Sometimes the assimilation is uniform in certain dialects, but evidently existed colloquially in others also and only sporadically made its appearance in the spelling.

1. $\kappa\tau$ to $\tau\tau$ in Cretan. *νυττί* = *νυκτί*, *Λύττος* = *Λύκτος*. For Locr. *ἐ(τ) τᾶς*, see **100**. Cf. also *διαλέλεττται* in an inscription of Cumae.

2. $\pi\tau$ to $\tau\tau$ in Cretan and Thessalian. Cret. *ἔγρατται* = *γέγραπται*, *πέντος* = *πέμπτος*, Thess. *Λεττίναιος* (*Λεπτίναιος*), *οἰ ττολίαρχοι*, *ἀρχιττολιαρχέντος* (*πτόλις*, **67**), also *ἀτ τᾶς* etc. in external combination (**99**.2). Cf. also Thess. *Ἀτθόνειτος* = *Ἀφθόνητος*.

3. $\sigma\gamma$ to $\gamma\gamma$ (γ) in Cretan. *πρεῖγυς* probably from *πρεῖσγυς* (Boeot. *πρισγεῖες*, **68**.1), *πρειγευτάς*, *πρείγων*, *πρείγιστος*, late *πρήγιστος* (*πρηγιστεύω* also Coan). A parallel change of $\sigma\kappa$ to $\kappa\kappa$ is seen in Laconian glosses, as *καδίκκορ* = *καδίσκος*.

a. Note that the forms cited, as also Thess. *πρεισβεύω*, are formed from *πρεισ-* (cf. also Cret. *πρείν* beside *πρίν*), not *πρεσ-* as in Att.-Ion., Lesb. *πρέσβυς*. Late Cret. *πρεγγευτάς* is a hybrid form.

4. *στ* to *ττ* in Cretan, Laconian, and Boeotian. Cret. *μέττ' ἐς* beside *μέστα*, Lac. *βεττόν*, *dress*, = **ϝεστόν* (Etym. Magn.), Boeot. *ἴττω* = *ἴστω* (Ar., Plato), *ἔττε* = *ἔστε*. But in the great majority of cases *στ* remains in the spelling of inscriptions.

5. *ρν* to *νν* in Cretan. *ἀννίοιτο* = *ἀρνέοιτο*, *ὄννιθα* = *ὄρνιθα*, *Ἐλευθενναῖος* = *Ἐλευθερναῖος*.

6. *μν* to *μμ* in Cretan. *ἐσπρεμμίττω* = *ἐκπρεμνίζω*.

7. *γν* to *ν*. *γίγνομαι* appears as *γίνομαι* in most dialects except Attic (here also, but late), or as *γίνυμαι* (Thess., Boeot.). *γινώσκω* = *γιγνώσκω* occurs in Lesbian and in Ionic prose writers (Att. *γεινώσκω* very late), and in some late Doric inscriptions. This is not really assimilation, but loss of *γ* by dissimilation from the initial *γ*, supported, in the case of *γίνομαι*, by the *γεν* of other tenses.

87. Transposition in consonant groups. As *τίκτω* from **τίτκω*, so probably *δάκτυλος* from **δάτκυλος*, to which points Boeot. *δακκύλιος* (*κκ* from *τκ* as in Thess. *πὸκ κί* from *πὸτ κί*, whereas *κκ* from *κτ* would be contrary to all analogy, cf. **86**.1). But most examples are of colloquial and transitory character, more or less frequently repeated slips of the tongue, or sometimes, without doubt, only graphic. Thus from Attic inscriptions *σχυναρχόντων* = *χσυν-* (*ξυν-*), *εὐσχάμενος* = *εὐχσάμενος*, *σφυχή* = *ψυχή*, *ἔγρασφεν* = *ἔγραψεν* (often on vases), *μεσόμνη* = *μεσόδμη* (*δμ* first to *νμ* by assimilation); Arg. *ξύλλεσθαι* = *σκύλλεσθαι*.

88. Assimilation, dissimilation, and transposition, between non-contiguous consonants. Except for the regular dissimilation of aspirates in proethnic Greek (**65**), these phenomena are of the same occasional character as the preceding (**87**). They are most frequently observable in the case of aspirates, or of liquids, for which see **65**, **70**. A nasal may interchange with a mute of its own class, by assimilation or dissimilation with another nasal, e.g. Cret. *νύναμαι* = *δύναμαι* (cf. Mod.Grk. *Μεντέλη* beside *Πεντέλη*, name of

the monastery on Mt. Pentelicus), or, vice versa, Att. *τέρβινθος* beside *τέρμινθος*, Att. *κυβερνάω* from **κυμερνάω* beside Cypr. *κυμερε͡ῆναι*, and *βάρναμαι* = *μάρναμαι*, which occurs in certain inscriptions in epic style from Athens, Corcyra, etc. (nos. 88, 90). See also **69**.3, end, and **86**.7. Among examples of transposition may be mentioned Ion. *ἀμιθρέω* = *ἀριθμέω*, Delph., Epid. *βόλιμος* = *μόλιβος* (Att. usually *μόλυβδος*), also, with assimilation, Rhod. *βόλιβος* (*περιβολιβῶσαι*), Arg. *φάλυρον* = *λάφυρον*.

a. A few dialectic examples of haplology, or syllabic loss by dissimilation, may be added here. Epid. *hε̄μίδιμμνον* from *ἡμι(μέ)διμνον*, as Att. *ἡμέδιμνον* from *ἡ(μι)μέδιμνον*. Cret. *νεότας*, *body of young men*, gen. *νεότας* from *νεότα(το)ς*, acc. *νεότα* from *νεότατα*.

Doubling of Consonants

89. A single consonant is sometimes written double, this indicating a syllabic division by which it was heard at the end of one syllable and the beginning of the next.

1. *σστ*, *σσκ* etc. Such spellings as *ἄρισστος*, *ὅσστις*, *γράψασσθαι*, *Ἀσσκλήπιος*, *κόσσμος*, are frequent, and not confined to any particular dialect. For examples in external combination, see **101**.2. Similarly *σζ* (= *z-zd*) and *ξξ* (= *ks-s*), e.g. Arg. *δικάσζω*, Delph. *δουλίσζω*, Locr. *ψάφιξξις*, Thess. *ἐξξανα(κ)κά(δ)δε̄ν*.

Locr. *ἐκκπρᾶξαι*. Ion. *ὀκττώ*, *ἔκττη*, *ἠνείχτθησαν*.

2. Before consonantal *ι* in Thessalian, as *πόλλιος* etc. See **19**.3.

3. Between vowels. This is confined to continuous sounds, especially liquids and nasals, mostly after a long vowel or diphthong. Thess. *μναμμεῖον*, *Δαμμάτρειος*, Lesb. *προαγρημμένω*, Rhod. *εἴμμειν*, Dodon. *ἄμμεινον*, Boeot. *θάλλατταν*, Thess. *ὀβελλόν*, Delph. *ἐλλευθερία*, El. *ἀνταποδιδῶσσα*, Cret. *σποϝδδάν* (spirant *δ*). Cf. **101**.1. Locr., Delph., Cret. *ἀμφιλλέγω* is from *ἀμφισ-λέγω*, though Meg. *ἀμφέλλεγον* is as if from *ἀμφι-λλέγω*; Arc. *ἀμφίλλογος*.

4. Epid. *μέδιμμνον*, *hε̄μίδιμμνον*, *ἰαρομμνάμονες* (no. 83). Cret. *ἀλλόττριος*, Arg. *πέτ|τρινον* (cf. Osc. **alttram** etc., *frattre* etc. in Latin inscriptions), *γυμμνικός*.

✓5. In hypocoristic proper names, where it originates in the vocative and is due to the emphatic utterance in calling. Examples, though found elsewhere, are by far most frequent in Boeotian, e.g. Ἀγαθθώ, Βίοττος, Μέννει, etc.

CHANGES IN EXTERNAL COMBINATION[1]

90. The phenomena of external combination, or sentence phonetics, such as elision, crasis, consonant assimilation, etc., are found in all dialects. But in Greek, as in most other languages, there is a tendency to limit more and more the scope of such changes, and to prefer, in formal speech and its written form, the uncombined forms. The inscriptions, Attic as well as those of other dialects, differ greatly in this respect according to their time and character. The following general observations may be made.

1. The changes occur mainly between words standing in close logical relation. Thus oftenest in prepositional phrases, or between the article, adjective, or particle and the noun with which it agrees; frequently between particles like καί, δέ, μέν, etc. and the preceding or following word; less often between the subject or object and the following verb, and very rarely in looser combinations.

2. While the less radical changes, such as the elision of a short vowel or the simpler forms of consonant assimilation, are least restricted in scope and survive the longest, the more violent forms of crasis and of consonant assimilation are the most infrequent and the soonest given up. Thus, in the matter of consonant assimilation, the partial assimilation of a nasal to a following mute, especially a labial, as in τὰμ πόλιν, is very common in all dialects down to a late period and sometimes observed even in loose combinations (cf. **96**.1), but examples like τὸλ λόγον, τοὺν νόμους, etc. are comparatively infrequent and practically restricted to early inscriptions.

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[1] Some matters which strictly belong under this head have been discussed elsewhere, as the rhotacism of final ς, treatment of final νς, etc.

3. Although the dialects differ in the extent to which they exhibit these phenomena and in some details (e.g. Cretan shows the most extensive and radical series of consonant assimilations), the differences depend more upon the time and character of the inscription, the degree to which the language has been formalized.

4. There is no consistency in the spelling, even as regards the milder changes, combined and uncombined forms often standing side by side in the same inscription.

Elision

✓ **91.** Elision is common to all dialects, but, as in Attic, subject to great inconsistency as regards the written form, which even in metrical inscriptions is very often not in accord with the demands of the meter. In general elision is most frequent in the conjunctions and particles such as *δέ* (*ὅδε*, *οὐδέ*, etc.), *τε*, *κα*, *ἀλλά*, etc., the prepositions, and, among case-forms, in stereotyped phrases like *πόλλ' ἀγαθά* etc. The elision of a dipththong, e.g. Locr. *δείλε̄τ' ἀνχο̄ρεῖν*, is comparatively rare. For elision in place of usual crasis, see **94**.

Aphaeresis

92. Examples of aphaeresis, which is only a form of crasis, are rare. Ion. *ἢ 'ς*, *μὴ 'λάσσονες* (Chios, no. 4), Locr. *ἒ 'δελφιόν*, *ἒ 'χεπάμο̄ν*, *μὲ 'ποστᾶμεν*, El. *μὲ 'νπο̄ῖ*, *μὲ 'πιποεόντο̄ν*, *μὲ 'πιθεῖαν*, Lesb. *σ[τάλλ]α 'πι*.

Shortening of a Final Long Vowel

93. The shortening of a final long vowel before an initial vowel, so well known in poetry, is occasionally seen in inscriptions, e.g. Cret. *μὲ ἔκηι* (*μὴ ἔχῃ*), *μὲ ἔνδικον*, etc., Meg. *ἐπειδὲ 'Ικέσιος*. So Cypr. *ἴ ἐξ* (*ἠ ἐξ*) with *ι* from *ε* (**9**.3).

Crasis

94. Crasis, mostly of *καί* or forms of the article with the following word, is found in the early inscriptions of all dialects,

though the uncombined forms are more frequent. As between the "phonetic principle," where the result of crasis is in accordance with the regular laws of contraction, and the "etymological principle," with lengthening of the second vowel as in Att. *ἁνήρ* = *ὁ ἀνήρ*, the former is almost, if not wholly, predominant outside of Attic.

✓1. *o*, *ō* (*ου*), *ω*, + *a* (cf. **44**.1). Ion. *ὠνήρ*, *τὠγῶνος* (*τοῦ ἀγῶνος*), with the regular contraction to *ω*, where Attic has *ἁνήρ*, *τἀγῶνος*. Similarly Lesb. (lit.) *ὤνηρ*, Arc. *κατὸρρέντερον* (*κατὰ τὸ ἀρρέντερον*), Delph. *τὠπελλαίου* (*τοῦ 'Απελλαίου*), *τὠπόλλωνι* (*τῶι 'Απόλλωνι*), Boeot. *τὸπολλōνι* (*τοῖ 'Απόλλωνι*), Corinth. *τὸπε(λ)λōνι* (*τῶι 'Απέλλωνι*), *τὠγαθόν* (*τὸ ἀγαθόν*), Meg. *ὀρχέδαμε* (*ὦ 'Αρχέδαμε*), and so regularly in literary Doric. Elision, rather than crasis according to the "etymological principle," is probably to be assumed in Arc. *τἀπόλλωνι*[1] (*τοῖ 'Απ-*), Corinth. *τἀριστερόν* (*τὸ ἀριστερόν*), Arg. *τἀργεῖοι* (*τοὶ 'Αργεῖοι*), *Ηαγελαίδα τἀργεῖō* (*ὁ 'Αγελαίδα τοῦ 'Αργείου*), Locr. *τἀπόλογοι* (*τοὶ ἀπόλογοι*).

2. *o* + *o* or *ε* (cf. **44**.3,4). Att.-Ion. *τοὔνομα*, Lesb. *ὠνίαυτος* (*ὁ ἐνίαυτος*), Locr. *ὀπάγōν* (*ὁ ἐπάγων*). Ion. *τὤμισυ* (*o* + *η*, **44**.2).

3. *a* + *o* (cf. **41**.2). Att., Dor. *χὠ* (*καὶ ὁ*), Ion., Cret. *κὠ* (*καὶ ὁ*), Lesb. (lit.) *κὤττι* (*καὶ ὅττι*), El. *κὸπόταροι* (*καὶ ὁπόταροι*). Cf. Aegin. *χὸλέφας* (*καὶ ὁ ἐλέφας*) with double crasis, like *χὠκ* (*καὶ ὁ ἐκ*) in Theocritus.

4. *ā* + *o* (cf. **41**.4). Meg. *ἃλυνπιάς* (*ἁ 'Ολυνπιάς*).

✓5. *ā* + *ε* (cf. **41**.3). Locr. *hἃπιϝοικία* (*ἁ ἐπιϝοικία*).

✓6. *a* + *ε* (cf. **41**.1). Att.-Ion. *κἀγώ* (*καὶ ἐγώ*), *κἀπί* (*καὶ ἐπί*), *τἀν* (*τὰ ἐν*), etc., West Greek *κἤν*, *κἤκ*, *κἠπί* (*καὶ ἐν*, *καὶ ἐκ*, *καὶ ἐπί*), etc. So also in Thessalian (no. 33) *κἔν* and *τἔς* (*τὰ ἐς*). Lesbian has *κἔμέ* (*καὶ ἐμέ*) in an early inscription, though the texts of the Aeolic poets have mostly *κᾱ-* (*κἄμος* etc.); and Arcadian has *κἔπί*.

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[1] We continue, as a matter of convention, to transcribe in the form of crasis where the combination belongs to those which commonly suffer crasis, even in cases where we believe the phenomenon is elision. For it is impossible to draw the line between crasis and elision with certainty. See also under 7, 8, 9.

✓7. With words beginning with a diphthong. Inscriptions sometimes show the regular crasis with *εὐ-*, as Delph. *κηὔκλεια* (*καὶ Εὔκλεια*), Rhod. *ὦὐδαμῶ* (*ὁ Εὐδάμου*), but otherwise the diphthong unchanged, that is, what is probably elision rather than crasis, e.g. Thess. *κοἰ*[1] (*καὶ οἱ*), Ion. *τοἰκόπεδον* (*τὸ οἰκόπεδον*), *κοἰνοπίδης* (*καὶ Οἰνοπίδης*), Delph. *κοὔτε* (*καὶ οὔτε*). Similarly *κοὐ*, *κοὔτε*, etc. in Attic and Ionic literature (also *χοί* = *καὶ οἱ*, and *κεὐ-* = *καὶ εὐ-*), and in Theocritus. Forms like *ὠὐτός* (*ὁ αὐτός*) in Herodotus and Theocritus, *ᾠπόλος* (*ὁ αἰπόλος*) in Theocritus, *κωὐδέν* (*καὶ οὐδέν*) in Epicharmus, are rarely attested in inscriptions (once Ion. *ὠἰσυμνήτης* = *ὁ αἰσυμνήτης*). But the proper transcription of forms in the pre-Ionic alphabet is sometimes uncertain, e.g. Thess. *κεὐϝεργέταν* (*καὶ εὐεργέταν*) or *κευϝεργέταν*, Boeot. *τεὐτρετιφάντω* (*ταῖ Εὐτρητιφάντω*) or *τευτρετιφαντῶ*, Aegin. *hoîκος* (*ὁ οἶκος*) or *hôικος*.

8. With words beginning with *ι* or *υ*. Cret. *κυιέες* (*καὶ υἱέες*), El. *κὐπαδυκίοι* (*καὶ ὑπα-*), Delph. *κἰδιῶται* (*καὶ ἰδιῶται*).

In such cases there is of course no evidence as to whether the *υ* or *ι* was lengthened, as usually in Attic-Ionic, but probably we have here simply elision.

√9. In Elean in the forms of the article the final vowel or diphthong disappears, sometimes even the vowel with final consonant. Thus *τἰαρόν* (*τὸ ἰαρόν*), *τἰαρῶ* (*τῶ ἰαρῶ*), *τἰαροῖ* (*τοῖ ἰαροῖ*), *τἐπιάροι* (*τοῖ ἐπιάροι*), and even *ταὐτῶ* (*τὼς αὐτῶ*), *τὸρ ἰαρομάορ τὸλυνπίαι* (*τὼρ ἰαρομάωρ τὼρ Ὀλυνπίαι*). This is clearly not crasis proper, but an extension of the principle of elision.[1] Cf. *θυἰῶι* (*τῶι υἱῶι*) in an Attic inscription. Once El. *τοῖ 'νταὐτ' ἐγραμένοι* with aphaeresis.

Apocope

95. Apocope of prepositions is almost unknown in Attic-Ionic inscriptions, but is usual in other dialects for at least some of the prepositions. All of them have *ἀν* (or *ὀν*, *ὐν*) and *πάρ* (even Ionic has *ἀν* in literature and a few cases of *πάρ* in inscriptions). *κάτ*

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[1] See footnote, p. 73.

and *πότ* are found in nearly all the West Greek dialects (but not in Cretan, and rarely in Argolic), and in Boeotian and Thessalian. But these are mostly confined to the position before dentals, especially forms of the article. Before other consonants they occur, with assimilation, in Thessalian and sometimes in Boeotian and Laconian; *κάτ* also in Lesbian and Arcado-Cyprian (in Arcadian *κά* before all consonants in early inscriptions, later only before the article, otherwise *κατύ* formed after *ἀπύ*). *πέρ* occurs in Delphian (cf. also *πέροδος* = *περίοδος*), Elean (*πάρ*), and Thessalian; also in Lesbian poetry, and in a few proper names in Locrian (*Περροθαριᾶν*), Cretan, and Laconian. *ἀπ, ἐπ, ὑπ* are Thessalian only, except for a few examples elsewhere before a labial. An apocopated form of *πεδά* is seen in Arc. *πὲ τοῖς* i.e. *πὲ(δ) τοῖς*.

Apocope is most extensive in Thessalian, which has *ἀν, πάρ, κάτ, πότ, πέρ, ἀπ, ἐπ, ὑπ*. The Thessalian genitive singular in *-οι* is also best explained as arising from *-οιο* by apocope, beginning with the article, which was, of course, proclitic like the prepositions (cf. **45**.4).

Apocopated forms are more common in early inscriptions than later, when there is a tendency, partly due to *κοινή* influence, to employ the full forms.

a. Forms like *κατόν, ποτόν*, instead of *κὰτ τόν, πὸτ τόν*, occur not only in early inscriptions where double consonants are not written, but also in the later inscriptions of some dialects. For the most part the matter is one of spelling only, but in some cases such forms represent the actual pronunciation, due in part to actual simplification of the double consonants, in part to syllabic dissimilation or haplology, as in later Attic *κατάδε* from *κα(τὰ) τάδε*. So in Arcadian the spelling is almost uniformly *κα* (early *κατ̄ονν, κακρίνε̄*, etc., later *κατάπερ, κακειμέναν*). In doubtful cases it is better to expand the forms to *κὰ(τ) τόν* etc. in our texts, if only for the convenience of the student.

Consonant Assimilation

96. Assimilation of final *ν*.

1. To the class of a following labial or guttural. Cases like *τὴμ πόλιν, τὸγ κήρυκα, νῦμ μέν*, are frequent in Attic inscriptions, and likewise in the other dialects. So also between object and verb as

Delph. *τόκιομ φερέτω*, Arc. *πόσοδομ ποέντω*, and in looser combinations as Att. *ἐστὶμ περί*, Arc. *ἰν ἐπίκρισιγ κατάπερ*, Arg. *ποιοῖεγ κατά*.

2. To *σ*. Att. *ἐς Σάμωι*, Ion. *τῶς συμπάντων*, Epid. *τὸς σακόν*. Cf. Ion. *πασσυδίηι* beside *πανσυδίηι*, and Lesb. *πασσυδιάσαντος*.

Before *σ* + consonant. Att. *ἐσ στήληι* but oftener *ἐ στήληι*, also *τὲ στέ̄λε̄ν*. So Rhod., Cret. *ἐ στάλαι*, El. *τὰ στάλαν*. These do not arise by assimilation but by regular loss of *ν*. See **77**.2, **78**.

3. To λ. Att. *ἐλ λίμναις*, *τὸλ λόγον*, Ion. *ἐλ Λαρυσσῶι*, Delph. *τῶλ Λαβυαδᾶν*, Lac. *ἐλ Λακεδαίμονι*, Epid. *τὸλ λίθον*, *τῶλ λίθων*. Cf. *συλλέγω*, *ἀλλύω* = *ἀναλύω*, etc.

4. To *ρ*. Att. *ἐρ Ῥόδωι*, *τὸρ Ῥόδιον*. Cf. *συρρίπτω* etc.

5. To *ϝ*. Arc. *συϝοικία*, *τὰ Ϝάδω* = *τὰν Ϝάδω*.

a. In Cyprian, where *ν* before a consonant is always omitted in the interior of a word, it is also frequently omitted in sentence combination as *τὰ(ν) πτόλιν*.

97. Assimilation of final ς.

1. To *ν*. Delph. *τοὺν νόμους*. Cf. Πελοπόννησος (Πέλοπος νῆσος). Arc. *ταῖννυ*, *ταιννί* (*ταῖς-νυ*, *-νί*), *τανννί* (*τασ-νί*, acc. pl.).

2. To *μ* and *ϝ*. Cypr. *ϝέπο(μ) μέγα* = *ϝέπος μέγα*, *τᾶ(ϝ) ϝανάσ(σ)ας* = *τᾶς ϝανάσσας*. In the same way arose *κά* = *κάς* (*καί*) in Cypr. *κὰ μέν*, Arc. *κὰ ϝοικίας*.

3. To λ. Att. *τὸλ λίθο̄ς*, Cret. *τοῖλ λείονσι*, *τὶλ λῆι* (*τὶς λῆι*), Lac. *ἐλ Λακεδαίμονα* (*ἐλ* = *ἐς*), *τοῖ(λ) Λακεδαιμονίοις*.

4. To *δ*. So regularly in Cretan, e.g. *τᾶδ δαίσιος*, *τᾶδ δέ*, *ἐδ δικαστέριον*, *πατρὸδ δόντος*. Rarely elsewhere, but cf. Rhod. *Ζεὺ(δ) δέ* (no. 93), *ματρὸ(δ) δέ*, *τὰ(δ) δευτέρας*. Assimilation in the opposite direction is seen in Arg. *βωλᾶς σευτέρας* (no. 81).

5. To *θ*. Cretan only, as *τὰθ θυγατέρας*. Cf. Cret. *θθ* = *σθ* medially (**85**.3).

a. Before a word beginning with a vowel final ς may be treated as intervocalic, e.g. Lac. *Διοhικέτα Διο̄λευθερίο̄* = *Διὸς ἱκέτου Διὸς ἐλευθερίου* (cf. **59**.1), Cypr. *κὰ ἀ(ν)τί*, *τᾶ ὐχέρον* (**59**.4), Eretr. *ὅπωρ ἄν* (**60**.3).

98. Assimilation of final ρ to δ. So regularly in Cretan, e.g. *ἀνὲδ δοῖ, πατὲδ δόε̄ι* and *πατὲ(δ) δόε̄ι, ὑπε(δ) δὲ*. Cf. Cnid. *πὰ(δ) Δάματρα (πὰρ Δάματρα)*.

99. Assimilation of a final mute.

1. Final τ. The apocopated forms of *κατά* and *ποτί*, so far as they occur otherwise than before τ (cf. **95**), are generally assimilated (sometimes with further simplification; cf. **95** *a*), e.g. Thess. *κὰπ πάντος, πὸκ κί* (*πὸτ κί* = *πρὸς τί*), Boeot. *πὸδ Δάφνη, πὸκ κατόπτας*, Lesb. *κὰκ κεφάλας* (Alcaeus), *κὰμ μέν* (Sappho), etc. So in compounds, e.g. El. *κα(δ)δαλέοιτο, κα(θ)θυτάς*, Lesb. *κάββαλλε* (Alcaeus), *καλλύοντος*, Arc. *κακειμέναυ, κακρίνε̄*, Lac. Καβάτα (*Καταβάτου*), *καβαίνων* (Alcman), etc. But τθ is often unassimilated.

2. Final π. Thess. *ἀπ, ἐπ* = *ἀπό, ἐπί* are assimilated in *ἀτ τᾶς, ἐτ τοῖ*. Cf. **86**.2.

3. Final κ. See **100**.

100. *ἐξ*. In most dialects, as in Attic, *ἐξ* becomes *ἐκ* before a consonant, this appearing often as *ἐχ* before an aspirate, and *ἐγ* before sonant mutes and λ, μ, ν, ϝ, until late times when *ἐκ* is usual before all consonants. The general rule is, then, *ἐξ* before vowels, and *ἐκ* (*ἐχ, ἐγ*) before consonants. But the antevocalic form *ἐξ* occasionally appears before consonants in various dialects (so regularly in Cyprian, as *ἐξ τοῖ* etc.).

In Locrian it is fully assimilated to all consonants, whence, with the simplification of double consonants in the spelling, it appears simply as *ἐ*, e.g. *ἐ τᾶς, ἐ δάμο̄*, etc., i.e. *ἐ(τ) τᾶς, ἐ(δ) δάμο̄, ἐ(ρ) ροινάνο̄ν, ἐ(θ) θάλασσας, ἐ(λ) λιμένος, ἐ(ν) Ναυπάκτο̄*.

In Thessalian, Boeotian, Arcadian, and Cretan the regular form before consonants is *ἐς*, e.g. Thess. *ἐς τᾶν, ἐσδόμεν*, Boeot. *ἐς τῶν, ἐσλιαίνω* (cf. also *ἐσκηδεκάτη* from *ἕξ*), Arc. *ἐς τοῖ, ἐσδέλλοντες, ἐσπερᾶσαι*, Cret. *ἐς τοῖν, ἐσκλησία*, Thess., Boeot., Cret. *ἔσγονος* = *ἔκγονος*. All these dialects have *ἐξ* before vowels except Boeotian, where *ἐχς* appears in an early inscription, but usually *ἐσς*, as *ἐσς ἐφείβων, ἔσσειμεν*. This is probably a transfer of the anteconsonantal form in an intermediate stage of its development (*ἐξ, ἐσς, ἐς*).

a. There are some traces of ἐς in other dialects which generally have ἐκ or ἐξ, e.g. Cypr. ἐς ποθ' ἔρπες· πόθεν ἦκεις (Hesych.), Arg. ἐ(ς) Σικελίας, and according to some ἐς πόλιος = ἐκ πόλιος (but see note to no. 75), Sicil. ἔσκλητος (Syracuse, Rhegium), Delph. ἐς τοῦ δρόμου (no. 50), ἔσγονος (no. 51).

Consonant Doubling

101. 1. Before vowels. Cret. τὰνν ἔμίναν, συνν-ἒι, Boeot., Corinth. ἀνν-έθηκε, Att. ξυνν-όντι, Lesb. ὀνν-ώρινε (Alcaeus), Delph. ἐλεύθερονν εἶμεν. This is a compromise between phonetic and etymological syllabification, and the examples, though rare, are mostly earlier than those for the similar doubling in internal combination (89.3).

2. With ὅσστις etc. (89.1), compare Att. εἰσς τήν, Epid. ἐσς τό, etc., or Epid. τὸ σσκέλος, Coan τοῦ σστεφάνου. Ion. ἐξς (no. 4) like ψάφιξξις, Ion. ἐκ ττῶν like ὀκττώ (89.1).

ν movable

102. The ν movable in the dative plural in -σι(ν) and in the verb forms in -σι(ν) and -ε(ν) is a marked characteristic of Attic-Ionic, where it appears from the earliest inscriptions on with increasing frequency and before both vowels and consonants. (In Attic its use becomes gradually more and more uniform before vowels, and it is also somewhat more common before a pause in the sense than elsewhere.) Only in the dative plural does it appear in other dialects, and even here only in Thessalian (χρέμασιν, no. 33) and Heraclean (ἔντασσιν etc.). In verb forms it is wholly unknown in the older inscriptions of other dialects, and where found is a sure sign of κοινή influence.

Note. In the dat. pl. -σιν the ν is due to the analogy of pronominal datives like Att. ἡμῖν, Dor. ἀμίν, Lesb. ἄμμιν and ἄμμι, in which ν is inherited (beside a form without ν). After the dat. pl. -σι(ν) arose the 3 pl. -σι(ν), e.g. 3 pl. φέρουσι(ν) after dat. pl. part. φέρουσι(ν), then also 3 sg. δίδωσι(ν), τίθησι(ν), etc. Another source is 3 sg. ἦεν (originally 3 pl. with etymological ν, 163.3) to 1 sg. ἦα, after the analogy of which arose -ε(ν) to all forms with 1 sg. -α, as οἶδεν, ἔθηκεν, from which it extended later to forms with 1 sg. in -ον, as ἔλεγεν, ἔλαβεν, etc. which are not found in the earliest inscriptions.

ACCENT

103. Of the dialects outside of Attic-Ionic, Lesbian is the only one of whose accentual peculiarities we have any adequate knowledge. This was characterized by the recessive accent, e.g. *πόταμος*, *σόφος*, *βασίλευς*, *λεῦκος*.

The Doric accent is said by the grammarians to be processive in certain classes of forms, e.g. *ἐλάβον*, *στάσαι*, *αἴγες* = Att. *ἔλαβον*, *στῆσαι*, *αἶγες*. But the statements are too meager to admit of generalization as to the system as a whole, nor is it known whether all Doric dialects had these peculiarities. Hence the practice now frequently adopted, and followed in this book, of giving Doric forms with the ordinary Attic accent. In general our accentuation of dialect forms can be little more than a matter of convenience.

a. A question of detail, touching which there is considerable difference of practice among editors of dialect texts, is whether, in the case of inflectional forms which differ in their quantitative relations from the corresponding Attic forms, to adopt the actual accent of the Attic forms or to change the accent to accord with the Attic system, e.g. infin. *κρίνεν* like *κρίνειν*, or *κρῖνεν*, acc. pl. *φερομένος* like *φερομένους*, or *φερόμενος*, Cret. *κάρτονανς*, *στατῆρανς* like *κρείττονας*, *στατῆρας*, or *καρτόνανς*, *στατήρανς*. The question of the true accentuation is a complicated one, differing in each class of forms, and impossible of any certain answer. But practical convenience favors the use of the Attic accent in some cases, as in the accusative plural to distinguish it from the nominative, and we adopt this alternative in all the cases mentioned.

The pronominal adverbs in *-ει*, *-αι*, and *-ω* we accent as perispomena, following here what the grammarians laid down as the Doric accent, since this affords a convenient working rule, and, for *-ω*, serves to distinguish e.g. *τουτῶ* from gen. *τούτω*. But it is far from certain that the accent was uniform, and that we should write e.g. *ἀλλεῖ*, *ἀλλᾶι*, *παντᾶι*, as we do, and not, with some, *ἄλλει* like Att. *οἴκει*, and *ἄλλαι*, *πάνται* like Att. *ἄλλῃ*, *πάντῃ*. And as between *ὁπεῖ* and *ὅπει*, etc., about which the grammarians were in doubt, we definitely prefer *ὅπει*, *ὅπαι*, *ὅπυι*, *ὅπῃ*, *ὅπω* (cf. Att. *ὅπου* beside *ποῦ*, in spite of *αὐτοῦ* etc.). We accent *ἔνδοι*, *ἔξοι*, *ἦχοι*, etc., like *οἴκοι*, though *ἐνδοῖ* etc. (cf. *ἐνταυθοῖ*) may also be defended.

INFLECTION

NOUNS AND ADJECTIVES

Feminine ā-Stems

104. 1. NOM. SG. *-ā*, Att.-Ion. *-η*.

2. GEN. SG. *-ās*, Att.-Ion. *-ης*. — Arc. *-āν* after the masculine, as *οἰκίαν*, *ζαμίαν*, but only at Tegea, and here *-ās* beside *-āν* in early inscriptions, and always *τᾶς*.

3. DAT. SG. *-āι*, Att.-Ion. *-ηι*, whence also *-ā*, *-η*, *-ει*. See **38**, **39**. — Boeot. *-αι* (*-αε*, *-η*, **26**), and this is to be assumed in the other dialects which have *-οι* (**106**.2).

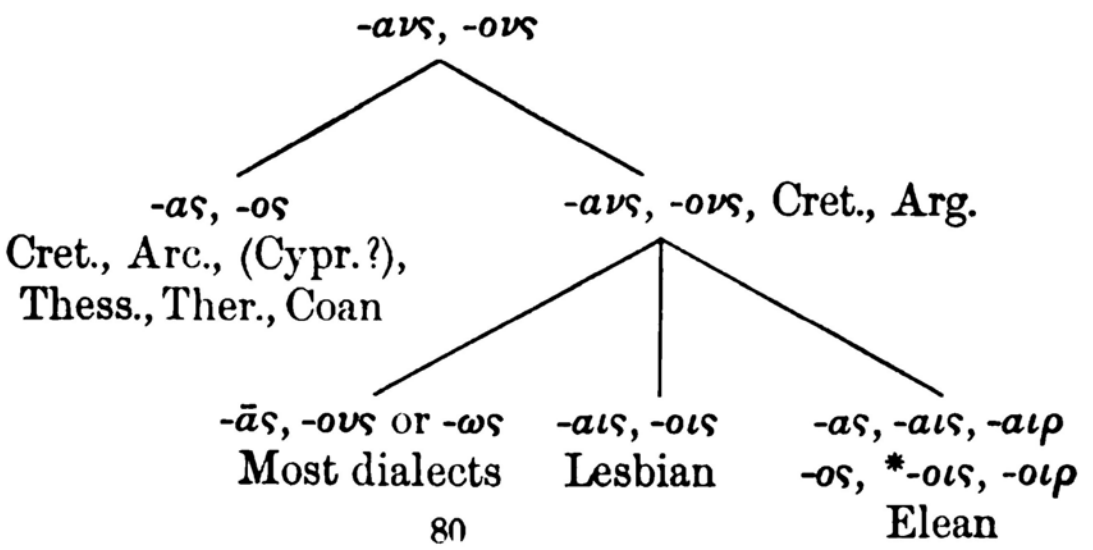
4. ACC. SG. *-ᾱν*, Att.-Ion. *-ην*.

5. NOM. PL. *-αι* (Boeot. *-αε*, *-η*, **26**).

6. GEN. PL. *-ᾱ́ων*, *-έων*, *-ῶν*, *-ᾶν*. See **41**.4.

7. DAT. PL. In early Attic, *-āσι(ν)*, *-ησι(ν)*, sometimes *-āισι(ν)*, *-ησι(ν)*, after 420 B.C. *-αις*. — In Ionic, *-ησι(ν)* regularly, *-αις* being rare and probably Attic. — In Lesbian, *-αισι* (but always *ταῖς*), and this occurs, rarely, elsewhere. — Most dialects have *-αις* from the earliest times.

8. ACC. PL. *-ανς*, with the same development as has *-ονς* from *o*-stems, namely (see also **78**):



Masculine ā-Stems

105. 1. NOM. SG. *-ās* (with secondary ς, after the analogy of *-os*), Att.-Ion. *-ης*.

✓*a.* Forms without ς also occur, several in Boeotian (*πυθιονίκα*, *Καλλία*, etc.), and a few from other parts of Northwest Greece. Cf. also El. *τελεστά*, though this is possibly a form in *-ᾰ* like Hom. *ἱππότα*.

✓2. GEN. SG. *-āo* (with *o*, in place of ς, after that of *o*-stems), whence Arc.-Cypr. *-āυ* (**22**), elsewhere *-ā*, Ion. *-εω*, *-ω*. See **41**.4. Att. *-ου* is not from *-āo*, but the *o*-stem form taken over as a whole.

✓*a.* *-āϝo*, in *Τλασίαϝο*, *Πασιάδαϝο*, of two metrical inscriptions from Corcyra (no. 87) and Gela, is a reminiscence of the epic *-āo* (the spoken form was already *-ā*, which appears in other equally early inscriptions, as *Ἀρνιάδα* no. 88, *Δϝενία* no. 85) with the introduction of a non-etymological *ϝ*, either representing a glide sound before the following *o* (cf. *ἀϝυτάν*, no. 88. See **32**), or due to a false extension from forms with etymological *ϝ*, as *λᾱϝός* = Hom. *λᾱός*.

✓*b.* Forms in *-ās*, with the old ending unchanged and belonging with the nominatives in *-ā* (above, 1 *a*), occur in scattered examples in Megarian (no. 92) and from various parts of Northwest Greece.

c. Att.-Ion. proper names in *-ης*, from the fourth century on, frequently form the genitive after the analogy of *σ*-stems, e.g. Att. *Καλλιάδους* (after *Δημοσθένους* etc.), Ion. *Λεάδεος*, *Ἀριστείδευς*. This type spreads to other dialects, e.g. Rhod. *Μνωνίδευς*.

o-Stems

✓**106.** 1. GEN. SG. *-οιο* (from **-οσιο*, cf. Skt. *-asya*) as in Homer, whence, with apocope, Thess. (Pelasgiotis) *-οι*, as *τοῖ*, *χρόνοι*, etc. Elsewhere, with loss of *ι* and contraction, *-ου* or *-ω* (**25**). — In Cyprian *-ōν* beside *-ō* (at Idalium *μισθῶν*, *ἀργύρων*, *Φιλοκύπρων*, etc., and so usually *-ōν* in nouns, whether vowel or consonant follows; but also *ἀργύρω*, *ἄλϝω*, before a consonant, and always *τῶ*).

a. *-οιο* is often employed in metrical inscriptions, in imitation of the epic, e.g. nos. 87, 88. But in Thessalian it also occurs in a few prose inscriptions, and the grammarians often refer to the Thessalian genitive in *-οιο*. This, together with the fact that apocope is more extensive in Thessalian than in any other dialect (see **95**), makes the derivation of the usual

Thess. *-αι* from *-αιο* far more probable than other explanations which separate it entirely from this and so from the forms of all the other dialects. — For the added *ν* in Cyprian no explanation that has been offered is adequate.

2. DAT. SG. *-ωι* in most dialects, whence also *-ω* (**38**; Thess. *ου*, **23**). — *-οι* in Arcadian, Elean, Boeotian (*-οϵ*, *-υ*, *-ϵι*, **30**), and in later inscriptions from various parts of Northern Greece (Delphi, Aetolia, Acarnania, Epirus, Cierium in Thessaly, Euboea).

a. In Euboea *-αι* replaces earlier *-ωι* and may be derived from it, like *-ϵι* from *-ηι* (see **39**). But in general *-αι* is rather the original locative (cf. *οἴκοι*) in use as the dative. In some dialects the history of the dative is obscure, owing to the lack of early material or the ambiguity of -OI in the pre-Ionic alphabets.

3. NOM. PL. *-οι* (Boeot. *-οϵ*, *-υ*, **30**).

4. DAT. PL. *-οισι(ν)*, as in Homer, in early Attic, Ionic, where it lasts somewhat longer than in Attic (but some early examples of *-οις*, especially in West Ionic), and Lesbian (but here always *τοῖς*). — Elsewhere only *-οις* (Boeot. *-υς*, *-ϵις*, Elean *-οιρ*).

5. ACC. PL. *-ονς*, with the same development as *-ανς*. See **78**, **104**.8.

6. GEN. DAT. DUAL. *-οιιν* as in Homer, whence *-οιν* in most dialects in which the form occurs at all. — Elean *-οιοις*, *-οιοιρ*. — Arc. *-οινν* (and *-αινν* from *ᾱ*-stem).

Consonant Stems in General

107. 1. ACC. SG. *-αν* in place of the usual *-α*, with *ν* added after the analogy of vowel stems, occurs in Cypr. *ἰjατε͡ῆραν*, *ἀ(ν)δριjά(ν)ταν*, Thess. *κίοναν*, El. *ἀγαλματοφῶραν* (but possibly *-φώρᾱν* from nom. *-φώρᾱς*), and among late inscriptions of various dialects.

2. NOM. PL. *-ϵν* for usual *-ϵς* occurs in late Cretan, having originated in pronominal forms. See **119**.2 *a*.

3. DAT. PL. *-ϵσσι*, as in Hom. *πόδεσσι*, probably an extension of the form of *σ*-stems, is characteristic of the Aeolic dialects, Lesbian, Thessalian (Pelasgiotis), and Boeotian, and is also found in early Delphian, East Locrian, Elean (*φυγάδεσσι* no. 60; elsewhere *-οις*), and in inscriptions of various Corinthian colonies (Corcyra,

Epidamnus, Syracuse). — Heraclean has *-ασσι* in pres. part. *ἔντασσιν* (perhaps originally **ἄσσι* = Skt. *satsu*, then *ἔντασσι* by fusion with *ἐντ-* of *ἔντες* etc.), *πρασσόντασσι*, etc. — *-οις*, as *πάντοις* etc., after the analogy of *o*-stems, is characteristic of Locrian, Elean, and the Northwest Greek *κοινή*, whence it finds its way into various dialects in later times.

✓4. Acc. Pl. *-ες* in place of *-ας*, i.e. the nom. for the acc., perhaps first used in the numeral *τέτορες* owing to the influence of the indeclinable *πέντε* etc., is seen in Delph. *δεκατέτορες* (no. 49, early fifth century), *τέτορες*, *δελφίδες* (in an inscription of early fourth century; but otherwise in Delphian only *τέτορας* etc.), and regularly in Elean ([*τέτορ*]*ες*, sixth century, *πλείονερ*, *χάριτερ*, no. 61, etc.) and Achaean (*ἐλάσσονες*, *δαμοσιοφύλακες*, etc.), also in the very late inscriptions of various dialects, even Attic.

Cret. *-ανς* beside *-ας*, e.g. *θυγατέρανς*, *δρομέανς*, *κύνανς*, after the analogy of *-ανς*, *-ας* from *ā*-stems (**104**.8).

σ-Stems

✓**108.** 1. All dialects except Attic have the uncontracted forms. Gen. sg. in most dialects *-εος*, whence *-ιος* in Boeotian, Cretan, etc. (**9**), *-ευς* in later Ionic, Rhodian, etc. (**42**.5). — Acc. sg. masc. and acc. pl. neut. *-εα*, whence *-ια* (**9**), occasionally *η* (**42**.1).

a. Proper names in *-κλέης*, *-κλῆς*. Cypr. *-κλεϝε̄ς*, whence *-κλέης* in Attic (beside *-κλῆς*), Boeotian (*-κλέε̄ς*, *-κλίε̄ς*) till about 400 B.C., and regularly in Euboean (gen. *-κλέω*, 2), but in the other dialects regularly *-κλῆς*. Gen. sg. Cypr. *-κλέϝεος*, Boeot. *-κλεῖος* (= Hom. *-κλῆος*, cf. **16**), Att. *-κλέους*, but in most dialects *-κλέος*.

For names in *-κλέᾱς* instead of *-κλέης*, see **166**.1.

✓2. Proper names often have forms which are modeled after the analogy of the masc. *ā*-stems, and this not only in Attic-Ionic (e.g. Att. *Σωκράτην*, *Σωκράτου*, Eretr. gen. *Εὐκράτω*, *Τιμοκλέω*), where the agreement in the nom. *-ης* was especially favorable to this, but also in the other dialects. Thus acc. sg. in *-ην* (*-ην* : *-ης* = *-ᾱν* : *-ᾱς*), e.g. Boeot. *Δαμοτέλειν* etc., Arc. *Φιλοκλῆν*, and even in appellatives in Lesb. *δαμοτέλην* etc., Cypr. *ἀτελέ̄ν*. — Dat. sg. in

-ηι, Lesb. Καλλίκληι. — Gen. sg. in -η (like -ā) in Lesb. Θεογένη etc.; also, perhaps, -ης (like -ās, **105**.2 *b*) in Thess. Ἱπποκράτεις (or nom. for gen. by mistake?), Φερεκράτ̄ης (no. 33; or Φερεκράτε(ο)ς?). — Voc. sg. in -η (like -ā) in Arc. Ἀτέλη etc., Delph. Πολυκράτη; in -ε (like -ă in Δίκα) in Lesb. μελλιχόμειδε.

The numerous Boeotian hypocoristic names in -ει as Μέννει, Φίλλει, Θάλλει, Ξέννει, are also best understood as vocatives of this type used as nominatives. They correspond to names in -ης, -ητος, in other dialects, but in Boeotian follow the analogy of σ-stems (gen. sg. -ιος, acc. sg. -ειν).

ι-Stems

109. 1. In all dialects except Attic-Ionic, and, for the most part, in Ionic too, the regular type of declension is that with ι throughout, namely -ις, -ιος, -ī, -ιν, -ιες, -ιων, -ισι, -īς (Cret. -ινς) or -ιας (rare).

2. The type in -ις, -εως (from -ηος, as in Homer), -ει, pl. -εις, etc. is almost exclusively Attic. In Ionic πόλεως occurs in early inscriptions of Chios (no. 4) and Thasos, and δυνάμει in Teos (no. 3). But otherwise in Ionic, and always in other dialects, forms of this type are late and to be attributed to Attic influence. In general, the Attic datives, -ει and -εσι, are the first to be adopted, next the nom.-acc. pl. -εις, and lastly the gen. sg. -εως. Thus in the later inscriptions of many dialects it is common to find gen. sg. -ιος, but dat. sg. -ει.

A gen. sg. πόλεος is found in the κοινή, and in later inscriptions of various dialects.

3. Lesbian has a nom. pl. -īς (πόλις, no. 21), perhaps the accusative used as nominative.

4. Cyprian has such forms as gen. sg. Τιμοχάριϝος, dat. sg. πτόλιϝι. The ϝ is certainly not original here, and is perhaps due to the analogy of υ- and ηυ-stems (gen. -υϝος, -ε̄ϝος).

5. A transfer to the type -ις, -ιδος, as frequently in Attic, is characteristic of Euboean proper names in -ις, as Δημοχάριδος.

υ-Stems

110. Nearly all the inscriptional forms occurring are the usual ones of the type -ῦς, -ύος. Boeot. [ϝ]*άστιος* (*ι* from *ε*, **9**) agrees with the *ἄστεος* of non-Attic literature. For *υἱύς* see **112**.2.

Nouns in -ευς

111. The stem is *ηυ*, *ηϝ* throughout, nom. sg. *-ευς* (from *-ηυς*, cf. **37**.1), gen. sg. *-ηϝος*, etc.

✓1. The original forms in *-ηϝος*, *-ηϝι*, etc. are preserved, with or without the ϝ, in Cyprian (*βασιλε͡ϝος*, *Ἐδαλιε͡ϝι*, *Ἐδαλιε͡ϝες*), Lesbian (*βασίληος* etc.), Boeotian (*Πτōιε͡ϝι*, *γραμματεῖος*, etc.), Thessalian (*βασιλεῖος* etc.), and Elean (*βασιλᾶες*), as also in Homer.

✓2. Attic only are *βασιλέως*, *βασιλέᾱ*, with quantitative metathesis. But from the beginning of *κοινή* influence *βασιλέως* is one of the Attic forms most widely adopted by other dialects.

✓3. Most dialects, namely Ionic and the West Greek dialects except Elean, have *βασιλέος*, *βασιλεῖ*, etc., with shortening of the *η*. Generally these are the forms of even the earliest inscriptions (Cret. *ϝοικέος* etc.), but we find Coan *ἱερῆι*, *Πολιῆι*, etc. (no. 101, which has also *Ἀλκηίδες* etc.; later always *ἱερεῖ* etc.), and once Rhod. *Ἰδαμενῆος* (cf. *Ποντωρηίδος*). Beside *-εος* sometimes *-ευς* (cf. **42**.5), as Meg. *ἰαρεῦς*, but, owing to the confusion with the nominative, this spelling is far less common than in the genitive of *σ*-stems.

Acc. Sg. *-έα* in Ionic, Locrian, Cretan. But in Delphian and most of the Doric dialects *-ῆ* (see **42**.1, **43**) is the regular form, e.g. Delph. *ἱερῆ*, *βασιλῆ*, Lac. *βασιλῆ*, Mess. *ἱερῆ*, Meg. *ἱερῆ*, Mycen. *Περσε͡ῆ* (no. 76, fifth century), Arg. *βασιλῆ*, Rhod. *βασιλῆ*, *γραμματῆ*, Coan *βασιλῆ*, etc. In these dialects *-εα* is of later occurrence, and due to *κοινή* influence.

Nom. Pl. *-έες* in Cretan (e.g. *δρομέες*) and elsewhere, but usually contracted to *-εῖς*. Also *-ῆς* (in part at least directly from *-ῆες*) in early Attic, Coan (*τεταρτῆς*), Laconian (*Μεγαρε͡ῆς* etc., no. 64), and Arcadian (*Μαντινῆς*). At Cyrene occurs nom. and acc. pl. *ἰαρές*.

Acc. Pl. *-έας* in Ionic and Doric (Cret. *δρομέανς*, cf. **107**.4), when not replaced by *-εῖς* of the *κοινή*.

4. Arcadian has nom. sg. in *-ής*, as *ἱερής*, *γραφής*, *φονε̑ς* (Cyprian also once *ἰjερε̑ς*, but usually *-εύς*), acc. sg. *ἱερε̑ν* (cf. **108**.2), nom. pl. *Μαντινῆς*. Some proper names in *-ής* = *-εύς* are also found elsewhere.

5. In Miletus and colonies occurs nom. sg. *ἰέρεως*, gen. sg. *ἰέρεω*, likewise at Ephesus gen. sg. *Φλέω* belonging to *Φλεύς*.

Some Irregular Nouns

112. 1. *Ζεύς*. *Ζεύς* or *Δεύς* (**84**). *Δι(ϝ)ός*, *Δι(ϝ)ί*, *Δί(ϝ)α* in most dialects. An old dative *Διεί* occurs alone, but rarely, and in Att. *Διειτρέφης*, Cypr. *Διϝείθεμις*, *Διϝείφιλος* (Hom. *διΐφιλος*). Also in various dialects (attested for East Ion., Coan, Ther., Cret., El.), as in Homer, *Ζηνός*, *Ζηνί*, *Ζῆνα* (Cret. *Δῆνα*, *Τῆνα*, etc., **37**.1). Late forms with *ā* are hyper-Doric.

2. *υἱός*, *υἱύς*. Aside from the *o*-stem forms, the inscriptional occurrences are as follows, mostly from a stem *υἰυ-*:

Nom. Sg. *υἱύς* Cret., Lac., Att. (Att. also *ὑύς*, *ῦς*).
Gen. Sg. *υἱέος* Cret., Att.; Thess. *hυἱος* (no. 33).
Dat. Sg. *υἱεῖ* Argol., Phoc., Att.
Acc. Sg. *υἱύν* Arc., Cret., Locr., etc.
Nom. Pl. *υἱέες* Cret. (as in Hom.); Att. *υἱεῖς*.
Dat. Pl. *υἱάσι* Cret. (as in Hom.), after analogy of *πατράσι* etc.
Acc. Pl. *υἱύνς* Arg., Cret.; Att. *υἱεῖς*.

✓3. *μήν*. Stem **μηνσ-* (cf. Lat. *mēnsis*), whence (**77**.1) Lesb. *μῆννος*, Thess. *μεινν*ός, Att. etc. *μηνός*. The nom. **μήνς* became **μέν*ς (vowel-shortening before *ν* + cons., but later than the assimilation of medial *νσ*), whence regularly (**78**) Ion., Corcyr., Meg. *μείς*, Heracl. *μής*. In Attic, *μείς* was replaced by *μήν* formed after the analogy of original *ν*-stems in *-ην*, *-ηνος*. Elean *μεύς* is perhaps due to the analogy of *Ζεύς*, *Ζηνός* (above, 1).

4. *λᾶς*, Hom. *λᾶας*. Originally a neuter *σ*-stem *τὸ λᾶας*, becoming *ὁ λᾶας*, *ὁ λᾶς*, after the analogy of *ὁ λίθος* etc. Hence in genitive beside *λᾶος* also Att. *λᾱ́ου* (Soph.), Cret. *λᾱ́ō*.

5. Cret. *ϝῆμα* nom.-acc. sg. = *εἷμα*, but gen. sg. *τᾶς ϝήμᾱς* from a stem in *-μᾱ*. So also Cret. **ἀμφίδημα*, *ornament* (cf. *διάδημα*), but gen. sg. *ἀμπιδήμᾱς*.

6. *χοῦς*, which in Attic is declined as a consonant stem (gen. sg. *χοός*), is properly a contracted *o*-stem (from *χόϝο-*) like *πλοῦς*, and remains so in Ionic, e.g. acc. sg. *χοῦν*, gen. pl. *χῶν*.

7. *χείρ*, *χήρ*. See ~~27 *b*~~ 25 *b*, **79**.

Comparison of Adjectives

113. 1. Beside *μείζων* and *κρείττων*, both with anomalous *ει*, we find the normal *μέζων* (from **μέγι̯ων*) in Ionic and Arcadian, and *κρέσσων* (from **κρέτι̯ων*) in Ionic. For Dor. *κάρρων*, Cret. *κάρτων* (both from **κάρτι̯ων*) see **49**.2 with *a*, **80**, **81**.

2. Beside *πλέων*, pl. *πλέονες*, *σ*-stem forms, like Hom. *πλέες*, *πλέας*, occur in Lesbian (*πλέας* no. 21) and Cretan (e.g. Gortyn. *πλίες*, *πλίανς*, *πλία*, beside *πλίονος*, *πλίονα*, *πλίον*. *πλίασιν*, Dreros, is in origin a *ν*-stem form, cf. **77**.1 *a*). Cf. also Arc. *πλός* (from **πλέος*, cf. **42**.5 *d*) adv. = *πλέον*.

Heracl. *πολιστός* = *πλεῖστος* is formed directly from *πολύς*.

3. El., Lac. *ἄ(σ)σιστα* (also in Aesch.) = *ἄγχιστα*, is formed from the compar. *ἄσσον* (this regularly from **ἄγχι̯ον*).

NUMERALS

Cardinals and Ordinals

114. *1–10.* 1. Nom. sg. masc. Att. etc. *εἷς*, Heracl. *ἧς* (cf. Lac. *οὐδέ̄ς*), Cret. *ἔνς* (*ἔνδ δ-* = *ἔνς δ-*, Law-Code IX. 50; see **97**.4), from **ἕνς*. Cf. **78**. — Fem. *μία*, but, of other origin, Lesb., Thess., Boeot. *ἴα*, as in Homer. Also masc. *ἰός* (cf. Hom. dat. sg. neut. *ἰῷ*) in Cretan, but with pronominal force = *ἐκεῖνος*.

Att. etc. *πρῶτος*, West Greek and Boeot. *πρᾶτος*. The latter is from *πρᾱ-*, probably a weak grade (cf. Lith. *pìrmas*, Skt. *pūrvas*).

2. *δύο* (Boeot. *διούο*, **24**) in all dialects. Lac. once *δύε* with the ending of consonant stems. — *δυεῖν* = *δυοῖν* in late Att. and *κοινή*.

— Plural forms in various dialects, e.g. Chian, Cret., Heracl. *δυῶν*, Cret. *δυοῖς*, Thess. *δύας*, and *δυσί(ν)* in late Attic and *κοινή*.

3. Att. etc. *τρεῖς*, Cret. *τρέες*, Ther. *τρῆς*, from **τρέ̯ες*. See **25**, **45**.5. — Acc. *τρῖς*, Cret. *τρίινς* (for *τρίνς* with *ι* introduced anew from *τριῶν* etc.). Under the influence of the indeclinable numerals, the nominative or the accusative is used for both cases in some dialects, namely nom. *τρεῖς* in Attic and elsewhere, and acc. *τρῖς* in Boeotian, Heraclean, Delphian, Troezenian, and perhaps in Lesbian.

τρίτος, Lesb. *τέρτος* (**18**).

4. Att. *τέτταρες*, Ion., Arc. *τέσσερες* (also *τέσσαρες* in Ionic and *κοινή*), Boeot. *πέτταρες*, Lesb. *πέσσυρες* (Hom. *πίσυρες*), West Greek *τέτορες*. From **qu̯etu̯er-* (cf. Lat. *quattuor*, Skt. *catvāras*), the differences being due to inherited variations in the second syllable (*tu̯er*, *tu̯or*, *tur*, *tu̯r̥*), and to the divergent development of *qu̯* (**68**) and *tu̯* (**54** *e*, **81**).

τέταρτος, Hom. *τέτρατος*, Boeot. *πέτρατος*, Arc. *τέτορτος* (**49**.2 *a*, **5**).

5. *πέντε*, Lesb. Thess. *πέμπε* (**68**.2).

πέμπτος, Cret. *πέντος* (**86**.2). Arc. *πέμποτος* after *δέκοτος*.

6. *ἕξ*, Cret., Delph., Heracl. *ϝέξ*. See **52** *b*. For Boeot. *ἐσ-κη-δεκάτη*, see **100**.

7. *ἑπτά*. — *ἕβδομος*, but Delph. *hέβδεμος* (cf. Delph., Heracl. *ἑβδεμήκοντα*, Epid. *ἑβδεμαῖος*).

8. *ὀκτώ*, Boeot., Lesb. *ὀκτό* (like *δύο*), Heracl., Ther. *hοκτώ* (**58** *c*), Elean *ὀπτ̋ό* (with *π* from *ἑπτά*).

9. *ἐννέα*, Delph. *ἐννῆ* (**42**.1). But **ἐνϝα* in Att. *ἔνατος*, *ἐνακόσιοι*, Ion. *εἶνατος*, *εἰνακόσιοι*, Cret. *ἤνατος*, etc. See **54**. Heracl. *hεννέα*, Delph., Ther. *hένατος*, see **58** *c*. Lesb. *ἔνοτος*, see **6**, **116** *a*.

10. *δέκα*, Arc. *δέκο* (*δυώδεκο*). — *δέκατος*, Arc., Lesb. *δέκοτος*. See **6**, **116** *a*.

115. *11–19.* *ἕνδεκα*, rarely *δέκα εἷς* (e.g. Heracl. *δέκα hέν*). — Att. and Hom. *δώδεκα*, but in most dialects *δυώδεκα*, rarely *δυόδεκα* (e.g. Boeot. *δυοδέκατος*), Delph., Heracl. *δέκα δύο* (also late Attic). — *τρεῖς καὶ δέκα*, also indecl. *τρεισκαίδεκα* (Attic after 300 B.C.) and *τρισκαίδεκα* (Boeotian etc.; cf. **114**.3); also *δέκα τρεῖς*, especially

when the substantive precedes (so Attic even in fifth century).— Similar variations for *14–19*.

ἐνδέκατος, *δωδέκατος*, *δυωδέκατος*, *δυοδέκατος* (see above). — *13th–19th*, Att. *τρίτος καὶ δέκατος*, etc., but *τρεισκαιδέκατος* or *τρισκαιδέκατος*, etc., in East Ionic, Boeotian, and Lesbian (*-δέκοτος*).

116. *20–90.* *εἴκοσι* (from **ἐ-ϝίκοσι*) in Attic, Ionic, Lesbian, Arcadian (no occurrence in Cyprian), but *ϝίκατι*, *ἴκατι* (*ī*, cf. Ther. *hīκάδι*, no. 107; for *h* see **58** *c*) in West Greek with Boeotian and Thessalian, with *ι* not *ει*, and *τ* retained (**61**). The *ει* of Heracl. *ϝείκατι* beside *ϝίκατι* is due to the influence of Att. *εἴκοσι*. — Att. etc. *τριάκοντα*, Ion. *τριήκοντα*. — *τετταράκοντα*, *τεσσεράκοντα*, *τεσσαράκοντα*, *πετταράκοντα* (see **114**.4), Delph., Corcyr., Heracl. *τετρώκοντα* (so doubtless in all West Greek dialects previous to Attic influence). — *πεντήκοντα*, *ἑξήκοντα* (*ϝεξήκοντα*), etc., with *η* in all dialects (but Ion. *ὀγδώκοντα*, **44**.2). — Delph., Heracl. *hεβδεμήκοντα*, Heracl. *hογδοήκοντα*, *hενενήκοντα*. See **114**.7–9. — Gen. *τεσσ[ερ]ακόντων*, *πεντηκόντων*, etc. in Chios, where the use of such inflected genitives (also *δέκων*) is one of the Aeolic features of the dialect (cf. *πέμπων*, *δέκων* in Alcaeus, also *τριηκόντων* in Hesiod).

Att., Ion. *εἰκοστός* etc., Boeot. *ϝικαστός* (*-καστός* doubtless in all West Greek dialects also; but Thess. *ἰκοστός*), Lesb. *εἴκοιστος*, *τριάκοιστος*, *ἐξήκοιστος*).

a. The earliest form of the ordinals is that in *-καστος* (from *-k̂m̥t-to-*, cf. Skt. *triṅçat-tama-* etc.). Under the influence of the cardinals in *-κοντα* this became *-κοστος* in Attic etc.; in Lesbian, under the same influence, **-κονστος*, whence *-κοιστος* (cf. **77**.2, **78**). To the same analogy is due the *o* of *εἴκοσι*, and of the hundreds in *-κοσιοι* (e.g. *τριακόσιοι* after *τριάκοντα*), instead of the more original *a* in *ϝίκατι* (Skt. *viṅçati-*, Lat. *vīginti*), *-κατιοι*, *-κασιοι* (cf. *ἑκατόν*, Skt. *çatam*, Lat. *centum*). It is possible that a still further extension of this analogical *o* is to be assumed in explanation of Arc. *hεκοτόν*, Arc., Lesb. *δέκοτος*, Arc. *δέκο*, Lesb. *ἔνοτος*.

117. 1. *100.* Att. etc. *ἑκατόν*, Arc. *hεκοτόν*. See **6**, **116** *a*.

2. *200–900.* Att.-Ion., Lesb. *-κόσιοι*, West Greek, Boeot. (and doubtless Thess.) *-κάτιοι*, Arc. *-κάσιοι* (with East Greek *σ*, but West Greek *a*). See **61**.2, **116** *a*.

The *ᾱ* of *τριᾱκόσιοι* (Ion. *τριηκόσιοι*) is extended to *διᾱκόσιοι* (Ion. *διηκόσιοι*), and the *α* of *τετρακόσιοι, ἑπτακόσιοι, ἐνακόσιοι* to *πεντακόσιοι, ἑξακόσιοι, ὀκτακόσιοι* (but Lesb. *ὀκτωκόσιοι*).

3. *1000.* Att. *χίλιοι* (**25** *c*), Ion. *χείλιοι*, Lac. *χήλιοι*, Lesb., Thess. *χέλλιοι*, from **χέσλιοι*. See **76.**

PRONOUNS

Personal Pronouns[1]

118. SINGULAR. 1. The stems, except in the nominative, begin with: 1. *ἐμ-* or *μ-*. — 2. original *tu̯*, whence East Greek *σ-*, West Greek *τ-* (*τέος, τίν, τέ*). But enclitic *τοι* is from a form without *u̯* (cf. Skt. *te*), and occurs also in Ionic (Hom., Hdt., etc.). Hom. *τεοῖο* and *τείν* are from the possessive stem *teu̯o-* (**120**.2). — 3. original *su̯*, whence *ϝ-* in some dialects (*ϝέος, ϝοι, ϝίν*), otherwise *῾*.

2. NOM. *ἐγώ, ἐγών* (Boeot. *ἰώ, ἰών*, **62**.3). — Att.-Ion., Lesb., Arc. *σύ*, Dor. *τύ*, Boeot. *τού*. See **61**.6.

3. GEN. *a. -ειο* (Hom. *ἐμεῖο* etc. like *τοῖο*), whence *-εο*, later Ion. *-ευ*, Att. *-ου*. — *b. -εος* in West Greek, as lit. Dor. *ἐμέος, τέος*, Locr. *ϝέος*. — *c. -θεν*, as lit. Dor. *ἐμέθεν*, Epid. *ἔθεν*.

4. DAT. *a. -οι*, as *ἐμοί, μοι, σοί, σοι* (lit. Dor. *τοί, τοι*, lit. Ion. *τοι*), *οἱ, οἱ* (Arg., Cret., Delph., Cypr., Lesb. *ϝοι*). — *b. -ιν* in West Greek (where also *-οι*, but mostly in the enclitic forms, as *μοι*, never *ἐμοί, ϝοι, οἱ*, and *τοι*, though also *τοί*), as Cret., Calymn., Rhod., Delph., and lit. Dor. *ἐμίν*, lit. Dor. *τίν*, Cret. *ϝίν*.

5. ACC. 1. *ἐμέ, με*. — 2. Att.-Ion., Lesb. *σέ*, lit. Dor. *τέ* (Cret. *τϝέ*, written *τρέ*, in Hesych.); also lit. Dor. and Epid. *τύ* (nom. used as acc.). — 3. *ἕ* (*ϝέ*); also lit. Dor. and Epid. *νίν*.

119. PLURAL. 1. The forms of the first and second persons contain, apart from the endings, *ἀσμ-* (cf. Skt. *asmān* etc.) and *ὑσμ-* (cf. Skt. *yuṣmān* etc.), whence Lesb., Thess. *ἀμμ-*, Lesb. *ὑμμ-*, elsewhere

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[1] As the personal pronouns, especially in the singular, are of comparatively rare occurrence in inscriptions, some forms are added which are quotable only from literary sources, — but only a few out of the great variety, for which see Kühner-Blass I, pp. 580 ff.

ἄμ- (Att.-Ion. ἡμ-) or ἀμ-, ὔμ-. See **76**, and, for the spiritus asper or lenis in the first person, **57**, **58** *b*.

2. Nom. -ες in all dialects except Attic-Ionic, where it was replaced by -εις. Lesb. ἄμμες, ὔμμες, Dor. etc. ἄμές, ὑμές.

a. In late Cretan ἀμές was frequently replaced by ἀμέν under the influence of 1 pl. verbal forms in which Dor. -μες was often replaced by the κοινή -μεν. That is, ἀμέν for ἀμές after φέρομεν for φέρομες. From ἀμέν, -εν was extended to other pronouns and to participles, as ὔμέν, τινέν, ἀκούσαντεν, etc.

3. Gen. -ειων (Hom. ἡμείων), whence -εων, -ιων (**9**), -ῶν. Lesb. ἀμμέων, Thess. ἀμμέουν, El. ἀμέων, Dor. ἀμέων, ἀμίων (Cret.), later ἀμῶν.

4. Dat. -ι(ν). Lesb. ἄμμιν, ἄμμι, etc., Dor. ἀμίν, ὑμίν, Att.-Ion. ἡμῖν, ὑμῖν. So Dor. σφιν, σφι, but Att.-Ion. σφίσι, Arc. σφεις, the latter not satisfactorily explained.

5. Acc. -ε in all dialects except Attic-Ionic, where it was replaced by -έας, -ᾶς. Lesb., ἄμμε, ὔμμε, Thess. ἀμμέ, Dor. etc. ἄμέ, ὔμέ.

Possessives

120. 1. ἐμός. — Pl. Dor. etc. ἄμός (Lesb. ἄμμος) and ἄμέτερος (Lesb. ἀμμέτερος, Att.-Ion. ἡμέτερος).

2. *a*. *tu̯o-*, Att. etc. σός. *b*. *teu̯o-*, Dor., Lesb. τεός, Boeot. τιός (all in literature only). Both forms in Homer. — Pl. ὔμός and ὔμέτερος.

3. *a*. *su̯o-*, Att. etc. ὅς, Cret. ϝός. *b*. *seu̯o-*, Dor. (lit.), Thess. ἑός. Both forms in Homer. — Pl. σφός and σφέτερος.

Reflexive Pronouns

121. Aside from the reflexive use of the forms of the personal pronouns as given in **118**, **119**, especially that of the third person which is itself a reflexive in origin, various forms of expression are employed, as follows:

1. Combinations of the personal pronouns with αὐτός, each keeping its own inflection, as in Homer (σοὶ αὐτῷ etc.). So Cret. ϝὶν αὐτοῖ = ἑαυτῷ. Cf. also, with the possessive, Cret. τὰ ϝὰ αὐτᾶς = τὰ ἑαυτῆς.

2. Compounds of the same elements, with contraction, leaving only the second part declined. Att. *ἐμαυτοῦ*, *σεαυτοῦ* or *σαυτοῦ*, *ἑαυτοῦ* or *αὑτοῦ* (also late *ἑατοῦ*, *ἀτῶν*, with *ᾱ* from *ᾱϝ*; Coan *ηὑτῶν* with *η* from *εα*; Thess. *εὑτοῖ*, *εὑτοῦ*). Ion. (lit.) *ἐμεωυτοῦ* etc. The forms found in Ionic inscriptions are like the Attic, and probably are Attic.

3. *αὐτός* alone, as sometimes in Homer. Thus Delph. *αὐτοῦ* = *ἐμαυτοῦ* (SGDI. 2501.4), El. *αὐτᾶρ* = *ἑαυτῆς* (no. 61.17), Lac. *αὐτῶ* = *ἑαυτοῦ* (no. 66).

4. *αὐτός αὐτός*, either with each declined separately, or, oftener, merged into compounds of somewhat varying form.

This combination is comparatively late, replacing the earlier types mentioned under 1 and 3. It is most frequent in Delphian and Boeotian, but is found in several of the other West Greek dialects, and probably even in Attic (Kühner-Blass I, p. 600, anm. 5).

a. *αὐτὸς αὐτός*. Delph. *αὐτοὶ ποτὶ αὐτούς*, Boeot. *κατ' αὐτὺ* (= *αὐτοὶ*) *αὐτῶν*.

b. *αὐτοσαυτός*. Delph. *αὐτοσαυτοῦ* etc., Boeot. *ὑπὲρ αὐτοσαυτῶ*, Heracl. *μετ' αὐτοσαυτῶν*, Cret. *αὐτοσαυτοῖς*, etc.

c. *αὐσαυτός*. Delph. *αὐσαυτοῦ* etc., Boeot. *αὐσαυτῶν*, Cret. *αὐσαυτᾶς*, Argol. (Calauria) *αὐσαυτᾶς*.

d. *ἀσαυτός*. Boeot. *ἀσαυτῦ* (late).

e. *αὐσωτός*. Delph. *αὐσωτᾶς* etc.

f. *αὐταυτός*. Heracl. *αὐταυτᾶς* (as in Sophron and Epicharmus), Aegin. *αὐταυτόν*.

g. Sicil. gen. sg. *αὐτούτα* (Segesta), gen. pl. *αὐτώντα* (Thermae). Probably from *αὐτατοῦ*, *αὐτατῶν* (cf. late *ἑατοῦ*, above, 2), with transposition of the last two syllables.

Demonstrative Pronouns

122. The article. Nom. pl. *τοί*, *ταί*, as in Homer, in the West Greek dialects except Cretan, and in Boeotian. Att. etc. *οἱ*, *αἱ*, after the analogy of *ὁ*, *ἡ*. For *ὁ*, *ἁ* in some dialects which in general have ', see **58** *a*. Thess. *οἱ* (no. 26 *b*), but *τοί* at Pharsalus.

Forms with added *ι*, used like *ὅδε*, are found in Elean (*το-τί*, *τα-τί*) and Boeotian (*ταν-νί*, *τοι-τί*, *τυ-τί*).

For the relative use, see **126**.

123. Thess. *ὄ-νε*, Arc. *ὀ-νί*, Arc.-Cypr. *ὄ-νυ*, = *ὅδε*. Thess. *τόνε*, *τάνε*, and, with both parts inflected (cf. Hom. *τοῖσδεσι*), gen. sg. *τοῖνεος*, gen. pl. *τοὔννεουν*. — Arc. *τωνί* (gen. sg.), *τοινί*, etc. Cf. also Boeot. *προτηνί* (136.1). — Cypr. *ὄνυ*, Arc. *τάνυ*, *τῶννυ*, also (late) *τάννυν*, *τόσνυν*. Cf. Hom., Boeot., Cypr. *νυ*.

124. *οὗτος*. Nom. pl. *τοῦτοι*, *ταῦται*, like *τοί*, *ταί*, in West Greek (examples from Cos, Delphi, Rhodes, Selinus). Att. etc. *οὗτοι*, *αὗται*, after *οὗτος* etc. Boeotian, with *τ* replaced by ' throughout, *οὔτον*, *οὔτων*, etc. — Interchange of *αυ* and *ου*. Att. gen. pl. fem. *τούτων* after masc., neut.; vice versa El. neut. *ταύτων*, due to influence of *ταῦτα*. *ου* throughout is Boeotian (*οὔτο*, *οὔτα*) and Euboean (*τοῦτα*, *τούτῑ*, also *ἐντοῦθα* = *ἐνταῦθα*). So also Delph. *τοῦτα*, *τούτας* (but also *ταῦται*). For the spelling with O instead of OV, see **34** *a*.

125. 1. *ἐκεῖνος*. Ion. *κεῖνος*, Lesb., Cret., Rhod., Coan *κῆνος*, both from **κε-ενος*. Cf. **25** with *a*. — *τῆνος*, of different origin (cf. Hom. *τῆ*), in Delphian, Heraclean, Argolic (Aegina), Megarian, as well as in Sicilian Doric writers (Theocr., Sophron, Epicharmus).

2. *αὐτός*. Neut. *αὐτόν* in Cretan, as sometimes in Attic inscriptions.

Relative, Interrogative, and Indefinite Pronouns

126. The relative *ὅς* occurs in all dialects. But the relative use of forms of the article, frequent in Homer and Herodotus, is usual in Lesbian (so always in the earlier inscriptions and nearly always in Alcaeus and Sappho; *ὅς* in later inscriptions is due to *κοινή* influence, as shown by the spiritus asper, *καθ' ὅγ*, etc.), Thessalian (*τά*, *καττάπερ*, but also *ὅς* in an early metrical inscription), and Arcado-Cyprian (Arc. *ὅπερ*, *ταῖ*, *τοῖς*, etc., Cypr. *ὀ*, *τόν*, etc., but also Arc. *ἄν*, Cypr. *ὅ̣ι*, *οἵ*). So also in Boeotian in a fourth-century inscription (no. 41), but later only *ὅς* (cf. Lesbian). It is also Heraclean (*τόν*, *τά*, etc.; so often in Epicharmus), but in most West Greek dialects it occurs, if at all, only in later inscriptions (so in late Delphian and Cretan, never in the earlier period). El. *τῶ* (no. 60).

For the demonstrative use of *ὅς*, cf. Heracl. *ἅι μὲν . . . ἅι δὲ* (I.33).

127. Cret. *ὅτερος*, *which of two*, is the true relative correlative of *πότερος* (cf. Skt. *yataras* beside *kataras*), and so related to the usual *ὁπότερος* as *οἷος* to *ὁποῖος*, *ὅτε* to *ὁπότε*.

128. *τίς*, *τις*. Cypr. *σις*, Arc. *ϙις*, see **68**.3, Thess. *κίς*, *κις* (*κινες*), see **68**.4. Cret. dat. sg. *τῖμι*, in *ὅτιμι* = *ὅτινι*, and *μήδιμι* = *μήτινι*, from **τι-σμι* with the same pronominal *sm* as in Skt. *kasmin*, *kasmāi*, Umbr. **pusme**, *esmei*, etc. — Meg. (Ar.) *σά* = *τίνα* from **τι̯α*, cf. Att.-Ion. *ἄττα*, *ἄσσα* from **ἄτι̯α*.

129. The indefinite relative *ὅστις*, *ὅτις*.

1. *ὅστις*, with both parts declined, in various dialects, e.g. Locr. *hoϝίτινες*, Cret. *οἵτινες*, Boeot. *ὥστινας*.

2. *ὅτις*, with only the second part declined, in various dialects, e.g. Delph. *ὅτινος*, *ὅτινι*, Cret. *ὅτιμι* (**128**). Lesb. *ὅττι*, regularly from **ὁδ-τι*, and by analogy *ὅττινες* etc. Cf. also Lesb. *ὅππως*, *ὅππα*, etc. In all other dialects the double consonants are simplified, presumably under the influence of the simple *τίς* etc. Once Arg. *ὅττινες*.

a. On account of Locr. *ϝότι* (no. 56) it is generally assumed that the first part of *ὅτις* is not from a form of the relative stem seen in *ὅς*, *ὅστις*, which was originally *ϙο-* (Skt. *ya-*), but a generalizing particle *σϝοδ*, related in form and use to the *so* in Eng. *whoso*, *whosoever* (Old Eng. *swā hwā swā*). But so long as the one occurrence of Locr. *ϝότι* is the only example of a form with *ϝ* (even the other early Locrian inscription, no. 55, has *hότι*), there is decidedly a possibility that this is only an error.

3. Neuter forms in *-τι*, with only the first part declined, in Cretan, e.g. *ἄτι* = *ἄτινα*, *ὁ̃τι* i.e. *ὥτι* = *οὕτινος*.

130. Cret. *ὀτεῖος* = *ὁποῖος*, but used like adjectival *ὅστις*, as *ὀτεῖος δέ κα κόσμος μὴ βέρδηι*, *γυνὰ ὀτεία κρέ̄ματα μὲ ἔκει*, *ὀτείαι δὲ* (sc. *γυναικὶ*) *πρόθθ' ἔδω̄κε*. For the form (also Hesych. *τεῖον· ποῖον*, Κρῆτες), cf. Hom. *τέο*, *τέῳ*, etc.

131. Interrogative pronouns used as indefinite relatives. So regularly in Thessalian, e.g. *κίς κε γινύειτει* = *ὅστις ἂν γίγνηται*, *διὲ κί* (in form *διὰ τί*) = *διότι*, *πὸκ κί* (in form *πρὸς τί*) = *ὅτι*, *φυλᾶς ποίας κε βέλλειτει* = *φυλῆς ὁποίας* (*ἥστινος*) *ἂν βούληται*. Elsewhere the use of *τίς* = *ὅστις* is, with some rare exceptions in literature, found only in late Greek. In Cypr. *ὅπι σίς κε* = *ὅστις ἄν*, the indefinite relative force is given by the *ὅπι*, an adverbial form of obscure formation.

ADVERBS AND CONJUNCTIONS

Pronominal Adverbs and Conjunctions of Place, Time, and Manner

132. 1. *-ου. Place where.* Att.-Ion. *πού, ὅπου, αὐτοῦ, ὁμοῦ,* etc. These are of genitive origin, and are specifically Attic-Ionic.

2. *-ει. Place where.* These are the West Greek equivalents of the Attic-Ionic adverbs in *-ου* (above, 1), occurring in various Doric dialects, in Delphian, and in Boeotian, e.g. *εἶ, πεῖ, πει* (Cret. *αἴ πει = εἴ που*), *ὅπει, τεῖδε, τουτεῖ, τηνεῖ, αὐτεῖ* (Boeot. *αὐτῖ*), *ἀλλεῖ, ἀμεῖ.* Thess. *τεῖδε,* Arc. *τ[ε]ῖδενυ* (?). By analogy, Heracl., Arg. *ποτεχεῖ = προσεχῶς,* and Delph. *ἐπεχεῖ = ἐφεξῆς* (beside Arg. *ἐπεχές,* Ach. *ποτεχές,* etc.). Locr. *παντεῖ, everywhere.* Arg. *ἧ = εἶ,* **25** *a.*

3. *-οι. Place whither* (also *where*). *οἶ, ποῖ, ὅποι,* etc. in various dialects, as in Attic. With *-ς,* Delph. *οἶς.* The restriction to *whither* is Attic. Elsewhere often used like Att. *-ου.* Cf. Lesb. *αἴ ποι = εἴ που.* By analogy, Orop. *ἤχοι* from *ἦχι* (**5** *a*), Corc. *ἄχροι,* Epid. *ἔχθοι,* etc. (**133**.3–5).

4. *-υι. Place whither* (also *where*). Cret. *υἶ, ὅπυι,* Arg. *ὁπυι*; in *-υις* or *-ῡς,* Rhod. *υἷς,* Arg. *ὗς* (*for whatever purpose*), lit. Dor. *πῦς,* Rhod. *ὅπυς.* Cf. also Cret. *πλίυι* (to *πλίες,* **113**.2), lit. Lesb. *τύιδε, πήλυι, ἄλλυι,* Delph. *ἔνδυς.* This type originated in **πυῖ, ὅπυι,* from the stem *πυ-* (I.E. *qu̯u-*, cf. Skt. *ku-tas, whence,* Osc. **pu-f**, *where*).

5. *-āι* (Att.-Ion. *-ηι*). *Place where, whither,* and especially *manner.* Thus *ἆι, πᾶι, ὅπαι how* and *where* in various Doric dialects, in Delphian *whither,* Lesb. *ὄππα where, ἄλλα elsewhere* (*ā* from *-āι,* see **38**), Cret., Corcyr. *ἀλλᾶι otherwise,* Heracl. *παντᾶι in all directions.* The indefinite *παι* (cf. Corcyr. *ἀλλᾶι παι in any other way*) is used in Cyprian as a strengthening particle, *anyhow, indeed* (*κάς παι, and indeed, ἰδέ παι, then indeed,* no. 19.4,12). Cret. *αἶ, ὅπαι* are used in the sense of *as, in whatever way,* but also as final conjunctions, and *ἆι* is also used as a temporal conjunction.

a. Beside these dative-locative forms in *-āι* there existed a type with original *-ā* (Att.-Ion. *-η*), probably of instrumental origin, to which belong Lac. *ταντᾶ hᾶτ' = ταύτῃ ἥτε, in such a way as, hαμᾶ,* Locr. *ταὐτᾶ, ἃ κα,* Dor.

ἄχι, *where* = Hom. ἦχι, with particle -χι. But for the most part it is impossible to distinguish this from the commoner type in original -āι, to which many forms in -ā may equally well belong (as such we have reckoned Lesb. ὅππα etc.). In Attic-Ionic there is the same ambiguity (the traditional spelling varying between -η and -η), with the added possibility that a given form (e.g. ὅπη, *where*) may belong under 6, below.

6. -η. *Place where* and *time when.* Cret. ᾗ, *where*, but usually *when*, ὅπε̄, *where* and *when*, Lac. *hόπε̄*, *as*, πέ-ποκα = πώ-ποτε, El. ταύτε̄, [τ]ῆδε, Ther. τῆδε, *here*, Cret. ϝεκατέρη, *in each place.* Of this same formation are ἠ *whether*, Cypr. ἔ = εἰ (134.1), El. ἐπέ = ἐπεί.

7. -ω. *Place whence* (Att.-Ion. -θεν). Lit. Dor. ὥ, πῶ, etc., Cret. ὅ, ὅπō, τῶδε, Locr. *hῶ*, *hόπō*, Coan, Mess. τουτῶ. Similarly Delph. ϝοίκω, *from the house.* These are of ablative origin (I.E. -ōd, cf. early Lat. -ōd, Skt. -ād).

a. These adverbs are not to be confounded with another class, mostly from prepositions, meaning *place where* or *whither* and occurring in Attic-Ionic also, as ἄνω, κάτω, ἔξω, etc. To this belong Delph. ἔνδω, *within*, Coan ἑκατέρω, *on each side of* (cf. ἑκαστέρω).

b. Although probably all the West Greek dialects formed the pronominal adverbs of *place whence* in -ω, forms like ὄθεν being late, the -θεν appears in adverbs derived from place names, as Arg. Ϙορινθόθεν, Corinth. Περαεόθεν. This is a specialized use of the -θεν of 133.1, and mainly Attic-Ionic. -θι, *place where*, as in Homer, in Arc. ὄθι, ὁπόθι, μηδεπόθι, αὖθι, ἰσόθι.

8. -ως. *Manner.* ὡς, πῶς, ὅπως, etc. in all dialects.

a. Final conjunctions. ὡς and ὅπως are the usual final conjunctions, and of these ὅπως is by far the more frequent, though ὡς is not uncommon, especially in the earlier inscriptions. Early Cretan uses neither, but rather ὅπαι or, once, ἄι (above, 5). ἵνα, except in Attic-Ionic, is mostly late (no. 93 epic influence).

9. -τε, -τα, -κα. *Time when.* ὅτε, τότε, πότε in Attic-Ionic and Arcado-Cyprian (Arc. τότε, Cypr. ὅτε, μεποτε), ὅτα, πότα in Lesbian, ὅκα etc. in West Greek and Boeotian, e.g. Boeot. ποκα, Cret. ὅκα, τόκα, ποκα, Lac. πέποκα, El. τόκα, Delph. ὅκα, -ποκα. (ὅκκα, occurring in Rhodian, Laconian, and literary Doric, is for ὅκα κα.)

a. Temporal conjunctions. Besides ὅτε etc. and ἐπεί (above, 2), note the temporal use of Cret. ἄι, ᾗ, ὅπε̄ (above, 5, 6). For *so long as*, *until*, we find

1) ἕως, ἆς (41.4), 2) ἔστε, ἔντε (cf. 135.4), 3) Cret. μέστα (also prep. μέττ' ἐς), Arc. μεστ', Thess. μέσποδι, Hom. μέσφα, all related, but of obscure formation, 4) μέχρι, ἄχρι, with and without οὗ, 5) εἰς ὅ, ἐς ὅ, 6) Boeot. ἐν τάν (cf. 136.1), 7) πρίν. ἆς is mostly *while*, the others mostly *until*.

Prepositional and Other Adverbs

133. 1. *-θεν, -θε, -θα.* In adverbs like πρόσθεν, Lesbian has usually *-θε* (nearly always in inscriptions; in the lyric also *-θεν* and *-θα*), while the West Greek dialects show *-θα* (which is also Attic in ἔνθα etc.), but also *-θε, -θεν.* Lesb. πρόσθε, ἔνερθε, Dor. (gram.) πρόσθα etc., Heracl. ἔμπροσθα, ἄνωθα, Cret. πρόθθα (85.3), Delph. πρόστα (85.1), but also Meg. πρόσθε, Argol. ἔμπροσθε, Cret. ἔνδοθεν. Cf. also Arc. προσθαγενής, μεσακόθεν, and θύσθεν, *outside of*, from *θυρ-σθεν (cf. θύρδα, 2), formed after πρόσθεν.

2. *-δε (-ζε), -δα.* Arc. *-δα* is seen in θύρδα· ἔξω = Hom. θύραζε.

3. For Delph., Locr. ἐχθός = ἐκτός, see 66. Hence, after the analogy of other adverbs in *-ω* (132.7 *a*) and *-οι* (132.3), Delph., Epid. ἔχθω, Epid. ἔχθοι.

4. From ἔνδον are formed — besides Att.-Ion. ἔνδοθεν (also Cretan), ἔνδοθι, Ion. ἐνδόσε (Ceos) — Cret., Delph., Meg., Syrac. ἐνδός (after ἐντός), Delph. ἔνδω, Lesb., Epid., Syrac. ἔνδοι, Delph. ἔνδυς.

5. Beside ἔξω (132.7 *a*) are formed, after the analogy of other adverbs, Lac. ἔξει, Cret., Syrac. ἔξοι, Dor., Delph. ἔξος (after ἐκτός etc., cf. ἐνδός).

6. *-ις, -ιν, -ι.* Forms with adverbial *-ς* or *-ν* sometimes interchange with each other and with forms without either *-ς* or *-ν*, as the numeral adverbs in *-κις, -κιν, -κι.* Thus in most dialects *-κις*, sometimes *-κι*, but *-κιν* in Lac. τετράκιν, ἑπτάκιν, ὀκτάκιν, Cret. ὀθθάκιν = ὁσάκις. Likewise *-ιν* in other adverbs of time (cf. Att. πάλιν, as Cret. αὖτιν, Rheg. αὖθιν = Ion., Arc. αὖτις, Att. αὖθις. Cret. αὐταμέριν = αὐθημερόν, El. ὕσταριν = ὕστερον. Here also Thess. ἀίν, Arc. ἀί, Lesb. ἄι (also αἶιν Hdn.), Ion. αἰί (also ἀίδασμος, *under perpetual lease*) = usual αἰές, αἰεί, αἰέν (all from *αἰϝί, *αἰϝίν, *αἰϝές, etc., cf. Cypr., Phoc. αἰϝεί), while a corresponding form in *-ις* is to be seen in Cypr. ὐϝαίς, *forever*, a combination like Att.

εἰς ἀεί, containing *ὐ = ἐπί* and *ἀίς* from **αἰϝίς* (omission of *ϝ* peculiar, but cf. *παῖς*, **53**).

Cf. also Epid. *ἄνευν*, El. *ἄνευς = ἄνευ* (Meg. and late lit. *ἄνις* is formed after *χωρίς*), Dor. *ἔμπᾱν* (Pindar) beside *ἔμπᾱς = ἔμπης*, Coan, Rhod., Ther. *ἐξάν = ἐξῆς*.

✓ **134.** 1. The conditional conjunction. *εἰ* in Attic-Ionic and Arcadian; *αἰ* in Lesbian, Thessalian, Boeotian (*ἠ*), and all the West Greek dialects; *ἐ* (*ἠ*) in Cyprian.

a. *ἠ* in other dialects than Cyprian is simply *whether*, e.g. Heracl. Tab. (no. 74) I.125. In Cretan there is no true conditional *ἠ* beside *αἰ*, as was once supposed, but rather a temporal *ἤ*, for which see **132**.6.

✓ 2. *ἄν, κε, κα.* *ἄν* is only Attic-Ionic and Arcadian. In all other dialects the unrelated *κε, κα* is used, — *κε* in Lesbian (also *κεν*), Thessalian, and Cyprian, *κα* in the West Greek dialects and Boeotian.

✓ *a.* Arcadian once had *κε*, like Cyprian, and a relic of this is to be seen in the *κ* which appears, where there would otherwise be hiatus, between *εἰ* and a following *ἄν*, which had regularly replaced *κε* as a significant element (probably through prehistoric Ionic influence, cf. p. 7). Thus regularly *εἰ κ' ἄν*, or better *εἰκ ἄν*, since *εἰκ* has become a mere by-form of *εἰ* (like *οὐκ* beside *οὐ*), but *εἰ δ' ἄν*. Once, without *ἄν*, *εἰκ ἐπὶ δ͂ōμα πῦρ ἐποίσε͂*, where some assume a significant *κ'* in place of usual *ἄν*, but best classed with the subjunctive clauses without *ἄν* (**174**).

✓ *b.* In Attic-Ionic, *εἰ* combines with *ἄν*, — in Attic to *ἐάν* or *ἢν*, in Ionic to *ἤν*.

c. The substitution of *εἰ* for *αἰ* belongs to the earliest stage of Attic (*κοινή*) influence in the West Greek dialects, but that of *ἄν* for *κα* only to the latest, being rarely found except where the dialect is almost wholly *κοινή*. Hence the hybrid combination *εἰ κα* is the rule in the later inscriptions of most West Greek dialects.

3. *καί.* Arc.-Cypr. *κάς* (also *κά*, for which see **97**.2), the relation of which to *καί* is obscure (antevocalic *κα(ι) + ς* ?). In Arcadian this occurs only in the early Mantinean inscription, no. 16, elsewhere *καί*. See **275**.

✓ 4. *δέ.* Thessalian uses *μά*, related to *μέν*, for *δέ*, e.g. *τὸ μὰ ψάφισμα, τὰμ μὲμ ἴαν . . . τὰμ μὰ ἄλλαν* (no. 28.22; *τὰν δὲ ἄλλαν* l. 45 is due to *κοινή* influence).

5. *νυ*, identical with *-νυ* in Arc.-Cypr. *ὄνυ* = *ὅδε* (**123**), and with Hom. *νυν*, *νυ*, occurs as an independent particle in Cyprian and Boeotian, e.g. Cypr. *δυϝάνοι νυ*, *δόκοι νυ*, Boeot. *ἄκουρύ νυ ἔνθω*.

6. *ἰδέ*, in form = Hom. *ἰδέ*, occurs in Cyprian introducing the conclusion of a condition (*ἰδέ παι then indeed*, *ἰδέ then* no. 19.12,25), or a new sentence (*ἰδέ and* no. 19.26).

7. *ναί*, *νή*. Arc. *νεί* (*νεὶ τὸν Δία*). Cf. *εἰ*, *αἰ*, *ἠ*, above, **1**.

PREPOSITIONS

Peculiarities in Form

135. 1. For apocope of the final vowel, see **95**.

2. For assimilation of final consonants, see **96**, **97**, **99**. — *ἐς* = *ἐκ*, **100**.

✓3. For *ὀν* = *ἀνά*, see **6**. — *ἰν* = *ἐν*, **10**. — *ἀπύ* = *ἀπό*, **22**. — *κατύ* = *κατά*, **22**. — *ὑπά* = *ὑπό*, formed after the analogy of *κατά* etc., in Lesbian, and in compounds in Locrian and Elean.

✓4. *ἐν*, *εἰς*. The inherited use of *ἐν* with the accusative (cf. the use of Lat. *in*) is retained in the Northwest Greek dialects (and in the Northwest Greek *κοινή*, **279**) together with Boeotian and Thessalian, and in Arcado-Cyprian (*ἰν*). Elsewhere this was replaced by an extended form *ἐν-ς*, whence *εἰς*, *ἐς*. See **78**.

Similarly *ἔντε* = *ἔστε* in Locrian, Delphian (*ἤντε*, **58** *c*), and the Northwest Greek *κοινή*. But Boeotian, in spite of *ἐν*, has *ἔττε* = *ἔστε*.

✓ 5. *μετά*, *πεδά*. *πεδά*, unrelated to *μετά* in origin, is used in its place in Lesbian, Boeotian (probably in Thessalian too, though not yet quotable), Arcadian (*πέ*, **95**), Argolic, Cretan, and Theran. (Most of these dialects show also *μετά*, but at a time when *κοινή* influence is probable.) So also in compounds, as Cret. *πεδέχειν*, Arg. *πεδάγαγον*, *πεδάϝοικοι* = *μέτοικοι*, Epid. *πεδαφορᾶς*, and proper names, as Boeot. *Πεδάκων*, Argol. *Πεδάκριτος*. The name of the month *Πεδαγείτνυος* or (by fusion of *Πεδα-* and *Μετα-*) *Πεταγείτνυος* (or *-ιος*) = Att. *Μεταγειτνιών* occurs in Rhodes, Cos,

Calymna, Megara, Sicily, and Magna Graecia, where *πεδά* alone is not attested.

6. *πρός*. There are two independent series of forms, one with and one without the *ρ*, each with variation between final *-ς* and *-τι*. 1) Hom. *προτί* (cf. Skt. *prati*), Cret. *πορτί* (**70**.1), Att.-Ion., Lesb. *πρός*. Cf. also Pamph. *περτ'*, Lesb. (gram.) *πρές*. 2) *ποτί* (cf. Avest. *paiti*) in the West Greek dialects (except Cretan) with Thessalian and Boeotian, Arc.-Cypr. *πός*.

a. Although the relation of *πρός*, *πός* to *προτί*, *ποτί* can hardly be the same in origin as that of *δίδωσι* to *δίδωτι* (*προσί*, *ποσί* are unknown, and moreover the assumption of apocope is unlikely for Att.-Ion. *πρός*), and indeed is far from clear, yet, barring the appearance of *προτί*, *ποτί* beside *πρός* in Homer, the distribution of the *τ* and *σ* forms is the same. See **61**. But note that *πρός* is universal in *πρόσθα* etc. (**133**.1).

b. Another form, *ποί*, is most frequent in Argolic, where it occurs regularly before dentals, e.g. *ποὶ τὸν θεόν*, *ποιθέμεν*, *ποιτάσσειν*, but also *ποιγραψάνσθω̃* etc. There are also several examples in Delphian, all before dentals except *ποικεφάλαιον*, *ποὶ γᾶν*, a few in Locrian, Corinthian, Cretan, and Boeotian (*Ποίδικος*, very likely an alien).

Just how this *ποί* arose is uncertain. Of the various suggestions offered, the most plausible is perhaps, since with but few exceptions *ποί* occurs only before dentals, that *ποτί* became *ποί* through loss of *τ* by dissimilation.

7. *σύν*, *ξύν*. *ξύν*, as in Homer, in early Attic, elsewhere *σύν*. But Ion. *ξῡνός* from **ξυν-ι̯ός*. Cypr. *ὔγγεμος · συλλαβή* (Hesych.).

8. Cypr. *ὐ = ἐπὶ*, e.g. *ὐ τύχα = ἐπὶ τύχῃ*, *ὐχέ̄ρōν = ἐπιχείρου*. Probably cognate with Skt. *ud*, Engl. *out* (cf. *ὕσ-τερος* = Skt. *uttaras*). There are traces of the same prefix in a few Rhodian and Boeotian proper names.

Peculiarities in Meaning and Construction

136. 1. Dative instead of the usual genitive construction in Arcado-Cyprian. 1) *ἀπύ*. Arc. *ἀπὺ ταῖ* (sc. *ἀμέραι*), Cypr. *ἀπὺ τâι ζâι*. — 2) *ἐξ*. Arc. *ἐς τοῖ ἔργοι*, Cypr. *ἐξ τâι ζâι*. — 3) *περί*. Arc. *περὶ τοι-νί*, Cypr. *περὶ παιδί*. — 4) *ὑπέρ*. Arc. *ὑπέρ ταῖ τâς πόλιος ἐλευθερίαι*. — 5) *ὑπό*. Arc. *πάντων τῶν γεγονότων εὐγνωμόνων ὑπὸ*

ταῖ πόλι.—6) παρά. Arc. παρὰ ταῖ ἰδίαι πόλι, *from their own city.* —7) πεδά. πὲ τοῖς ϝοικιάται[ς].—8) ἐπί. ἐπὶ ἰε[ρομνάμοσι το]ῖς.

ἐξ with dative occurs also in Pamphylian; πρό with dative in Boeot. προτηνί, *formerly*, i.e. πρὸ ται-νί (sc. ἀμέραι. Cf. Thess. ὑππρὸ τᾶς, sc. ἀμέρας, *just previously*, no. 28.43, and Boeot. ἐν τάν, sc. ἀμέραν, *until*, no. 43.49).

a. This growth, at the expense of the genitive, of the dative (locative) construction, which in the case of most of the above-mentioned prepositions was also an inherited one (cf. περί, ὑπό, etc. with dative), and its extension even to ἀπύ and ἐξ, was probably furthered by the influence of the most frequent locative construction, that with ἐν (ἰν).

✓2. παρά *at, with*, with accusative instead of dative. This is found in the Northwest Greek dialects, including Thessalian and Boeotian, and in Megarian and Laconian, e.g. Thess. τοῖ παρ' ἀμμὲ πολιτεύματος (no. 28; corresponding to τοῦ παρ' ὑμῖν πολιτεύματος of Philip's letter in the κοινή), Boeot. ἀ σούγγραφος πὰρ Fιφιάδαν, Delph. παραμεινάτω δὲ Νικὼ παρὰ Μνασίξενον, El. πεπολιτευκὼρ παρ' ἀμέ.

a. Much later, and rarely seen in dialect inscriptions, is the more general confusion between the dative with verbs of rest and the accusative with verbs of motion, and the final supremacy of the accusative construction, as ἔμειναν εἰς τὸν οἶκον.

✓3. πρός, *by, in the sight of*, with accusative instead of genitive, in Elean. ὀμόσαντες πὸ(τ) τὸν θεὸν τὸν Ὀλύνπιον,—ὅτι δοκέοι κα(λ)λιτέρως ἔχεν πὸ(τ) τὸν θεόν,—ϝέρρεν αὐτὸν πὸ(τ) τὸν Δία, *he shall be judged guilty in the eyes of Zeus.* In a later Elean inscription the same idea is expressed by φευγέτω πὸ(τ) τῶ Διόρ τὠλυμπίω αἴματορ, where both the genitive construction and the use of φεύγω instead of the genuine Elean ϝέρρω are concessions to Attic usage. This Elean use is only a step removed from that of πρός, *in relation to*, with accusative.

✓4. El. ἄνευς = ἄνευ, with acc. instead of gen., as ἄνευς βῶλάν.

✓5. κατά, *according to*, with genitive instead of accusative, in Locrian. καθ' ὧν = καθ' ἅ,—κὰ(τ) τῶνδε = κατὰ τάδε,—κὰ(τ) τᾶς συνβολᾶς.

6. *ἐπί* with the dative of the deceased person, in epitaphs. This occurs in a few early epitaphs in Lesbian, Phocian, and Locrian, but is especially common in Boeotian, e.g. *ἐπὶ Fεκαδάμοε ἔμί, ἐπὶ Ὀκί-βαε*. In most dialects the name of the deceased appears in the nominative.

✓ 7. *ἀμφί*. In most dialects *ἀμφί* is obsolete. In the phrase *οἱ ἀμφί τινα*, which survives also in Attic prose, it occurs in Argive and Rhodian; in Argive also once in purely local force. In Cretan it is used freely in the meaning *about, concerning* (as in Homer), with dative or accusative, e.g. *αἰ δέ κ' ἀνπὶ δόλōι μōλίōντι, if they contend about a slave,* — *ἀνπὶ τὰν δαῖσιν, about the division.*

✓ 8. *ἀντί*. Besides the usual meanings *instead of, in return for*, which are found everywhere, the following uses are worthy of note. 1) The original local meaning, *before, in front of*, occurs in an Attic and in a Delphian inscription. So frequently Cret. *ἀντὶ μαι-τύρōν, in the presence of witnesses.* 2) From the use of *ἀντί, in return for*, with verbs of buying, selling, etc., arose a freer distributive use, e.g. Arc. *τρῖς ὀδελὸς ὀφλὲν ἀντὶ ϝεκάσταν, one shall pay a fine of three obols for each (wagon).* So Delph. *ἀντὶ ϝέτεος* (no. 51 A 45) is probably *for each year, yearly* (cf. Hesych. *ἀντὶ μῆνα· κατὰ μῆνα*). So also Coan *ἀντὶ νυκτός* (no. 101.43), *during the night*, though without distributive force is perhaps of the same origin. Cf. Hesych. *ἀνθ' ἡμέρας· δι' ὅλης τῆς ἡμέρας.*

✓ 9. *ἐξ*. An extension of the regular use of *ἐξ* (or *ἀπό*) with the genitive to denote material and source, is seen in certain expressions of amount or value, e.g. Att. *στεφάνωι ἀπὸ χιλίων δραχμῶν, with a crown worth 1000 drachmas,* — Ion. *στεφανῶσαι Μαύσσω-λον μὲν ἐκ δαρεικῶν πεντήκοντα, Ἀρτεμισίην δὲ ἐκ τριήκοντα δαρεικῶν, crown Maussolus with a crown worth fifty darics, Artemisia with one worth thirty,* — Att. *κριθῶν . . . πραθεισῶν ἐκ τριῶν δραχμῶν τὸν μέδιμνον ἕκαστον, barley purchased at three drachmas a medimnus,* and even more freely Ther. *πυρῶν ἐγ μεδίμνου καὶ κριθῶν ἐγ δύο μεδίμνων, a medimnus of wheat and two of barley.*

10. Noteworthy combinations are Thess. *ὑππρό, just before,* and Arc. *ἐπές* from *ἐπί* and *ἐς* = *ἐξ* (cf. *ὑπέκ, διέκ, παρέκ*), meaning *for and on occasion of, with reference to.*

11. *ὑπό* instead of usual *ἐπί* with gen. in expressions of dating occurs with gen. in Elean (no. 61.2), and with acc. in Laconian (no. 66.66).

VERBS

Augment and Reduplication

137. Most peculiarities are such as are due to divergence in the form of contraction where a consonant has been lost (*εἶχον* or *ἦχον*, cf. **25**), or in the treatment of consonant groups, as Att. *εἴληφα*, Phoc. *εἰλάφει*, from **σέσλᾱφα* (**76** *b*), but Ion., Epid. *λελάβηκα* after *λέλοιπα* etc. with original initial λ, Arg. *ϝεϝρημένα*, but Att.-Ion. *εἴρηκα* after forms like *εἴληφα* (**55** *a*), Cret., El. *ἔγραμμαι* = *γέγραμμαι*, like Ion. *ἔκτημαι* = Att. *κέκτημαι*, *ἔγνωκα* in all dialects. Note also Cret. *ἤγραμμαι*, with which compare *ἤθελον, ἠβουλόμην.*

Active Personal Endings

138. 1. Second singular. The original primary ending *-si* (Skt. *-si*) is preserved in Hom., Syrac. *ἐσσί*, also in Epid. *συντίθησι*, and so perhaps regularly in West Greek dialects (inscriptional examples of the second singular are, naturally, very rare), the retention of intervocalic *σ* being due to the analogy of *ἐσσί*. But in the East Greek dialects, where 3 sg. *τίθητι* became *τίθησι* (**61**.1), *τίθης* etc., with secondary ending, were employed.

Thematic *φέρεις* etc. in nearly all dialects, but there is some evidence of *φέρες*, probably due to the secondary *ἔφερες*, in Cyprian (glosses of Hesych.) and Doric (Theocr. and gram.).

Also *-σθα*, starting from *οἶσθα, ἦσθα*, with the original perfect ending *-θα*, is widely used in literary Lesbian and Doric, as in Homer (*τίθησθα, βάλοισθα*, etc.).

2. Third singular. The original primary ending *-ti* (Skt. *-ti*) is preserved in West Greek *τίθητι, δίδωτι*, etc., whence East Greek *τίθησι, δίδωσι*. See **61**.1. Thematic *φέρει* etc. in all dialects.

3. First plural. West Greek *-μες* (cf. Skt. *-mas*, Lat. *-mus* from *-mos*), originally the primary ending, — East Greek *-μεν*, originally the secondary ending. See **223** *a*.

4. Third plural, primary. West Greek *-ντι* (Skt. *-nti*), East Greek *-(ν)σι*. Thus, in thematic verbs, West Greek *φέροντι*, Boeot., Thess. *φέρονθι* (**139**.2), Arc. *φέρονσι*, Lesb. (and Chian) *φέροισι*, Att.-Ion. *φέρουσι*. See **61**.1, **77**.3.

So also in *μι*-verbs, West Greek *ἐντί*, *φαντί*, *τίθεντι*, *δίδοντι*, whence Att.-Ion. *εἰσί*, *φᾱσί*, Ion. (with the accent of contract forms, see **160**) *τιθεῖσι*, *διδοῦσι*. But Att. *τιθέᾱσι*, *διδόᾱσι*, etc. represent a later formation, with *-αντι* (*-ᾱσι*) added to the final vowel of the stem, as also in Boeot. perf. *δεδόανθι*. Cf. Boeot. *ἔθεαν* etc., below, 5.

In the perfect the earliest type is that in *-ăτι* (*-n̥ti*, Skt. *-ati* in redupl. pres. *dadhati*), whence also *-ăσι*. Thus Phoc. *ἱερητεύκατι*, Delph. *καθεστάκατι*, Aetol. *γεγόνατι*, Rhod. *ἀνατεθήκατι*, Hom. *πεφύκασι*, Arc. [*ϝο̄*]*φλέασι*, *ἐσλελοίπασι*. But this is commonly replaced by *-αντι*, as Cret. *ἐστάλκαντι*, Att.-Ion. *-ᾱσι*. Late inscriptions of various dialects have also the secondary *-αν*, as Cret. *ἔσταλκαν*.

5. Third plural, secondary. *-ν* (from *-nt*) in *ἔφερον* etc. So also in the *μι*-forms, as *ἔθεν*, *ἔδον*, which are retained in most dialects, as in Homer. Likewise pass. *ἐλύθεν*, *ἐλέγεν* (from *-ηντ*, with regular shortening), but also sometimes *-ην* (with *η* from the other persons), as Hom. *μιάνθην*, Cret., Epir. *διελέγην*, Corcyr. *ἐστεφανώθην*, Delph. *ἀπελύθην*.

But Attic-Ionic has *ἔθεσαν*, *ἔδοσαν*, *ἐλύθησαν*, etc., with *-σαν* taken over from the *σ*-aorist, as also *ἦσαν*, where most dialects have *ἦν* (**163**.3,4). Similarly *-ν* is replaced by *-αν* (also mainly after aorist forms like *ἔλυσαν* or *ἦνικαν*) in Boeot. *ἀνέθεαν*, *ἀνέθειαν*, *ἀνέθιαν* (**9**.2), *παρεῖαν*, Locr. *ἀνέθεαν*, Arc. *συνέθεαν*, Cypr. *κατέθιjαν* (**9**.3); and in Thessalian by *-εν* (an inherited ending seen in Hom. *ἦεν*, or perhaps from *-αν*, cf. **7**, **27**), as *ἐδούκαεμ* (*ἔδωκαν*), *ὀνεθείκαεν* (beside *ὀνέθεικαν*), and, with diphthongal *αι* from *αε*, *ἐτάξαιν* (similarly *ἐδώκαιν*, probably due to Thessalian influence, in a Delphian inscription), also once even in a thematic form, *ἐνεφανίσσοεν* = *ἐνεφάνιζον*.

a. In the *κοινή* the ending *-σαν* spread even to thematic forms and to the optative, and such forms occur in late inscriptions of various dialects, e.g. Boeot. *ἐλάβοσαν*, Delph. *ἔχοισαν*.

6. Third dual, secondary. Att.-Ion. *-την*, elsewhere *-τᾱ́ν*, e.g. Arc., Boeot., Epid. *ἀνεθέταν*, El. *λεοίταν*. Similarly 1 sg. mid. Att.-Ion. *-μην*, elsewhere *-μᾱ́ν*.

Middle Personal Endings

139. 1. Third singular. Primary *-ται*, Boeot. *-τη* (**26**), Thess. *-τει* (**27**). Arcadian has *-τοι* (perhaps also Cyprian, but not quotable), due to the influence of the secondary *-το* (before its change to *-τυ*), e.g. *γένητοι*, *δέατοι*, *βόλε̄τοι*. Cf. also 2 sg. *κεῖοι* = *κεῖσαι*, and 3 pl. *διαδικάσωντοι*.

Secondary *-το*, Arc.-Cypr. *-τυ* (and 3 pl. *-ντυ*; **22**).

2. Third plural. Usually *-νται*, *-ντο*. But also *-αται*, *-ατο*, mostly in the perfect and pluperfect after a consonant (e.g. *γεγράφαται*), but also after a vowel in Boeotian (*-αθη*, see below); and so regularly in Ionic in the perfect (e.g. Hom. *βεβλήαται*, later *εἰρέαται*, contracted *εἰρῆται*), pluperfect, and optative, and even in unthematic presents and imperfects, e.g. *τιθέαται* and also *δυνέαται*, *κιρνέαται*, to *δύνημι*, *κίρνημι* (with suffix *νᾱ*, weak *να*), after the analogy of *τιθέαται* to *τίθημι*.

Boeotian and Thessalian have *θ* in these endings, probably owing to the influence of *-μεθα*, *-σθε*, and from these the *θ* was extended to the third plural active endings. Thus:

Middle. Boeot. *ἀδικίωνθη* (*-νται*), *ἐστροτεύαθη*, *μεμισθώαθη* (*-αται*), *ἐποιείσανθο*, *ἀπεγράψανθο*, etc. Thess. *ἐγένονθο*, *εἴλονθο*, and *ἐφάνγρενθειν* = *ἐφαιροῦνται*, *βέλλουνθειν* = *βούλωνται*, with *ει* from *αι* (**27**) and an added *ν* (perhaps the active secondary ending; cf. the double pluralization in the imv. *-ντων*).

Active. Indicative and subjunctive. Boeot. *ἴωνθι*, *δώωνθι*, *ἀποδεδόανθι*, etc. Thess. *κατοικείουνθι* (pres. subj., **159**). — Imperative. Boeot. *ἔνθω*, *ἀνγραψάνθω*, etc. So also from the Phocian Stiris, near the Boeotian frontier, *θέλωνθι*, *ἰστάνθω*, *ἰστάνθων*.

Imperative Active and Middle

140. In the third plural the dialects exhibit the following types. Observe the divergence between the active, where 3 *a* and 4 *a* are the usual types, and the middle, where the corresponding 3 *b* and 4 *b* are rare, the usual type being 2 *b*.

1. The same form as the third singular. Rare, and only in the middle. Corcyr. *κρινέσθω*, *ἐπιδανειζέσθω*, Calymn. *ἐπισαμαινέσθω*, Coan *αἱρείσθω*, Thas. *θέσθω*.

2. *a.* *-των*, formed from the third singular by the addition of the secondary ending *-ν*. *ἔστων*, as in Homer, in Ionic only. A corresponding thematic *φερέτων* is unknown.

b. *-σθων*. *φερέσθων* etc., the usual form in most dialects. Lesb. *ἐπιμέλεσθον* (cf. *-ντον*, 5).

✓ 3. *a.* *-ντω*, formed after the analogy of 3 pl. indic. *-ντι*. *φερόντω*, *τιθέντω*, etc. in Arcadian, Boeotian (*-νθω*, **139**.2), and the Doric dialects except Cretan and Theran.

Note. Later Doric inscriptions often show the Att. *-ντων* beside *-ντω*. Conversely the later Delphian inscriptions often have the general Doric *-ντω* beside *-ντων*, which is the form of the earliest Delphian.

✓ *b.* *-(ν)σθω*. Arg. *ποιγραψάνσθω̄*, Corcyr. *ἐκλογιζούσθω*, with the treatment of secondary *νσ* (cf. **77**.2); and so probably to be read with long vowel, Epid. *φερῶσθω̄*, Lac. *ἀνελῶσθω̄*, early Att. *ἐπιμελῶσθω̄ν* (4 *b*), Heracl. *ἐπελᾶσθω* (cf. Coan *ἐπελάντω*), though they may also be taken as *-όσθω* etc.

4. *a.* *-ντων*, with double pluralization, a combination of types 2 and 3. *φερόντων*, *τιθέντων*, etc., as in Homer, in Attic-Ionic, Delphian, Elean, Cretan, Theran.

b. *-(ν)σθων*. Early Att. *ἐπιμελῶσθω̄ν* etc., El. *τιμῶστω̄ν*.

5. *-ντον*, *-σθον*, probably from *-ντων* (4 *a*), *-σθων* (2 *b*) with *-ον* after the analogy of 3 pl. *ἔφερον* etc. This is the regular type in Lesbian, e.g. *φέροντον*, *κάλεντον*, *ἐπιμέλεσθον*, and Pamphylian (e.g. *ὄδυ* = *ὄντον*), and also appears, probably through Pamphylian influence, in an inscription of Phaselis which is otherwise in the Rhodian dialect, and in a Rhodian decree at Seleucia in Cilicia.

6. *-τωσαν, -σθωσαν*, with *-ν* replaced by *-σαν* (cf. **138**.5). Att. *ἔστωσαν, φερέτωσαν* (more rarely *φερόντωσαν*), *ἐπιμελέσθωσαν*, etc., after about 300 B.C., hence in later inscriptions of various dialects.

Future and Aorist

141. "Doric future" in *-σεω*. Except for a few middle forms in Attic-Ionic (Hom. *ἐσσεῖται*, Att. *πλευσοῦμαι*, etc.), this type is confined to the West Greek dialects (examples in most of the Doric dialects and in Delphian; in Locrian and Elean no futures occur). Thus, from the very numerous examples, Delph. *ταγευσέω, κλεψέω*, Cret. *σπευσίω* (*ι* from *ε*, **9**), *πραξίομεν, βοαθησίοντι, τεισῆται, πραξῆται*, Epid. *βλαψεῖσθαι*, Coan, Cnid. *ποιησεῖται*, Rhod. *ἀποδωσεῦντι*, Ther. *θησέοντι, πραξοῦντι* (with Att. *ου*, as often in the Doric *κοινή*, see **278**), Arg. *ἐμφανιξόντας* (cf. **42**.5 *d*).

Heraclean has *ἐσσῆται, ἐργαξῆται*, etc. (the active forms are ambiguous, but probably to be accented *ποιησεῖ* etc.), but in the third plural *ἀπάξοντι, ἔσσονται*, apparently of the ordinary type, since from the *-σεω* type we should expect *-σίοντι* (cf. *ἀνανγελίοντι*). In all other Doric dialects, however, forms of the ordinary type are late, and clearly due to *κοινή* influence.

√**142.** *ξ* in the future and aorist of verbs in *-ζω*. The extension of *ξ*, which is regular in the case of guttural stems, to other verbs in *-ζω*, which regularly have *σσ, σ* (*δικάσω, ἐδίκασα*), is seen in some isolated examples even in Homer (*πολεμίξομεν*, as, conversely, *ἤρπασε* beside *ἤρπαξε*) and Hesiod (*φημίξωσι*). But as a general phenomenon it is characteristic of the West Greek dialects, where it is almost universal except in Argolic, together with Thessalian and (in part) Boeotian, Arcadian. Thus, from the countless examples, Cret. *δικάκσει*, Rhod. *διωρίξαντο*, Coan *ἐργάξασθαι*, Ther. *δείπνιξεν*, Meg. *ἐτερμόνιξαν*, Corcyr. *ἀπολογίξασθαι*, Heracl. *ἐτέρμαξαν* (*ξ* in forms of 12 verbs, but also *κατεσώισαμες*, probably influenced by *ἔσωσα* from *σώω*), El. *ποταρμόξαιτο*, (Locr. *ψάφιξξις*, see below, *a*), Delph. *ἀγωνίξατο*, Thess. *ψαφίξασθειν, ἐργάξατο*, Arc. *παρετάξωνσι, ποινίξασθαι* (but *ἐδικάσαμεν, ὥρισαν*).

But in Argolic the ξ formation is avoided when a guttural preceded, e.g. Arg. *ἐδίκασσαν, ἐργάσσαντο*, Epid. *ἐργάσασθαι, ἀνσχίσσαι*, beside *ἀγωνίξασθαι, προσεφάνιξε*.

Boeotian has, from different localities, both ξ and ττ (= Att. σ, **82**), e.g. *ἐκομιξάμεθα, ἐπεσκεύαξε, ἐμέριξε, ἰαρειάξασα*, and *κομιττάμενοι, κατασκευάττη, ἐψαφίττατο, ἀπολογίτταστη*.

✓ *a*. A similar extension of guttural stems is sometimes seen in other forms, e.g. Heracl. *ποτικλαίγω* = *προσκλείω*, Argol., Mess. *κλαίξ* (as in Theocr.), *κλαικτός*, Lac. *κέλε͞ξ* = *κέλης*, lit. Dor. *ὄρνιξ*, gen. *ὄρνιχος* = *ὄρνις, ὄρνιθος*, Cret. *ψάφιγμα* (also *ψάφιμμα*) = *ψήφισμα*, Lesb. *ψάφιγγι* = *ψήφιδι*, and especially the frequent abstracts in *-ξις* = *-σις*, as Aetol. *ψάφιξις*, Locr. *ψάφιξξις* (**89**.1), Corcyr. *χείριξις*, Cret. *χρημάτιξις*.

✓**143**. *σσ* in the future and aorist of verb-stems ending in a short vowel. The Homeric extension of *σσ* from *ἐτέλεσ-σα* to *ἐκάλε-σσα* is an Aeolic characteristic. Lesb. [*καλε*]*σσάτωσαν, ὀμόσσαντες*, Boeot. *σουνκαλέσσαντες*. Other dialects may have *σσ* from stems ending in *σ* or a dental, as *ἐτέλεσσα* or *ἐδίκασσα* (Boeot. ττ), *ἐδασσάμην* (Cret. ττ), later with one *σ* (**82**, **83**), but always *ἐκάλεσα, ὤμοσα*.

✓ **144**. Aorist in *-α*. *εἶπα* and *ἤνεγκα, ἤνεικα*, or *ἤνικα* in various dialects. Arc. part. *ἀπυδόας* = *ἀποδούς*, Lesb. *ἔχευα*, elsewhere *ἔχεα* (e.g. Ion. *συγχέαι*, no. 2). In late times this type is extended to many other verbs, e.g. *ἦλθα, γενάμενος*.

✓ *a*. *ἤνεικα* or *ἤνικα*, not *ἤνεγκα*, is the form of most dialects except Attic, e.g. Ion. *ἤνεικα* (Hom., Hdt.), *ἐνεικάντων* (Chios), also *ἐξενιχθῆι* (Ceos); Lesb., Delph., Argol., Calymn. *ἤνικα*, Boeot. *ἐνενιχθείει* (ι probably original, not = *ει*) and 3 pl. *εἴνιξαν*, the latter showing a fusion of *ἤνικαν* with the usual aorist forms in *-σαν*.

✓ **145**. Future passive with active endings. Rhod. *ἐπιμεληθησεῦντι, ἀποσταλησεῖ*, Ther. *συναχθησοῦντι*, Cret. *ἀναγραφησ*[*εῖ*], and *φανησεῖν, δειχθησοῦντι* in Archimedes. Although the inscriptional examples are, as yet, confined to the Doric islands, it is not improbable that this was a general Doric or West Greek characteristic.

Perfect

√ **146.** 1. *κ*-perfect. This is usual for vowel stems in all dialects. But there are some few forms without *κ*, outside the indicative singular, like Hom. *βεβάασι* beside *βέβηκας*, *κεκμηώς* beside *κέκμηκας*, etc., e.g. Boeot. *ἀποδεδόανθι*, *καταβεβάων*, *δεδώωση* = *δεδωκυῖαι*, *ϝεϝυκονομειόντων* = *ὠκονομηκότων*, *πεπιτευόντεσσι*, *πεποιόντεισσι*, Arc. [*ϝσ̄*]*φλε̄́ασι* (but part. *ϝō̄φλε̄κόσι*).

The gradual extension of the *κ*-type to other than original vowel stems is by no means confined to Attic (cf. e.g. Arc. *ἐφθορκώς*, Att. *ἔφθαρκα* but also *ἔφθορα*), and some verbs which usually have the strong perfect show dialectic forms with a vowel stem and *κ*. So *ἀνδάνω*, *λαμβάνω*, with usual *ἔᾱδα*, *εἴληφα* (*εἴλᾱφα*), but Locr. *ϝεϝαδε̄κότα*, Ion. *ἄδηκε* (Hippon.), Arc., Ion., Epid. *λελάβηκα*, from the vowel stem which is present in many verbs in *-ανω* (cf. *τετύχηκα*, *μεμάθηκα*, etc.). Usual *ἐλήλυθα*, but *ἤλθηκα* in Boeot. *διεσσείλθεικε* (part. *ἀπειλθείοντες* without *κ*, see above), Arc. *κατηνθηκότι*.

2. Aspirated perfect. Examples occur in various dialects. Even in the case of the *κ*-perfect, where it is unknown in Attic-Ionic, the aspirate is seen in Arg. *δέδωχ*[*ε*]. Cf. *ἐκεκρατερίχημες* in Sophron.

√ 3. In Heraclean occur 3 pl. indic. *γεγράψαται*, with *σ* probably due ultimately to the influence of the 3 pl. aor. *-σαν* (cf. 3 pl. perf. *ἴσασι* after the analogy of 3 pl. pluperf. *ἴσαν* from **ἴδ-σαν*, whence also Dor. *ἴσαμι*), and 3 pl. subj. *μεμισθώσωνται* (to an indic. **μεμισθώσαται*? Or formed to the fut. perf. *μεμισθώσομαι*?).

√ 4. Dialectic variations in the grade of the root (**49**) are not infrequent, e.g. Cret. *ἀμπελελεύθεν* = Att. *ἀμφελελυθέναι* (Hom. *εἰλήλουθα*), Heracl. *ἐρρηγεῖα* = Att. *ἐρρωγυῖα*, Dor. etc. *ἔωκα* = Att. *εἶκα* from *ἴημι* (cf. *ἔρρωγα* from *ῥήγνυμι*), also, in the middle, Heracl. *ἀνhεῶσθαι*, Arc. *ἀφεώσθω* (so *ἀνέωνται* Hdt., *ἀφέωνται* N.T.).

5. For the reduplication, see **137**; for the third plural ending, see **138**.4.

147. Thematic forms in the perfect. Aside from the subjunctive, optative, and imperative, which regularly have thematic inflection, we find:

1. Indicative. Forms inflected like presents are often employed by the Sicilian Doric writers, e.g. Theocr. *δεδοίκω, πεπόνθεις, πεφύκει*, Epich. *γεγάθει*, Archim. *τετμάκει*, and occur in some inscriptions of Cnidus and Carpathus, e.g. *τετιμάκει, γεγόνει, ἑστάκει*, and occasionally elsewhere, as Phoc. *εἰλάφει*.

2. Infinitive. Forms in *-ειν* (*-εν, -ην*) instead of *-εναι* (*-εμεν* etc.) are found in Lesbian and in some West Greek dialects, e.g. Lesb. *τεθνάκην, τεθεωρήκην*, Delph. *ἀποτετείκεν*, Cret. *ἀμπεληλεύθεν*, Calymn., Nisyr. *δεδώκεν*, Rhod. *γεγόνειν*, Epid. *λελαβήκειν*. So Pindar *κεχλάδειν*, Theocr. *δεδύκειν*.

Cf. also Heracl. *πεφυτευκῆμεν* etc. from *-ε-εμεν* instead of simply *-εμεν*.

3. Participle. The thematic inflection is regular in the Aeolic dialects, e.g. Lesb. *κατεληλύθοντος, κατεστακόντων*, Thess. *πεφειράκοντες, ἐπεστάκοντα*, Boeot. *ϝεϝυκονομειόντων, δεδώωση* (146.1). Cf. Hom. *κεκλήγοντες*.

a. There are some feminine forms in *-ουσα* in later Delphian (e.g. *δεδωκούσας*), and elsewhere, but these represent a more restricted phenomenon, quite independent of the preceding. Cf. also Ion. *ἑστεῶσα*, Att. *ἑστῶσα*.

148. The participle in its regular (unthematic) form usually has the feminine in *-υῖα*. But forms in *-εῖα* are found in late Attic and elsewhere, e.g. Heracl. *ἐρρηγεῖα*, Ther. *ἐστακεῖα*.

Subjunctive

149. The subjunctive of thematic forms. The mood-sign is everywhere *η/ω*, as in Attic. But the third singular sometimes ends in *-η*, not *-ηι*. So uniformly, from the earliest times, in Arcado-Cyprian, e.g. Arc. *λέγē, ἔχη*, Cypr. *λύσē, ἐξορύξē* (also 2 sg. *ϝεἰσēς*). Lesbian has earlier *-ηι*, but from the last quarter of the fourth century on nearly always *-η*, e.g. *ἐξέλθηι* etc. in no. 21 (first half fourth century), but *ἐμμένη* etc. in no. 22 (324 B.C.). Cf. also El. *ἐκπέμπᾱ* (*ᾱ* = *η*, **15**), Epid. *πέτη*, Coan *λάθη*, Locr. *λάβη, πράξη*.

a. It is the prevailing view that these forms are not equivalent to the Attic, but represent the more original formation, in which the endings were added directly to the *η* (*ἔχη-ς, ἔχη-(τ)*), without the *ι*, which is due to

the analogy of the indicative forms in -εις, -ει. But this is far from certain, as it is quite possible to view the -η as coming from -ηι. Even in the case of the Arc.-Cypr. forms there is nothing decisive against this, and it is distinctly more probable that the later Lesbian -η comes from the earlier -ηι (38).

First singular Arc. *ἀψευδήων*, with added secondary ending.

150. The subjunctive of the σ-aorist. As in the case of other unthematic formations (cf. Hom. *ἴομεν* to *ἴμεν*), this was originally a short-vowel subjunctive in ε/ο, and only later came to follow the more common long-vowel type in η/ω. Aside from Hom. *βήσομεν* etc., short-vowel forms are found in East Ionic, Lesbian, Cretan, and occasionally elsewhere. East Ion. *ποιήσει, κατάξει, ἐκκόψει* (no. 3, Teos), *ἀποκρύψει, ἐπάρει, ἐξομόσει* (likewise, from the *a*-aorist, *κατείπει*) beside *μεθέλῃι* etc., further *κατακτείνōσιν* (i.e. -*ουσι*, not -*ωσι*), Chian *πρήξοισιν* (with Lesb. *οισ* from *ονσ*, 77.3). Lesb. (with extension to the thematic aorist) *τέκοισι*. Cret. *δείκσει, ἀδικήσει* beside *ἀπέλθῃι* etc. (hence the forms of the Law-Code are to be transcribed -*ει* not -*ēι*), *ἐκσαννήσεται* beside *ἐπιδίηται, ὀμόσοντι* beside *λάχωντι*, etc. Cf. also Coan *ὑποκύψει*, Astyp. *δόξει*.

151. The subjunctive of unthematic vowel stems. There are two distinct types.

1. The endings are added directly to the long vowel of the stem. With very few exceptions, this type is found only in those forms of which the corresponding indicative has the short vowel. So especially in the middle, e.g. Cret. *δύνāμαι, νύνāται, νύνāντι*, beside indic. *δύνăμαι*, Arc. *ἐπισυνίστāται* beside indic. *ἵστăται, δέāτοι* (cf. Hom. *δέăτο*), but also, when the indicative also has *ā*, Cret. *πέπāται*, Ther. *πέπρāται*. Further, in the active, Mess. *τίθηντι* beside indic. *τίθεντι* (hence also, beside *ἐντί*, Mess. *ἦνται* = *ὦσι*, Delph. *ἦται* = *ἦ*), *γράφηντι* beside indic. *ἔγραφεν*, etc., but also Calymn. *ἐ*[*γ*]*ρύαι* to indic. Epid. *ἐξερρύā*.

After the relation of *ἵστāται* to *ἵστăται* there arose also an aor. subj. *σā* beside indic. *σă*, e.g. Cret. *παρθύσāται*, Arc. *βωλεύσāνται*, likewise in Elean, with loss of *σ* (59.3), *φυγαδεύāντι* (no. 60), *ποιήāται* (no. 61).

2. The usual type is that in which the long vowel of the stem was followed by the short vowel subjunctive sign ϙ, this being generally replaced by the more usual ϗ (cf. **150**). Further change is due to the shortening, in the majority of dialects, of the long stem vowel before the following vowel (**43**). Hom. *θήομεν* (*θείομεν*), *θήῃς*, *δώομεν*, *δώῃ*, Boeot. *καθιστάει*, *ἀποδώει*, Delph. *δώη*, *ἀντιπριάηται*, Heracl. *φᾶντι* (from **φάωντι*), Thess. *δυνάētαι*, but with shortening Ion. *θέωμεν*, Att. *θῶμεν*, Cret. *ἐνθίωμεν* (*ι* from *ε*), etc. Similarly in the aorist passive, Hom. *δαμήῃς*, *μιγήῃς*, Boeot. *κουρωθείει*, *ἐπιμελειθείει*, *κατασκευασθείει*, *ἐνενιχθείει*, Arc. *κακριθέētαι*, but with shortening Ion. *λυθέωμεν*, Att. *λυθῶμεν*, Cret. *πειθθίωντι* (cf. *ἐνθίωμεν*), Heracl. *ἐγϝηληθίωντι*, Rhod. *ἐργασθέωντι*, etc.

Optative

152. 1. Arc. 1 sg. *ἐξελαύνοια* represents a form long since assumed by comparative grammar (**-οἰ-ᾱ*, whence *-οια* with *ι* retained under the influence of *-οις* etc.), but generally replaced by *-οιμι*.

2. In the third plural **-οιαν* (cf. 1) was replaced by *-οιεν* (after *εἶεν* etc.), for which sometimes late *-οιν*, e.g. Delphian *θέλοιν*.

3. Unthematic type in contract verbs. See **157** *b*.

4. *σ*-aorist. The so-called Aeolic type in *-ειας*, *-ειε*, *-ειαν*, common in Attic-Ionic, is seen in El. *κατιαραύσειε*, later *ἀδεαλτώhαιε* with *α* from the indicative (as in the usual *-αι*). But most dialects have *αι* throughout, as Cret. *νικάσαι*, Locr. *συλάσαι*, Arc. *φθέραι*, etc.

Infinitive

153. The infinitive of thematic forms. Att. *φέρειν*.

1. *-ειν* or *-ην*, according as the dialect has *ει* or *η* from *ε* + *ε* (**25**). So Att.-Ion., Thess. (Thessaliotis), Locr., Corinth., Rhod. *-ειν*, but Lesb., El., Lac. *-ην*.

2. *-εν*. So in Arcadian (but *-ην* at Lycosura, Orchomenus), Cyprian (or *-ēν*?), Delphian, and many of the Doric dialects (Heracl., Argol., Cret., Ther., Coan, etc.).

3. Some of these dialects have *-εν* even from verbs in *-εω*, e.g. Ther. *διοικέν*, Coan *δειπνέν*, Calymn. *μαρτυρέν*, Arg. *πωλέν*, Delph. *ψαφοφορέν*, *ἐνοικέν* (but usually *-εῖν*). But Cret. *κοσμεν* etc. may be read as *-ε̃̂ν* = later *-ῆν* (cf. **25** *a* App.).

154. The infinitive of unthematic forms. Att. *εἶναι*.

1. *-ναι*. So in Attic-Ionic and Arcado-Cyprian, e.g. Att.-Ion. *εἶναι*, *δοῦναι*, Cypr. *δοϝέναι* (probably *-ϝεναι*, like *-μεναι*), *κυμερε̃̂ναι*, Arc. *ἦναι*.

2. *-μεναι*. So in Lesbian, as in Homer, e.g. *ἔμμεναι*, *θέμεναι*, *δόμεναι*.

3. *-μεν*. *δόμεν* etc. in Thessalian, Boeotian, and nearly all the West Greek dialects.

4. *-μην*. Cret. *ἤμην* etc. (but also *ἦμεν*; both types at Gortyna).

5. *-μειν*. *δόμειν* etc. (probably formed from *-μεν* after the analogy of *-ειν*) in Rhodes and vicinity (Carpathus, Telos) and the Rhodian colonies (Phaselis in Pamphylia; Gela and Agrigentum, in Sicily; also at Rhegium no. 100, and Croton, and in Epicharmus).

155. Interchange of thematic and unthematic types of infinitive.

1. *-μεν* is extended to thematic forms in Boeotian and Thessalian (Pelasgiotis), as sometimes in Homer (cf. *εἰπέμεν*, and *εἰπέμεναι*), e.g. Boeot. *φερέμεν*, Thess. *ὑπαρχέμεν*. Cf. also Cret. *προϝειπέμεν* in an early inscription of Lyttus.

2. The aorist passive infinitive, which is regularly unthematic (Att. *γραφῆναι*, Dor. *γραφῆμεν*), follows the thematic type in Lesbian, e.g. *ἐπιμελήθην*, *ὀντέθην*, etc. This belongs with the following.

3. In Lesbian the present infinitive of unthematic vowel stems, as well as of the contract verbs, which otherwise follow the unthematic type (**157**), ends in *-ν*, not *-μεναι*, e.g. *δίδων*, *κέρνᾱν*, *ὄμνῡν*, *κάλην*, *στεφάνων*, *κατείρων* (*καθιεροῦν*). Once also aor. infin. *πρόστᾱν* (but usually *-μεναι*, as *θέμεναι*, *δόμεναι*).

4. For the thematic forms of the perfect infinitive in various dialects see **147**.2.

5. For Euboean *τιθεῖν* etc., and even *εἶν* beside *εἶναι*, see **160**.

✓ **156.** The infinitives in *-σαι* and *-σθαι*. Thessalian (Larissa) has *ὀνγράψειν*, *δεδόσθειν*, *ἔσσεσθειν*, *πεπεῖστειν*, *ἐλέστειν*, etc., with *-ει* from *-αι* (**27**), and *ν* added after the analogy of other infinitives. Boeot. *-σθη*, *-στη* with *η* from *αι* (**26**). For *στ* = *σθ*, see **85.1**.

Unthematic Inflection of Contract Verbs

✓ **157.** The *μι*-inflection of contract verbs, sometimes known as the Aeolic inflection, is characteristic of Lesbian, Thessalian, and Arcado-Cyprian, e.g. Lesb. *κάλημι* (Sappho), *κάλεντον*, *κατάγρεντον*, *εὐεργέντεσσι*, [*ὀ*]*μονόεντες*, *στοίχεις* (**78**), Thess. *ἐφάνγρενθειν* = *ἐφαιροῦνται*, *εὐεργετές* (**78**), *στρατᾱγέντος* (but *hυλᾱρέοντος* in no. 33, and so perhaps always in Thessaliotis), Arc. *ποίενσι*, *ποέντω*, *ἀδικέντα*, *κυένσαν*, *hιεροθυτές* (**78**), *ζαμιόντω*, *καταφρονῆναι*, Cypr. *κυμερε͂ναι*. *τελεσφορέντες* in an inscription of Cyrene is probably a relic of the pre-Doric (Achaean) element in Thera. *μι*-forms are also quoted as Boeotian by the grammarians, but the inscriptions show only the usual type (*στρατᾱγίοντος* etc.).

a. The stem ends in a long vowel, which is regularly shortened before *ντ* (though also, with analogical *η*, Lesb. *κατοικήντων* in contrast to usual *εὐεργέντεσσι* etc., and *προνόηνται*, *διασάφηνται*, like Att. *δίζηνται*, in contrast to Thess. *ἐφάνγρενθειν*), but is otherwise retained throughout, e.g. Lesb. *αἴτηται*, *κάλησθαι*, *ἐπιμελήσθω*, *ζαμιώσθω*, *ποιήμενος*, *προαγρημμένω*, Thess. *ἀπελευθερούσθειν*, *διεσαφειμένα*, Arc. *ἀδικήμενος*, *ζαμιώσθω* (no. 18.28, but reading uncertain). This type, then, follows the analogy of that seen in *ἔβλην*, *βλῆτο*, *βλήμενος*, *δίζημαι*, etc. rather than that of *τίθημι*, *τίθεμεν*, *τιθέμενος*, with vowel-gradation. But even the latter sometimes shows an extension of the long vowel from the singular active, e.g. Lesb. [*προστί*]*θησ*[*θον*], *δίδωσθαι*, like Hom. *τιθήμεναι*, *τιθήμενος*.

b. The more limited extension of the *μι*-inflection to the optative of contract verbs, as in Att. *φιλοίην*, *μισθοίην*, etc., is occasionally found elsewhere. Ion. *ἀνωθεοίη* beside *ποιοῖ*, El. *συλαῖε͂*, *δαμοσιοία* (= *-οιη*) beside *δοκέοι*, *ποιέοι*, *ἐνπο͂ι*, Arg. *οἰκείη*. Cf. also the infinitives El. *δαμοσιῶμεν*, Cret. *ζαμιο͂μεν*.

Middle Participle in *-ειμενος*

✓ **158.** The middle participle in *-ειμενος* (or *-ημενος*) from verbs in *-εω*, as if from *-ε-εμενος* instead of *-ε-ομενος*, is characteristic of the

Northwest Greek dialects and Boeotian, e.g. Locr. *ἐνκαλείμενος*, Delph. *καλείμενος*, *ποιείμενος*, etc., Boeot. *δείμενος*, El. *κα(δ)δαλέ̄μενος*. This is due to the analogy of forms which regularly had *ει* (or *η*) from *ε-ε*, as the infinitive *καλεῖσθαι*. Cf. Phoc. *ποιεῖνται* = *ποιοῦνται*, formed after *ποιεῖσθε*, Delph. *συντελείντω*.

a. Lesb. *καλήμενος*, Arc. *ἀδικήμενος*, etc. do not belong here, but among the other *μι*-forms of these dialects. See **157** *a*.

Type φιλήω, στεφανώω

159. Forms in *-ηω*, *-ωω*, with the long-vowel stem of the other tenses extended to the present, are found in various dialects, e.g. Lesb. *ἀδικήει*, Thess. *κατοικείουνθι* (3 pl. subj.), Delph. *στεφανωέτω*, *δουλώηι*, Phoc. *κλαρώειν*, Boeot. *δαμιωέμεν*, *δαμιώοντες*, *στεφανωέμεν* (only in late inscriptions, and probably due to Aetolian influence). Ther., Rhod., etc. *στεφανῶι*, Calymn. *ἀξιῶι* may be from *-ωει*, and so belong here, but contraction from *-οει* is also possible (cf. **25** *a*).

Transfer of μι-Verbs to the Type of Contract Verbs

160. The transfer of certain forms of *μι*-verbs to the inflection of contract verbs is found in various dialects, as Att. *ἐτίθει*, *ἐδίδου*, Delph. *ἀποκαθιστάοντες*, *διδέουσα*, but is most wide-spread in Ionic. With *τιθεῖ* etc. in Homer and Herodotus, compare *διδοῖ* (Miletus) and the Euboean infinitives *τιθεῖν*, *διδοῦν*, *καθιστᾶν*, and even *εἶν* beside *εἶναι*. *εἶν* is also Chian.

Some Other Interchanges in the Present System

161. 1. Verbs in *-ευω* form their present in *-ειω* in Elean, as *φυγαδείην* = *φυγαδεύειν*, beside aor. *φυγαδεύαντι*, also (with *α* after *ρ*, **12** *a*) *κατιαραίων* = *καθιερεύων*, beside aor. *κατιαραύσειε*, and *λατραι[όμενον]*, *λατρειόμενον* = *λατρευόμενον*. So also *μαστείει* = *μαστεύει*, in an inscription of Dodona. This represents the normal phonetic development from *-εϝιω*, the usual *-ευω* being due to the influence of the other tenses.

2. Verbs in *-αω* show forms in *-εω* in various dialects, but, with few exceptions, only where the *ε* is followed by an *ο*-vowel, e.g.,

aside from literary examples (as Hom. *μενοίνεον*, Alcm. *ὀρέων*, Theocr. *ὀρεῦσα*), Delph. *συλέοι, συλέοντες* (but *συλήτω*), *ἐπιτιμέοντες, θωεόντων* (Att. *θῶᾶν*, Locr. *θοιέ̄στο̄*), Aetol. *νικεόντοις*, Rhod. *τιμοῦντες* and also *τιμεῖν* (Agrig.), El. *ἐνε̄βέοι*, Cret. (with *ι* from *ε*, **9**.4) *ἐ̄βίο̄ν, ἐπαριόμενον, μοικίο̄ν* (*μοιχάω*). According to some this rests upon an actual phonetic change of *ao* to *εο*, the *ao* (*ω*) in Attic and elsewhere being a restoration due to leveling with the *αε* forms. But we may have to do simply with a transfer to the *-εω* type, which was mainly favored where it offered uncontracted forms (in most dialects *εο* was uncontracted until late, but *εε* contracted; in all forms like Rhod. *τιμοῦντες* the *ου* is an Attic substitution for *εο*).

a. Conversely Delph. *χρηάομαι* for usual *χρηέομαι* seen in Meg. *χρηείσθω*, El. *χρε̄ε̄̂σθαι*, Boeot. *χρειεῖσθαι*, Att., Ion., Heracl. *χρῆσθαι* (Att. *χρᾶσθαι* is late), Cret. *χρῆθθαι*, Lac., Locr. *χρῆσται*, Ion. *χρεώμενος*, Rhod. *χρεύμενος*, Delph. *χρείμενος* (**158**).

162. Among other, more individual, cases of variation in the present stem, may be mentioned:

1. *-ιζω* = *-οω*, especially in West Greek. Boeot., Phoc. *δουλίζω* (Delph. *δουλόω* intrans. = Att. *δουλεύω*), Delph., Thess. *ἀπελευθερίζω*, Delph., Rhod., Mess., Cret. *ὁρκίζω* (but also Ionic and Attic sometimes), Dor. *στεφανίζω* (*ἐστεφάνιξα* Ar. Eq. 1225).

2. *-αω* = *-οω*. Lesb. *ἀξιάω* (*ἀξιάσει*), Thess., Dor. *κοινάω*, Phoc. *σκανε̄̂ν* (also Att. *σκηνᾶν*) = *σκηνοῦν*, Heracl. *ἀράω* (*ἀράσοντι*) = *ἀρόω*. Cf. Cret. *ἄρατρον* = *ἄροτρον*.

3. *-οω*. Delph., Arg., Meg., Cret., Ther., Sicil. *σκευόω* = *σκευάζω*, Boeot. *πιθόω* = *πείθω*, Heracl. *πριόω* (subj. *πριῶι*, fut. *πριωσεῖ*) = *πρίω*, Lesb., Ion. *δοκιμόω* = *δοκιμάζω*.

4. *γέλαμι* = *γελάω*, in Epid. *διεγέλα, καταγελάμενος*. *ἔλαμι* = *ἐλαύνω*, in Coan *ἐλάντω*, Arg. *ποτελάτο̄*, Heracl. *ἐπελάσθω* (**140**.3 *b*). Locr. *ἀπελάο̄νται*, though it could be from *ἐλάω*, probably belongs here.

5. Boeot., Thess. *γίνυμαι* = *γίνομαι*, with transfer to the *νυ*-class.

6. Aetol., Lac., Cret. *ἀγνέω* = *ἄγω*, but mostly in the perfect, as Aetol. *ἀγνηκώς* etc. beside other tenses from *ἄγω*.

✓7. For Att. ζῶ, ζῇς from *ζήω etc., most dialects have ζώω (Boeot., Cret. δώω) as in Homer. These are from inherited by-forms of the root.

✓8. Cret. λαγαίω, *release* (cf. λήγω, λαγα-ρός), aor. λαγάσαι, like Hom. κεραίω (also Delph.), aor. κεράσ(σ)αι (cf. **143**), but also *λαγάζω, aor. λαγάσσαι (cf. ἀπολάγαξις, like χρημάτιξις, **142** *a*).

✓9. To πεύθομαι, ὠνέομαι, ἐλεύσομαι Cretan has the active forms πεύθω, *inform*, ὠνέω (ὤνέν, ὠνίοι), *sell*, ἐπελευσεῖ, *will bring* (cf. Hesych. ἐλευσίω· οἴσω), aor. ἐπελεῦσαι, ἐπέλευσαν, etc.

✓10. Cret. δίομαι = διώκω, as sometimes in Homer.

✓11. Cypr. δυϝάνω (cf. Lat. *duim*), δώκω = δίδωμι (from ἔδωκα, cf. στήκω N. Test.).

12. Arc. τείω = τίνω, formed to τείσω, ἔτεισα (cf. σείω, σείσω, etc.).

The Verb *to be*

163. 1. First singular present indicative. *ἐσμί, whence Lesb. ἔμμι, Thess. ἐμμί, elsewhere εἰμί or ἠμί. See **76**.

2. Third plural present indicative. *ἐντί (cf. Skt. *santi*, Osc.-Umbr. *sent*), whence, with substitution of ἐ after the analogy of the other forms, West Greek ἐντί, Att.-Ion. εἰσί. See **61**.1, **77**.3.

✓3. Third singular imperfect. ἦς (from *ἦσ-τ, cf. Ved. Skt. *ās*) is attested for various West Greek dialects (Acarn., Corcyr., Delph., Epid., lit. Doric), Boeotian, Lesbian, Arcadian, and Cyprian, and is probably the form in all dialects (for Locr. ἔν, see no. 55.9, note) except Attic-Ionic, where it was replaced by ἦν (Hom. ἦεν), the old third plural (from *ἦσεν, cf. Skt. *āsan*).

✓4. Third plural imperfect. Most dialects had ἦν (see above, 3), examples of which are found in literary Doric, Delphian, and Locrian. For Boeot. παρεῖαν, Att.-Ion. ἦσαν, see **138**.5.

✓5. Third singular imperative. ἔστω in most dialects. But late ἤτω, with ἠ of ἦν etc. after the analogy of e.g. στήτω to ἔστην. El. ἤστω, also with analogical η but with retention of σ.

✓6. Third plural imperative. Arg. ἔντω, Boeot. ἔνθω (**139**.2), Cret. ἔντων, formed from 3 pl. indic. ἐντί. Also thematic ἐόντω, ἐόντων, e.g. in Delphian. Ion. ἔστων, Attic ὄντων and late ἔστωσαν.

7. Present infinitive. The difference in the form of the ending (**154**) and also in the development of σ + nasal (**76**) explains the great variety of forms, Attic-Ionic *εἶναι* (also Eub. *εἶν*, **160**), Arc. *ἦναι*, Lesb. *ἔμμεναι*, Thess. *ἔμμεν*, West Greek and Boeotian *εἶμεν* or *ἦμεν* (**25**), Rhod. *ἤμειν*, Cret. *ἤμην*.

8. Present participle. *ἐών* in most dialects, Att. *ὤν*. But there are also unthematic forms, as Heracl. *ἔντες*, Arg., Lac. (Alcman) *παρ-έντων* (from **ἔντες* with *ἐ* as in *ἐντί*, above, 2), fem. Lesb., Epid. *ἔσσα* (also in some Doric writers; cf. *ἐσσία* = *οὐσία* Plato Crat. 401c), Arc., Arg., Mess. *ἔασσα*, Cret. *ἴαττα*, *ἴαθθα* (all from **ἄτι̯α* = Skt. *satī*, with the substitution or prefixing of *ἐ* after the analogy of the other forms).

a. This unthematic feminine formation in *-ατι̯α* (from *-n̥t-i̯ə*) is seen also in some forms quoted by Hesychius, namely *ἔκασσα* (*ἀέκασσα*), Cret. *ϝέκαθθα* (*γέκαθα*) = *ἑκοῦσα*, *ἴασσα* (*Ἐπίασσα*) = *ἰοῦσα*.

9. Middle forms, as imperf. *ἤμην* etc., are late. Cf. 3 sg. subj. *ἦται* at Delphi, 3 pl. subj. *ἦνται* at Andania.

10. In a Cretan inscription of Dreros (no. 113) we find *τέλομαι* = *ἔσομαι*, *συντέλεσθαι* = *συνέσεσθαι*.

11. Confusion between third singular and third plural present (favored by expressions corresponding to Eng. *there are*, Fr. *il y a*). *ἐντι* as third singular in no. 96.10 and later Doric inscriptions and literature (frequent in Archimedes). *ἐστι* as third plural in late Lesbian, as *ἕτοιμοί ἐστι*, *ἐψαφίσμενοί ἐστι* (cf. also *διαδεδίκασται αἱ δίκαι*).

WORD-FORMATION

On the Form and Use of Certain Suffixes and Certain Peculiarities of Composition

164. 1. *-ηιος*[1] = Att. *-ειος*. Att. *-ειος* is in part derived from *-ηιος* (this again in part from *-ηϝιος*, cf. Boeot. *Καρυκε͞ϝίο͞*), which is retained in various dialects, e.g. Ion. *ἱερήιον*, Delph. *ἱερήιον*, Lesb. *ἰρήιον*, Ion., Cret. *οἰκήιος*, Ion., Lesb., Cret. *πρυτανήιον*, Ion., Cret. *ἀνδρήιος*, Ion. *βασιλήιος*, *φοινικήια*, Delph. *παιδήια*. On the accentuation of these forms, see **37**.2.

2. Adjectives of the type *χαρίεις* are from *-ϝεντ-* (Skt. *-vant-*). The feminine was originally *-ϝατι̯α* (like Skt. *-vatī*, from the weak stem *-u̯n̥t-*; cf. *ἔασσα* **163**.8), whence, with substitution of *ε* for *α* from the analogy of the forms in *-ϝεντ-*, arose *ϝετι̯α*, this yielding *-(ϝ)εσσα* or *-(ϝ)ετται* (**81**). Cf. Boeot. *χαρίϝεττᾱν*, Corcyr. *στονόϝε(σ)σαν*, Pamph. *τιμάϝε(σ)σα*. The genuine Attic forms have *ττ*, as *μελιτοῦττα* (Ar.), *Μυρρινο͡ῦττα* (inscr.), those with *σσ* being poetical and in origin Ionic. Most adjectives of this type are poetical only, except in substantive use especially the numerous names of places in *-όεις*, for which see also **44**.4.

a. A relic of the weak stem *-ϝατ-* is seen in a few derivatives, as *Φλιάσιοι* (cf. *Φλιοῦς*) or *Ἀναγυράσιοι* (cf. *Ἀναγυροῦς*), from *-ο(ϝ)άτιοι* (with hyphaeresis of *ο*), in contrast to the usual *-όντιοι*, *-ούντιοι*, or *-ούσιοι*, from *-οϝέντιοι*.

3. *-τις -σις*. See **61**.3. For *-ξις* see **142** *a*. We find *-σσις* instead of usual *-σις* in Arg. *ἀλιάσσιος*, Epid. *στεγάσσιος*, Troez. *ἑρμάσσιος*, Boeot. *ἀγόρασσιν*. Probably **-ασ-τις*, normal from dental stems (cf. *πίστις*), became *-ασ-σις*, with *-σις* after the analogy of the common type.

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[1] For convenience the form of the nominative is cited, rather than that of the stem.

4. *-σμος, -σμα.* In most words *σ* has replaced, by analogy, an earlier dental, which is sometimes preserved, as in Hom. *ὀδμή* = Att. *ὀσμή*. So for Att. *θεσμός, θέσμιος*, we find Dor. *τεθμός, τέθμιος* (Pindar; *τεθμός* also Delph., *τέθμιον* Boeot.), and Lac., Epid. *θεθμός*, Locr., El. *θέθμιον* (**65**). Analogical shifts are seen in Lesb. *ὄθμα* = *ὄμμα*, Arg. *γράθμα* = *γράμμα*, Cret. *ψάφιγμα* (**142** *a*), Arg. *γράσσμα* = *γράμμα* (after *ψάφισμα* etc.), Arc. *ἀπυδοσμός* = *ἀπόδοσις*.

5. *-τηρ* = *-της* (*-τᾱς*). As a productive suffix of nouns of agency the older *-τηρ* has been very largely displaced by *-της* (*-τᾱς*), but most fully in Attic prose. As forms with *-τηρ* = usual *-της* (*-τᾱς*) are not infrequent in poetry, e.g. Hom. *ἐθελοντήρ*, Hes. *αὐλητήρ*, so they occur also sometimes in the dialects, e.g. Locr., Pamph. *δικαστήρ*, Argol. *κριτήρ, τελεστήρ, ἐγδοτήρ*, Arc. *ἐσδοτήρ*, Locr., Delph. *βεβαιωτήρ*, Corcyr. *διορθωτήρ*. Cf. also Cypr. *ἰjατήρ* like Hom. *ἰατήρ* = usual *ἰατρός*.

6. *-ιος* = *-εος*. In adjectives of material Lesbian and Thessalian have *-ιος* (phonetic change supported by parallel suffix; cf. **9.7** with App.), as Lesb. *χρύσιος, χάλκιος, ἀργύριος*, Thess. *λίθιος* (cf. Hom. *λίθεος*, in most dialects *λίθινος*; conversely Boeot. *λίνινος* = *λίνεος*).

7. *-ην* = *-ων*. Hypocoristic proper names in *-ην* instead of the usual *-ων*, as *Ἀρχήν, Τιμήν*, are very frequent in the Corinthian colonies of Apollonia and Epidamnus, and are occasionally found elsewhere.

8. *-ωνδᾱς, -ονδᾱς*. Patronymics in *-ωνδᾱς*, as *Ἐπαμεινώνδας*, are most common in Boeotian, but are not infrequent in Phocian and Euboean (*-ωνδης*), while elsewhere they are rare and probably imported. The parallel, but less common, *-ονδᾱς* is attested for Boeotian, Thessalian, Locrian, and Euboean.

9. Individual cases of dialectic variation in suffix are of course frequent. So, for example, Thess. *λίθιος* = *λίθινος* (cf. above, 6), Ion. *νόμαιος*, Locr. *νόμιος* = *νόμιμος*, Thess. *ὀνάλα* (but also *ὀνάλουμα*) = *ἀνάλωμα*, Boeot., Epir. *ποθόδωμα* (after *ἀνάλωμα*) = *πρόσοδος*, Thess. *συνκλείς* (stem *-κλη-τ-*, cf. *προβλής* etc.) = *σύγκλητος ἐκκλησία*, Cret. *ἠμίνα* = *τὸ ἥμισυ* (also Sicil. *ἡμίνα*, used, like Epid. *hēμίτεια*, in the sense of *ἡμίεκτον*), Cret. *θῖνος* (from **θι-ινός* formed

from *θιός* after the analogy of *ἀνθρώπ-ινος*), *ἔνθινος* = *θεῖος*, *ἔνθεος*, Att. *ἀδελφός* but *ἀδελφεός* in other dialects, Delph. *γάμελα* (cf. *γαμέτης*)=*γαμήλια*. Arc. *γνῶσία*, *τιμασία*, *παναγορία*=*γνῶσις* etc.

165. 1. *-τερος*. Noteworthy examples of the use of this suffix to denote contrasted relations (not merely those of degree as in the comparatives), as in *δεξιτερός*, *ἀριστερός*, are Arc. *ἀρρέντερος*, El. *ἐρσεναίτερος* (for *αι* cf. *γεραίτερος*, *παλαίτερος*), *θηλύτερος*.

2. *-ιδιος* forming adjectives from adverbs or adverbial phrases, as *ἀίδιος*, *ἐπιθαλασσίδιος*. So El. *προσθίδιος* (*προστιζίῶν*), Cret. *ἐνδοθίδιος* (*ἐνδοθιδίαν δῶλαν household slave*), Epid. *ἐνδοσθίδιος* (*ἐνδοσθίδια entrails*; so *ἐντοσθίδια* Arist., Hipp.), Cret. *ἐξαρχίδιος* = *ἐξ ἀρχῆς γιγνόμενος*.

3. *-τρον*. From words like *λύτρον means of release*, hence *ransom*, the suffix came to be used freely in words denoting reward or amount paid, as *νίκαστρον reward of victory*, Epid. *ἴατρα perquisites for healing*, Ion., Coan *τέλεστρα expenses of inauguration* (of the priest. Cf. Coan *τελέω inaugurate*), Cret. *κόμιστρα gifts* (more specific?), and, even from a numeral, Cret. *τρίτρα the threefold amount*.

4. *-εων*, *-ων* in nouns denoting place, as *ἀνδρών* (Ion. *ἀνδρεών*, Pamph. *ἀ(ν)δριῶν*), *ἀμπελών*, *νεκρών*, *ὀρνιθών*. To this large class belong Heracl. *τοφιών* (*ι*=*ε*, 9.6) = *ταφεών burial-place*, *γαιών heap of earth* (cf. *γαεών* from Halaesa), *βοών cow-shed*, Ion. *στεφών ridge*.

This class is not to be confused with nouns of agency in Ion. *-εών* but Dor. etc. *-ᾶων*, *-ᾶν*, as Ion. *ξυνεών*, Dor. *κοινᾶν*. See 41.4.

166. 1. Proper names in *-κλέᾱς*, instead of *-κλέης*, *-κλῆς*, as *Ἱπποκλέας*, are most common in Thessalian, but also occur in Boeotian, Phocian, and Aetolian. *-κλέᾱς* is a modification of *-κλέης* under the influence of hypocoristics in *-εᾶς*.

2. *Διόζοτος* (i.e. *Διόσ-δοτος*, cf. *Διόσ-κουροι*) and *Θειόσδοτος*, *Θεόζοτος*, *Θιόζοτος* (formed after *Διόσ-δοτος*, cf. *θεόσδοτος* in Hesiod), instead of usual *Διόδοτος*, *Θεόδοτος*, are frequent in Boeotian, and Thessalian also has *Θεόζοτος*, *Θιόζοτος*, and *Θεόρδοτος* (60.4). Elsewhere such forms are rare and doubtless imported.

167. The interchange of different vowel stems in the first member of a compound, or before a derivative suffix, is sometimes dialectic. Thus Τιμοκλῆς, Τιμοκράτης, etc. in most dialects, but Ion. Τιμηκλῆς, Τιμηκράτης, Cnid. Τιμᾱκλῆς, Rhod. Τιμᾱκράτης, Τιμᾰ́πολις, likewise Rhod. Τιμᾶναξ (*Τιμᾰ́-(ϝ)αναξ) instead of usual Τιμῶναξ (*Τιμό-(ϝ)αναξ). Thess. ὑλωρός (*hυλōρέοντος*) from *ὑλο-ϝωρός, and so related to ὑληωρός from *ὑλᾱ-ϝωρός as ὑλοτόμος to ὑλᾱτόμος.

Arc., Locr., Thess. οἰκιᾰ́τας (or ϝοικιᾰ́τας) from οἰκίᾱ, for usual οἰκέτης from οἶκος (ϝοικεύς is the form used in Cretan, as sometimes in Homer). Ion. πολιήτης, Cret., Epid. πολιᾰ́τας (also Pindar), Cret. πολιᾱτεύω, Arc. πολιᾶτις, for usual πολῖτης etc.; cf. Heracl. πολιᾱνόμος, Ion. πολιήοχος (Epic), Lac. πολιᾶχος (but Att. πολιοῦχος with -οῦχος from κληροῦχος etc.). Cret. ὀφε̄́λōμα after ἀνάλωμα.

Late Att. ἱερᾱτεύω, Locr., Phoc. ἱερητεύω (also in some κοινή inscriptions), Lesb. ἰρητεύω, Cret., Cyren. ἰαριτεύω, Mess. ἱεριτεύω, Chalced. ἱερωτεύω, ἱερωτεία (cf. Att. ἱερωσύνη).

Carpath. δαμέτας, like οἰκέτης, for usual δαμότας, δημότης, as conversely οἰκότης in an Attic inscription. So Cret. βίετος (cf. Astyp. Βίεττος) = βίοτος. Rhod. Ἱππέδαμος = Ἱππόδαμος, but Rhod. Ἀρχοκράτης = Ἀρχεκράτης, Cret. Μενοκράτης = Μενεκράτης. Arg. κωμέτας, Rhod. κτοινέτας, for -ατας, after φυλέτας.

After the analogy of names containing inherited ι-stems arose also forms like Ἀρχίλοχος, Ἀρχίδαμος, etc. (cf. ἀρχιτέκτων) in various dialects, Rhod. Μενίδαμος, El. Σαίκλαρος, Coan, Nisyr., Mel. Λαίστρατος, Nisyr. Λαισθένης.

a. The well-known lengthening of the initial vowel of the second member of compounds, as in ἀνώνυμος, πανήγυρις, is seen in Ion. ἀνηρίθευτος = Att. ἀνερίθευτος. To the analogy of forms like ἐπᾱ́κοος, ἐπήκοος, which are of the same kind, is due the ἐπᾱ- of Cret. ἐπᾱβολά *share* (cf. Hesych. ἐπηβολή· μέρος) and Hom. ἐπήβολος. Cf. κατηβολή in Euripides.

168. Use of a patronymic adjective instead of the genitive singular of the father's name. Though occasionally found in literature, as in Hom. Τελαμώνιος Αἴας, this is the regular practice in prose

only in the three Aeolic dialects. Thus Lesb. Μέλανχρος Πιθώνειος, Ἀρχίππα Ἀθανάεια, Thess. Σύχουν Ἀντιγόνειος, Νικόλαος Ἀγεισίαιος, Boeot. Θιόπομπος Ὀλυμπίχιος, Ἑρμάιος Νικιῆος.

a. When the father's name is itself a patronymic form in -δας or -ιος, the genitive is regularly employed in Boeotian; so also in early Thessalian, but later the adjective forms like Ἐπικρατίδαιος, Τιμουνίδαιος are usual.

b. Under *κοινή* influence the use of the adjective was given up in favor of the ordinary genitive construction. Thus in Boeotian the genitive is usual after about 250 B.C. and occasionally found earlier. There is some evidence that the Plataeans adopted the Attic usage at an early date. See no. 42.

c. There are also examples in Thessalian and Boeotian of adjectives in agreement with appellatives, in place of a genitive of possession. Thess. Πολυξεναία ἐμμί (sc. ἁ στάλλα), etc. See the following.

d. A genitive may be used in apposition to that implied by the adjective, as in Hom. Γοργείη κεφαλὴ δεινοῖο πελώρου. Boeot. Κα(λ)λιαία ἐμὶ (sc. ἁ κύλιξ) τοῖ Κέντρονος, Γοργίνιός ἐμι ὁ κότυλος καλός κ[αλ]ός, Lesb. σ[τάλλ]α 'πὶ Σθενείαι ἔμμι τοῖ Νικιαίοι (dat.) τοῖ Γαυκίο (gen.) *the son of Nicias, the son of Gaucus*, where Γαυκίο is also a patronymic adjective, but in apposition with the genitive implied in Νικιαίοι. Thess. Ἀνφιονεία ἁ στάλα τοὐφρόνητος (τοῦ Εὐφρόνητος).

SYNTAX

✓**169.** Although the syntax of the dialects deserves fuller investigation than it has received, yet syntactical differences between the dialects are much less striking than those of phonology and inflection. To a considerable extent they consist merely in the conservation in some dialects of early forms of expression which have become rare or obsolete in literary Greek, and in a less strict formalization of usage. Some peculiarities have already been mentioned in connection with the forms, e.g. in the use of certain pronouns (**121–131**), adverbs and conjunctions (**132–134**), and in the meaning and construction of prepositions (**136**). It is necessary to add here only a few comments on certain uses of the cases and the moods. Some other, more isolated, peculiarities are observed in the notes to the inscriptions.

CASES

The Genitive

170. Genitive of Time. The genitive of the 'time within which' is especially frequent in the early Cretan inscriptions, although *ἐν* with the dative is already the more usual expression. In both cases the article is used, while in late inscriptions we find *ἐν* with the dative and without the article. Cf. Law-Code I.5 *λαγάσαι τᾶν πέντ' ἀμερᾶν release within five days*, but I.6 *ἐν ταῖς τρισὶ ἀμέραις*. So in Locrian, but without the article, *τριῶν μενῶν* beside *ἐν τριάροντ' ἀμάραις*, as also in early Attic inscriptions.

Aside from the adverbial phrases *νυκτός* etc., the use of the genitive of time is most persistent in dating, as *μηνὸς ἑβδόμου* etc., the usual expression in most dialects. More noteworthy is the phrase *καὶ πολέμου* (*-ω*) *καὶ εἰρήνης* (*-ας*) which is common in the proxeny decrees of various dialects, though eventually replaced in many by *ἐν πολέμωι κτλ.*

The genitive of time is used distributively in various dialects, as also in Attic, e.g. *τᾶς ἀμέρας* or *τᾶς ἀμέρας ϝεκάστας daily*, beside *κατ' ἀμέραν*.

171. Genitive of the Matter involved, in legal phraseology. Although the genitive of the charge or penalty is common to all dialects, the genitive is nowhere else used so freely as in Cretan to denote the matter involved, e.g. *καταδικακσάτω τῶ̃ ἐλεύθερω̃ δέκα στατῆρανς, τῶ̃ δόλω̃ πέντε shall condemn him to a fine of ten staters in the case of a freeman, five staters in the case of a slave, τῶ̃ δὲ κρόνω̃ κρίνεν decide as to the time, ἃι ϝεκάστω̃ ἔγρατται as is prescribed for each case.*

The Dative

172. The adnominal dative is more common than in literary Greek, and is especially frequent in the introduction to inscriptions or their separate sections, e.g. El. *ἀ ϝράτρα τοῖς ϝαλείοις*, Locr. *τὸ τέθμιον τοῖς Ηυποκναμιδίοις Λοϙροῖς*, Phoc. *ὁμολογία τᾶ πόλει Στειρίων καὶ τᾶ πόλει Μεδεωνίων*, Boeot. *διαγραφὰ Νικαρέτη*, Att. *ἀπαρχὲ τἀθεναίαι, γραμματεὺς τῆι βουλῆι καὶ τῶι δάμωι.*

For the dative instead of the genitive construction with various prepositions in Arcado-Cyprian, see **136**.1.

The Accusative

173. A noteworthy accusative absolute construction is seen in Arc. *εἰ μὲ παρhεταξαμένος τὸς πεντέκοντα ἒ τὸς τριακοσίος unless the Fifty or the Three Hundred approve.* This is an extension from instances where the participle agrees with the accusative of a preceding clause, as Arc. *μὲ νέμεν μέτε ξένον μέτε ϝαστόν, εἰ μὲ ἐπὶ θοίναν hίκοντα.* Cf. also Arc. *κατάπερ τὸς ἐπισυνισταμένος . . . γεγραπτοι as is prescribed in the case of those who conspire.*

THE MOODS

The Subjunctive

174. The subjunctive without *ἄν* or *κα* in conditional, relative, and temporal clauses, where the particle is regularly employed in

Attic prose, though frequently omitted in Homer and sometimes elsewhere (Kühner-Gerth II, pp. 426, 449, 474), is attested for several dialects, though always as the less common construction. Locr. *αἰ δείλēt᾽ ἀνχōρεῖν, αἴ τις ἀνχōρέēι* (no. 55.7,26; ten examples with *κα* in the same inscription), Arc. *εἰ δέ τις ἐπιθιιάνē* (Cotilum), and so, probably, Arc. *εἰκ ἐπὶ δō̃μα πῦρ ἐποίσē* (no. 17.21) in contrast to usual *εἰκ ἄν* (see **134**.2), Cypr. *ὸ ἐξορύξē, οἰ . . . ἴōσι* (no. 19.25,31), Cret. *θυγατρὶ ἒ διδō̃ι when one gives it to the daughter* (Law-Code VI.1). Examples are not infrequent in later Locrian, Phocian, and Delphian inscriptions.

The Optative

175. In Elean the optative with *κα* is the usual form of prescriptions, e.g. *συνμαχία κ᾽ ἔα ἑκατὸν ϝέτεα let there be alliance for a hundred years, ζέκα μναίς κα ἀποτίνοι ϝέκαστος let each pay a fine of ten minae.* Similarly in Cyprian, but without *κε*, e.g. *δώκοι νυ βασιλεύς the king shall give.*

The subjunctive without *κα* is used in the same sense in a late Elean inscription (no. 61.32,36).

176. 1. The optative in conditional clauses survives in several dialects, although, except in Elean, it is much less frequent than the subjunctive, and indeed is almost wholly eliminated in favor of the subjunctive in Attic-Ionic inscriptions, and in Lesbian, Thessalian, Boeotian, Cyprian, Heraclean, Theran, Coan, Rhodian,—in fact in the majority of dialects. Where the optative survives, it is sometimes used with a still recognizable differentiation from the subjunctive, but oftener without such. In the Gortynian Law-Code, which offers the fullest material, there are in conditional clauses about 50 optatives to about 80 subjunctives. Some of these occur where the contingency is obviously one more remotely anticipated (e.g. VII.9, *but if there should not be any free persons*, as contemplated in the preceding subjunctive clauses; I.11, *but if one should deny*), others as mere variants of the subjunctive for parallel or even identical contingencies (e.g. opt. IX.18 = subj. VI.25). In

Locrian, no. 56A has the optative only (cf. also the relative clause *ρότι συλάσαι*), whereas no. 56B and no. 55 have the subjunctive only. In Delphian, no. 51 has the subjunctive usually, but *αἰ δ' ἐφιορκέοιμι* A17, in an oath, where Attic also would have the optative, also *αἰ δ' ἐφιορκέοι* C6 (here indirect discourse), and *αἰ δέ τι τούτων παρβάλλοιτο* C25, C50, D17; and in the numerous Phocian and Delphian manumission decrees the optative is of very frequent occurrence. The optative, beside the subjunctive, occurs also in Corcyraean, Achaean, and in the Northwest Greek *κοινή* (e.g. no. 62). In Argolic, the archaic nos. 76 and 78 have the optative only, and this occurs in some of the later inscriptions (but in no. 84 the optatives are in indirect discourse). In Arcadian, nos. 16 and 17 have the subjunctive only, but in no. 18 there are some examples of the optative. Even in the same clause the alternation of subjunctive and optative is not infrequent, e.g. Delph. *εἰ δέ κα μὴ ποιῆ ἢ μὴ παραμένοι* or *εἰ δὲ μὴ ποιέοι ἢ μὴ παραμένη*. See also no. 18.6, note.

2. In relative and temporal clauses of future time, the predominance of the subjunctive is even more marked. Noteworthy is the Tean curse, no. 3, where *ὅστις* with the optative is used in the curse proper, ll. 1–34, while in the postscript warning against harming the stele on which the curse is inscribed, ll. 35–40, we find *ὅς ἄν* with the subjunctive. There are a few examples of the optative in Cretan (Law-Code IV.14, and a few others), Locrian (see above), Delphian, and elsewhere (see **177**).

3. But in Elean the optative is uniformly employed in conditional, relative, and temporal clauses. For examples in conditional and relative clauses, see nos. 57–59. In the later no. 60 the subjunctive also occurs, but with future perfect force.

4. In final clauses the optative occurs, e.g. Heracl. Tab. I.53 ff. *ἐστάσαμες . . . ἀνχωρίξαντες . . . , hως μὴ καταλυμακωθὴς ἀδηλωθείη*, Lesb. no. 22.13 ff. *ἐπιμέλεσθαι . . . , κατάγρεντον . . . , ὥς κε . . . ἐμμένοιεν*. But it is very rare, and most dialects have only the subjunctive with or without *ἄν* (*κα*, *κε*), or sometimes the future indicative.

√ **177.** There are some examples of *κα* with the optative in conditional clauses, etc., as sometimes in Homer (Kühner-Gerth II, pp. 482, 453), e.g. Locr. *αἰ κ' ἀδίκōς συλοῖ* (no. 56.4), Cret. *αἴ κα . . . μὴ νυνατὸς εἴη*, Epid. *αἴ κα ὑγιῆ νιν ποιήσαι* (no. 84.60), Delph. *εἰ δέ [τίς] κα ἐφάπτοιτο, ἐπεί κά τι πάθοι*, Corcyr. *ἀφ' οὗ κ' ἀρχὰ γένοιτο*, Ach. *ἔστε κα ἀποδοῖεν.*

The Imperative and the Infinitive

√**178.** Both the imperative and the infinitive are freely used in prescriptions, often side by side in the same inscription. In general the infinitive is more frequent in early, the imperative in later, inscriptions. For the Elean use of the optative with the same force, see **175**.

WORD ORDER

√ **179.** A peculiarity of word order which is worthy of mention is the position of *τις* before *κα* in the phrase *αἴ τίς κα, αἰ δέ τίς κα.* This is the regular order in the West Greek dialects, as contrasted not only with Att.-Ion. *ἐάν τις, ἤν τις*, but with Arc. *εἰ δ' ἄν τις*, Cypr. *ἔ κέ σις*, Lesb. *αἴ κέ τις*, Thess. *αἰ (μ)ά κέ κις*, Boeot. *ἠ δέ κα τις.* Boeotian has also, though less frequently, the West Greek order *ἤ τίς κα.*

SUMMARIES OF THE CHARACTERISTICS OF THE SEVERAL GROUPS AND DIALECTS

180. The following summaries, while not exhaustive, are intended to call attention to the most important characteristics of each group and dialect. These are indicated in the briefest manner, sometimes by a mere example, sufficient to identify, but not always to define, the phenomenon in question, and these brief indications are always to be interpreted in the light of the sections to which reference is made in each case. Of peculiarities in vocabulary only some few of the most striking are mentioned.[1]

To avoid needless repetition, many phenomena which are peculiar from the standpoint of Attic or Attic-Ionic, but are common to all or most of the other dialects, are usually omitted, e.g.

1. Original *ā* unchanged. **8**
2. *ā* from *āo, āω*. **41**.4
3. *η* from *αε*. **41**.1
4. Absence of *ν*-movable. **102**
5. Apocope of prepositions. **95**
6. *πόλις, πόλιος*, etc. **109**.1
7. *ἀμές, ὑμές*, acc. *ἀμέ, ὑμέ* = *ἡμεῖς* etc. **119**.2,5
8. Infin. *-μεν*. **154**.3
9. 3 pl. *ἔθεν, ἔδον*, etc. **138**.5
10. *ἦς* = *ἦν*. **163**.3
11. *ἐών* = *ὤν*. **163**.9
12. *αἰ* = *εἰ*. **134**.1
13. *ἄτερος* = *ἕτερος*. **13** *a*
14. *ἰστία* = *ἑστία*. **11**
15. *γίνομαι* = *γίγνομαι*. **86**.7
16. *δέκομαι* = *δέχομαι*. **66**
17. *ὄνυμα* = *ὄνομα*. **22** *b*
18. *δαμιοργός*=*δημιουργός*. **44**.4
19. *ἤνεικα, ἤνικα* = *ἤνεγκα*. **144** *a*
20. *πᾶμα* = *κτῆμα*. **49**.5 *a*
21. *ἵκω* = *ἥκω*. Glossary

EAST GREEK

Attic-Ionic

181. Important characteristics of Attic-Ionic (1–7 specific Att.-Ion., 8–9 in common with Arc., 10 with Arc.-Cypr.):

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[1] An exhaustive list of peculiarities would also include proper names which are peculiar to, or especially frequent in, a given dialect.

1. *η* from *ᾱ*. **8**
2. Quantitative metathesis (*λεώς* etc.). **41.4, 43**
3. *ν*-movable. **102**
4. *ἡμεῖς*, acc. *-έας*, *-ᾶς*. **119.2,5**
5. *ποῦ*, *ὅπου*, etc. **132.1**
6. *ἔθεσαν*, *ἔδοσαν*, etc. **138.5**
7. *ἦν* 3 sg. imperf. of *εἰμί*. **163.3**
8. Conjunction *εἰ*. **134.1**
9. Particle *ἄν*. **134.2**
10. Infin. *-ναι*. **154.1**
11. Very early loss of *ϝ*. **50**

Ionic

182. The chief characteristics of Ionic, as compared with Attic, are as follows. Some few of these are Ionic only (notably 1, also 8, 9, 14, 20, 22), but most are common to various other dialects, some indeed to all except Attic, being repeated here from **180** to bring out the contrast with Attic more fully. A few peculiarities which are not general Ionic, but are common to all branches except West Ionic, are included.

1. *η* from *ᾱ* even after *ε*, *ι*, *ρ*. **8**
2. *εα*, *εο*, *εω*, *εοι* usually uncontracted. **42.1,5,6**
3. *ευ* = *εο*, from IV cent. on. **42.5**
4. Crasis of *ο*, *ō* (*ου*), *ω*, + *α* = *ω*, as *τὠγῶνος*. **94.1**
4 bis. *ω* from *οη*. **44.2**
5. *ξεῖνος*, *κούρη*, etc. **54** with *α*
6. *σσ* = Att. *ττ*. **81**
7. *ρσ* = Att. *ρρ*. **80**
8. *ἤν* = Att. *ἐάν*, *ἄν*. **134.1** *b*
9. *ᾱ*-stems, gen. sg. m. *-εω*, *-ω*, gen. pl. *-εων*, *-ῶν*, dat. pl. *-ησι(ν)*. **41.4, 104.7**
10. *πόλις*, *πόλιος*, etc. **109.1,2**
11. *βασιλεύς*, *-έος*, etc. **111.3**
12. *-κλῆς*, *-κλέος*. **108.1** *a*
13. *μι*-verbs inflected like contracts, as *τιθεῖ*, *τιθεῖν*. **160**
14. 3 pl. *τιθέαται* etc. **139.2**
15. *ἐών* = Att. *ὤν*. **163.8**
16. Suffix *-ηιος* = Att. *-ειος*. **164.1**
17. *βόλομαι* = *βούλομαι*. **75** *b*
18. *ἰρός* (*ἱρός*) beside *ἱερός*. **13.1**
19. *μέζων* = Att. *μείζων*. **113.1**
20. *δέκνυμι* = Att. *δείκνυμι*. **49.1**
21. *κεῖνος* = Att. *ἐκεῖνος*. **125.1**
22. *ξυνός* = Att. *κοινός*. **135.7**
23. *καρτερός* = Att. *κρατερός*, in meaning = *κύριος*. **49.2** *a*, Glossary
24. *δημιοργός* = Att. *-ουργός*. **44.4**
25. *ἰστία* (*ἱστία*) = Att. *ἑστία*. **11**
26. *ἤνεικα*, *ἤνικα* = Att. *ἤνεγκα*. **144** *a*
27. *ἰθύς* = Att. *εὐθύς*. Glossary

183. East Ionic is further characterized by:

1. Psilosis. **57.** 2. *ao, εο = αυ, ευ* from fourth century on. **33.** 3. Short-vowel subj. of *σ*-aorist. **150.**

184. Chian. The dialect of Chios contains a few special characteristics, which are of Aeolic origin:

1. 3 pl. *λάβωισιν, πρήξοισιν*, etc., with *ισ* from *νσ*. **77.3.**
2. Inflected cardinals, *δέκων, πεντηκόντων*, etc. **116.**

Note also *γεγωνέω call aloud*, as in Homer.

a. The Aeolic doubling of nasals (**73** ff.) is seen in the names of the mountain *Πελινναῖον* in Chios and the promontory *Ἄργεννον* opposite Chios, also in the personal name *Φαννόθεμις* in an inscription of Erythrae. Likewise Aeolic is the Phocaean *Ζιονύ(σιος)*, **19.1**. All these features are relics of a time when the line between the Aeolic and the Ionic colonies was farther south than in the historical period.

185. Central Ionic differs from East Ionic in the absence of psilosis, etc. (**183**). Note also the restricted use of H, i.e. only = *η* from *ᾱ*, in the early inscriptions of some of the islands. **4.6.**

186. West Ionic, or Euboean, differs from the other divisions of Ionic as follows:

1. *ττ* as in Attic, not *σσ*. **81**
2. *ρρ* as in Attic, not *ρσ*. **80**
3. *ξένος* etc. as in Attic, not *ξεῖνος*. **54**
4. *-ει, -οι* from *-ηι, -ωι* (in Eretria about 400 B.C.). **39** *a*
5. *τοῦτα, τούτῑ, ἐντοῦθα = ταῦτα, ταύτηι, ἐνταῦθα*. **124**
6. *-κλέης*, gen. *-κλέω*. **108.1** *a*
7. Proper names in *-ις*, gen. *-ιδος*, as often in Attic (East and Central Ion. *-ιος*). **109.5**
8. *εἶν* beside *εἶναι*. **160**

187. Eretrian. In addition to the other Euboean peculiarities, the dialect of Eretria, seen in inscriptions of Eretria and Oropus, is specifically characterized by the rhotacism of intervocalic *σ*, as *ἔχουριν = ἔχουσιν*, **60.3**. The use of *ἄν* (Oropus), *ἐάν* (Eretria) is due to Attic influence.

188. Attic influence. Ionic was the first of all dialects to yield to Attic influence, and after the fifth century there are few inscriptions that are wholly free from Attic forms. See **277.**

Arcado-Cyprian [1]

189. Special characteristics of Arcado-Cyprian:[2]

1. *ἰν* = *ἐν*. **10**
2. Gen. sg. *-αυ*. **22**
3. *πός* = *πρός*. **135**.6
4. *κάς* = *καί* (but Arc. usually *καί*). **134**.3
5. *σις*, *ϛις* = *τις*. **68**.3
6. Mid. endings *-τυ*, *-ντυ*. **22**
7. *ὄνυ* = *ὅδε*. **123**
8. Dat. with *ἀπό*, *ἐξ*, etc. **136**
9. *-κρέτης* = *-κράτης*. **49**.2

190. Characteristics common to Arcado-Cyprian and various other dialects (1 Att.-Ion., 2 Ion., 3–6 Aeol., 7 N.W.Grk.):[1]

1. Infin. in *-ναι*. **154**.1
2. *βόλομαι* = *βούλομαι*. **75** *b*
3. *ἀπύ* = *ἀπό*. **22**
4. *ὀν* (*ὐν*) = *ἀνά*. **6**, **22**
5. *ορ* = *αρ*. **5**
6. *μι*-inflect. of contract vbs. **157**
7. *ἐν* (*ἰν*) = *εἰς*. **135**.4
8. *η*, *ω* = spurious *ει*, *ου*. **25**
9. *ἐς* = *ἐξ* before cons. (but Cypr. also *ἐξ*). **100**
10. Masc. *σ*-stems, acc. sg. *-ην* (Arc. also voc. sg. *-η*). **108**.2
11. *ἱερής* = *ἱερεύς*, etc. (but usual only in Arc.). **111**.4
12. Subj. *-ης*, *-η*. **149**
13. Article as relative. **126**

191. Noteworthy is the considerable number of words or meanings which are otherwise known only, or with rare exceptions, as poetical, mainly Homeric. Some of the most striking examples are:

1) In Arcadian and Cyprian. *αἶσα share* (also **Arg.**), *οἶ(ϝ)ος alone*, *εὐχωλά prayer* or *imprecation*.

2) In Arcadian. *δέαμαι*, *ἀπύω summon*, *κέλευθος road*, *δῶμα temple*, *ἄμαρ* (but see no. 16.22, note), *λεύσσω*, *behold*.

3) In Cyprian. *ϝάναξ*, *ἀνώγω*, *αὐτάρ*, *ἕλος meadow*, *ἰjατήρ*, *κασίγνητος* (also Lesb.; possibly Thess. *κατίγν*[*ειτος*]), *χραύομαι border on* (Hom. *χραύω graze*), *ἰδέ*, *νυ* (also Boeot. **134**.5).

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[1] Several of the characteristics cited below under the head of Arcadian or of Cyprian, for which corresponding forms are lacking or ambiguous in the other dialect, probably are also Arcado-Cyprian. See also **199**.

[2] In this and similar captions "special" is not to be taken too rigorously. Some few peculiarities of which occasional examples are found elsewhere are included, e.g., in this section, *ἰν* = *ἐν*, which is regularly found only in Arcado-Cyprian, but of which there are a few examples elsewhere.

Arcadian

192. Arcado-Cyprian characteristics. See **189–191.**

193. In common with various other dialects (1, 2 Att.-Ion., 3 Lesb., 5 Aeol., 6, 15 West Greek):

1. Conjunction *εἰ*. **134**.1
2. Particle *ἄν*. **134**.2
3. *δέκοτος* = *δέκατος*. 6
4. *ἦνθον* = *ἦλθον*. **72**
5. *πεδά* (*πέ*) = *μετά*. **135**.5
6. *παρετάξωνσι* etc. **142**
7. *ρρ* = *ρσ*. **80**
8. *πάνσα* etc. **77**.3
9. Acc. pl. *-ος*, nom. sg. part. *hιεροθυτές*. **78**
10. Dat. sg. *-οι*. **106**.2
11. Subj. *δέᾱτοι* etc. **151**.1
12. Infin. *-εν* and *-ην*. **153**.2
13. 3 pl. imv. *-ντω*. **140**.3 *a*
14. Adverbs in *-θι*, *place where*, as *ὀπόθι*, etc. **132**.7 *b*
15. *ὀδελός* = *ὀβολός*. **49**.3
16. *μέστ' until*. **132**.9
17. Peculiarities in the use of the spiritus asper. **58** *a*, *d*
18. *ϝ* in early inscr. initially and after cons., but lost between vowels; initially till about 300 B.C. **52**,**53**,**54**

194. Special Arcadian:

1. Gen. sg. fem. *-ᾱν* (Tegea). **104**.2
2. 3 pl. *-νσι*. **77**.3
3. 3 sg. mid. *-τοι* = *-ται*. **139**.1
4. *δέκο*, *hεκοτόν* = *δέκα*, *ἑκατόν*. **6**
5. Numerals in *-κάσιοι* = *-κόσιοι*. **117**.2
6. *ὀνί* = *ὅδε*. **123**
7. *κατύ* = *κατά*. **22**, **95**
8. *πλός* = *πλέον*. **113**.2
9. *εἰκ ἄν*. **134**.2 *a*
10. *ἀπυδόας* = *ἀποδούς*. **144**
11. *δέλλω* = *βάλλω*. **68**.1
12. *Ποσοιδάν* = *Ποσειδῶν*. **49**.1, **61**.5

195. External influence in the dialect. The fact that *κάς* and *σις*, agreeing with Cyprian, are found only in one early inscription (no. 16), while all others have *καί* and *τις*, is probably due to external influence, though not specifically Attic. See **275**. The Tegean building inscription (no. 18) of the fourth century shows some few Attic *κοινή* forms, as *πλέον* instead of *πλός*, once gen. sg. *-ου*, etc. From the latter part of the third century on, when the chief Arcadian cities belonged to the Achaean, and for a time to the Aetolian, League, the language employed in most of the inscriptions is neither

Arcadian nor Attic *κοινή*, but the Doric, or in part Northwest Greek, *κοινή*. See **279**. But the decree of Megalopolis (Ditt. Syll. 559) of about 200 B.C., though showing a remarkable mixture of forms, is mainly in the native dialect.

Cyprian

196. Arcado-Cyprian characteristics. See **189–191.**

197. In common with various other dialects:

1. *ι* from *ε* before vowels. **9.3**
2. Glide sound after *ι* expressed, as *ἰjατε͡ῆραν*. **56**
3. *αἶλος* = *ἄλλος*. **74** *b*
4. Psilosis. **57**
5. *πείσει*[1] = *τείσει*. **68.1,2**
6. Occasional omission of intervoc. and final *σ*. **59.4**
7. Dat. sg. *-ō, -ā* beside *-ōι, -āι*. **38**
8. Acc. sg. *ἰjατε͡ῆραν* etc. **107.1**
9. *βασιλεύς, -ε͡ῆϝος*. **111.1**
10. 3 pl. *κατέθιjαν*. **138.5**
11. *κε* = *ἄν*. **134.2**
12. *ϝ* in all positions. **52–55**

198. Special Cyprian:

1. Gen. sg. *-ōν*. **106.1**
2. *πτόλιϝι* etc. **109.4**
3. *ϝρέ͡ετα, ϝρε͡ετάω*. **55, 70.3**
4. *ζᾶ* = *γᾶ*, etc. **62.4**
5. *ὐ* = *ἐπί*. **135.8**
6. *παι indeed*. **132.5**
7. *ε͡ῖ* = *εἰ*. **134.1**
8. *δυϝάνω, δώκω* = *δίδωμι*. **162.11**

199. It is uncertain whether the infinitive should be transcribed with *-εν* or *-ε͡ῆν*, the accusative plural with *-ος*, *-ō͡ς*, or *-ο(ν)ς*. In the absence of any evidence to the contrary, we assume *-εν* and *-ος* in agreement with Arcadian. But the dative singular is to be transcribed *-ō͡ι*, in spite of Arc. *-οι*, on account of the frequent omission of the final *ι* (**38**); and the third plural ending is transcribed with *-σι*, not *-(ν)σι*, in spite of Arc. *-νσι*, on account of *φρονέō͡ϊ* (**59**.4).

200. All dialectic inscriptions are in the Cyprian syllabary. The inscriptions in the Greek alphabet, beginning with the Macedonian period, are all in the *κοινή*.

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[1] Given under this head because of the agreement with Thessalian and Boeotian, although this agreement is accidental, Cyprian not sharing in the general phenomenon to which the Thessalian and Boeotian forms belong.

Aeolic

201. Aeolic characteristics, common to Lesbian, Thessalian,[1] and Boeotian (6 also Delph. etc., 7 also Arc.-Cypr., 8 also Arc.):

1. Labial instead of dental in *πέμπε* = *πέντε*, etc. **68.2**
2. Perf. act. part. *-ων, -οντος*. **147.3**
3. Patron. adj. instead of gen. sg. of father's name. **168**
4. *ἴα* = *μία*. **114.1**
5. *ρε* = *ρι*. **18**
6. Dat. pl. *πόδεσσι* etc. **107.3**
7. *ρο* = *ρα*, etc. **5**
8. *Θερσ-* = *Θαρσ-*. **49.2**

202. Aeolic characteristics, common to Lesbian and Thessalian [1] (4–7 also Arc.-Cypr.):

1. Double liquids and nasals in *ἐμμί*, *στάλλα*, etc. **74–76, 77.1, 79**
2. *ἀγρέω* (*ἀνγρέω*) = *αἱρέω*. Glossary
3. *ι̯* from *ι* before vowels. **19**
4. *μι*-inflection of contract verbs. **157**
5. *ὀν* = *ἀνά*. **6**
6. *ἀπύ* = *ἀπό*. **22**
7. *κε* = *ἄν*. **134.2**

203. Aeolic characteristics, common to Lesbian and Boeotian (2 also Arc., Cret., etc.):

1. *ἐκάλε-σσα* etc. **143**
2. *πεδά* = *μετά*. **135.5**

204. Characteristics common to Thessalian [1] and Boeotian only (of which, however, only 1, which is Homeric, belongs to the Aeolic elements of these dialects):

1. Infin. *φερέμεν* etc. **155.1**
2. 3 pl. *-νθι* etc. **139.2**
3. *ει* = *η*. **16**
4. *γίνυμαι* = *γίγνομαι*. **162.5**
5. *Θεόζοτος*. **166.2**
6. *ἔλεξε* = *εἶπε* in the official language of decrees (but also Argive).

Lesbian

205. Aeolic characteristics in common with one or both of the other Aeolic dialects. See **201–203.**

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[1] In some cases only East Thessalian (Pelasgiotis). See **214.**

206. In common with various other dialects:

1. *η, ω* = spurious *ει, ου*. **25**
2. Final *-ᾱ, -η, -ω* = *-ᾱι, -ηι, -ωι*, from end IV cent. on. **38**
3. Psilosis. **57**
4. Dat. pl. *-αισι, -οισι*. **104**.7, **106**.4
5. *βασίλευς*, **-ηος**, etc. **111**.1
6. Masc. *σ*-stems, acc. sg. *-ην*, gen. sg. *-η*, etc. **108**.2
7. Article as relative. **126**
8. Infin. *-ην*. **153**.1
9. Perf. infin. *-ην*. **147**.2
10. Pass. infin. *-ην*. **155**.2
11. *δέκοτος* = *δέκατος*. **6**
12. Early loss of *ϝ*. **50**

207. Special Lesbian (1 in part Elean):

1. *ισ* from *νς*, as acc. pl. *ταίς, τοίς*, 3 pl. *φέροισι*. **77**.3, **78**
2. *αἴμισυς* = *ἡμισύς*, etc. **17**
3. *αὖως, ναῦος*, etc. **35**
4. *ὅτα* = *ὅτε*. **132**.9
5. *ὅττι, ὅππως*, etc. **129**.2
6. Infin. *ἔμμεναι* etc. **154**.2
7. Infin. *δίδων, κέρνᾱν*, etc. **155**.3
8. 3 pl. imv. *-ντον, -σθον*. **140**.5
9. Recessive accent. **103**
10. *πρότανις* (rarely Att.) = *πρύτανις*. Glossary

208. External influence in the dialect. From the Macedonian period on — and very few of the inscriptions are earlier — there is usually some admixture of *κοινή* forms, as *ἀνά* beside *ὀν*, *μετά* beside *πεδά*, *ὅτε* beside *ὅτα*, etc. But in the main the dialect is employed in inscriptions till about the middle of the second century B.C. Its use in inscriptions of Roman imperial times (cf. no. 24) represents an artificial revival. See **280**.

Thessalian

209. Aeolic characteristics in common with one or both of the other Aeolic dialects. See **201**, **202**.

210. West Greek and Northwest Greek characteristics (cf. **223**.1,2,4,6, and **226**.1,4,8):

1. Retention of *τ* in *δίδωτι* etc. (*-τι* not quotable, but *-νθι* from *-ντι*), *ἴκατι, πότ*, Ποτειδοῦν. **61**
2. *ἴκατι* = *εἴκοσι*. **116**
3. *ψαφίξασθειν* etc. **142**
4. *ἰαρός* beside *ἱερός*. **13**.1
5. *ἐν* = *εἰς*. **135**.4
6. *στ* = *σθ* (rare). **85**.1
7. *παρά at, with* with acc. **136**.2

✓ **211.** In common with various other dialects:

1. *ι* from *ε* before vowels (but oftener *ε*). **9.7**
2. Final *-ᾱ*, *-ου* (from *-ω*), *-ει* (from *η*) = *-ᾱι*, *-ωι*, *-ηι*. **38**
3. *ἐς* = *ἐξ* before cons. **100**
4. *πάνσα* etc. **77.3**
5. Acc. pl. *-ος*. **78**
6. *ττ* = *πτ*. **86.2**
7. *πτόλις* beside *πόλις*. **67**
8. *δδ* = *ζ*. **84**
9. Psilosis in article. **58** *a*
10. *ϝ* init. till about 400 B.C.
11. Gen. sg. *-ᾱο*, usually *ᾱ*. **41.4**
12. Gen. pl. *-ᾶουν*, usually *-ᾶν*. **41.4**
13. *βασιλεύς*, *-εῖος*, etc. **111.1**
14. Plural inflection of *δύω*, as *δύας*. **114.2**
15. *Νικοκλέας* etc. **166.1**
16. Article as relative. **126**

✓ **212.** In common with Boeotian only. See **204.**

✓ **213.** Special Thessalian:

1. *ου* = *ω*. **23**
2. Gen. sg. *-οι* (but see **214**). **106.1**
3. *κίς* = *τίς* (but see **214**). **68.4**
4. More extensive apocope than in any other dialect, namely in *κάτ*, *πότ*, *πάρ*, *πέρ*, *ὀν*, *ἀπ*, *ἐπ*, *ὑπ*. **95**
5. Consonant-doubling in *πόλλιος*, *ἰδδίαν*, *κῦρρον* = *κύριον*, etc. **19.3**
6. *διέ* = *διά*. **7**
7. 3 pl. *ἐνεφανίσσοεν*, *ἐδούκαεμ*, etc. **138.5**
8. 3 sg. mid. *ἐψάφιστει* etc. Larissa only. **27**
9. 3 pl. mid. *ἐφάνγρενθειν* etc. Larissa only. **27, 139.2**
10. Infin. *δεδόσθειν* etc. Larissa only. **27, 156**
11. *ὄνε* (*τόνε*, *τοίνεος*, etc.) = *ὅδε*. **123**
12. Relative use of *κίς*, *ποῖος*. **131**
13. *μά* = *δέ*. **134.4**
14. *μέσποδι* = *ἕως*. **132.9** *a*
15. *Ἄπλουν* = *Ἀπόλλων*. **49.3**
16. *Πετθαλός* = *Θεσσαλός*. **65, 68.2**
17. *βέλλομαι* = *βούλομαι*. **75**
18. *λίθιος* = *λίθινος*. **164.6,9**
19. *δαύχνα* = *δάφνη*. **68.4** *a*
20. *ὀνάλα* = *ἀνάλωμα*. **164.9**
21. *λιμήν* = *ἀγορά market-place* (*ἀγορά* being = *ἐκκλησία*)
22. *κίων* often used in place of *στάλλα* (*στήλη*)
23. *ταγός* as title of a state or municipal official

214. Differences within Thessalian. The form of Thessalian which is best known is that of Pelasgiotis, represented mainly by inscriptions of Larissa, which show some special local peculiarities (**213**.8–10), Crannon, and Phalanna.[1] The dialect of Thessaliotis, represented mainly by inscriptions of Pharsalus and Cierium, differs from that of Pelasgiotis in two important respects, 1) gen. sg. of *o*-stems in *-ō*, *-ου*, not *-οι*, 2) pres. infin. of thematic verbs in *-ēν*, *-ειν*, not *-εμεν*. The early inscription, no. 33, from Thetonium in the neighborhood of Cierium, shows, in addition to these two points of difference, *τις* not *κις*, dat. pl. of consonant stems in *-σιν* (*χρε̑μασιν*) not *-εσσι* (as at Pharsalus as well as in Pelasgiotis), *hυλω̄ρέοντος* not *-έντος*, uncontracted gen. sg. in *-ao*, gen. sg. of father's name instead of patronymic adjective (? see no. 33.Π, note). Late inscriptions of Cierium have dat. sg. *-οι*, *-αι*, though at Pharsalus we find *-ου*, *-a*, just as in Pelasgiotis, and in no. 33 *ἐν ταγα̑* beside *ἐν ἀταγίαι* points to *-āι*, *-ōι*. On *δδ* = *ζ* in *ἐξξανακά(δ)δε̄ν*, no. 33, see **84**; on *ττ* beside *σσ*, see **81** *b*.

From Histiaeotis and Perrhaebia the material is very scanty. From Magnesia there are a few fragmentary archaic inscriptions, but most are late and in the Attic *κοινή*. An early inscription of Phthiotis (*Μεθίστας Πιθούνειος Ἄπλουνι* IG. IX.ii.199) shows conclusively, what was only natural to expect, that its dialect was also Thessalian. But nearly all the inscriptions date from the period of Aetolian domination and are in the Northwest Greek *κοινή* (**279**).

Many of the characteristics cited in the preceding sections are as yet attested only in the inscriptions of Pelasgiotis, but, except where there is evidence to the contrary as stated, it is to be assumed provisionally that they are general Thessalian. For the points of agreement are more pronounced than the differences.

215. External influence in the dialect. Occasional *κοινή* forms appear in the inscriptions of the third and second centuries B.C., especially *ἀνά*, *ἀπό*, *περί*, *κατά*, *δέ*, gen. sg. instead of patronymic

[1] Really in Perrhaebia, so far as this was recognized as a distinct division of Thessaly, but in the part near Pelasgiotis.

adjective, *η* (not *ει*), *γίνομαι* (not *γίνυμαι*), etc. But the dialect as a whole is employed in inscriptions until about the end of the second century B.C. and occasionally later.

Boeotian

216. Aeolic characteristics in common with one or both of the other Aeolic dialects. See **201, 203.**

217. West Greek and Northwest Greek characteristics (cf. **223**.1-10, and **226**.1,2,8):

1. *δίδωτι, ϝίκατι*, etc. **61**
2. *ϝίκατι* = *εἴκοσι*. **116** with *a*
3. *πεντακάτιοι* etc. **116** *a*, **117**
4. *ἐπεσκεύαξε* etc. (but oftener *ττ*). **142**
5. *τοί, ταί* = *οἱ, αἱ*. **122**
6. *ἰαρός* = *ἱερός*. **13**.1
7. *Ἄρταμις* = *Ἄρτεμις*. **13**.2
8. *κα* = *κε, ἄν*. **13**.3
9. *πρᾶτος* = *πρῶτος*. **114**.1
10. *αὐτῖ*, i.e. *αὐτεῖ* = *αὐτοῦ*. **132**.2
11. *ἐν* = *εἰς*. **135**.4
12. *δείμενος* = *δεόμενος*. **158**
13. *παρά at, with* w. acc. **136**.2

218. In common with various other dialects (20, 21 mainly Boeotian):

1. *ι* from *ε* before vowels. **9**.2
2. *ω* = spurious *ου*. **25**
3. *ττ* in *θάλαττα* etc. **81**
4. *ττ* in *μέττος, ἐψαφίττατο*, etc. **82**
5. *δδ*, initial *δ* = *ζ*. **84**
6. *ἐς* = *ἐξ* before cons. (see also **220**.1). **100**
7. *πρισγεύς* = *πρεσβεύς*. **68**.1
8. *ϝ* between vowels till about 450 B.C.; initial till about 200 B.C. **50, 53**
9. Nom. sg. m. *-ᾱ* beside *-ᾱς*. **105**.1 *a*
10. Gen. sg. m. and gen. pl. in *-ᾱο, -ᾱων* (but *τᾶν*). **41**.4
11. Dat. sg. *-αι* (*-η*), *-οι* (*-υ*). **104**.3, **106**.2
12. *βασιλεύς, -εῖος*, etc. **111**.1
13. *αὐτοσαυτός, αὐσαυτός*, etc. **121**.4
14. *ταν-ί* etc. **122**
15. 3 pl. *ἀνέθεαν, ἀνέθιαν*, etc. **138**.5
16. 3 pl. imv. *-ντω* (*-νθω*). **140**.3 *a*
17. Perf. *ἀποδεδόανθι* etc., without *κ*. **146**.1
18. *ἔντω* (*ἔνθω*) = *ὄντων*. **163**.6
19. *Διοκλέας* etc. **166**.1
20. Consonant-doubling in hypocoristics. **89**.5
21. Patronymics in *-ώνδας*. **164**.8

219. In common with Thessalian only. See **204.**

220. Special Boeotian. Most of the peculiarities of the vowel-system (**221**) also belong here:

1. *ἐσς* = *ἐξ* before vowels. **100**
2. *ἔππασις* = *ἔμπασις*. **69**.4
3. *οὗτος*, *οὕτα*, etc. **124**
4. *εἴνιξαν* = *ἤνεγκαν*. **144** *a*
5. *βείλομαι* = *βούλομαι*. **75**
6. Hypocoristics in *-ει*. **108**.2

221. The Boeotian vowel-system. The most striking and obvious characteristic of Boeotian lies in its vowel-system. One peculiarity consists merely in the retention of the original sound, namely that of *υ* as *u*. But even this led to a change in spelling to *ου*, while on the other hand the *υ* with its Attic value of *ü* as a basis was used to indicate approximately the sound, probably *ö*, which the diphthong *οι* had come to have. See **24**, **30**. The other peculiarities consist in changes of diphthongs to monophthongs and of more open to closer vowels, such as eventually prevailed everywhere and led to the Modern Greek pronunciation.

The chief orthographical peculiarities, with the approximate date of their introduction, are as follows:

ι = *ε* before vowels. **9**.2.	V cent. B.C. (in the epichoric alphabet *ι*, *ε*, *ει*, ⊦)			
ι = *ει*. **29**.	V cent. B.C. (in the epichoric alphabet *ι*, *ει*, ⊦)			
η = *αι*. **26**.	About 400 B.C.			
ει = *η*. **16**.	"	"	"	
ου = *υ*. **24**.	"	350	"	(but great inconsistency in the spelling. *υ* = *υ* and *οι* = *οι* also frequent till near end of III cent.)
ιου = *υ*. **24**.	"	300	"	
υ = *οι*. **30**.	"	250	"	
ει = *οι*. **30**.	II cent.		"	(rare)

222. External influence. Although Boeotia was for a short time in the Aetolian League, there are no Boeotian inscriptions in the Northwest Greek *κοινή*. But there are some scattered examples of the dative plural of consonant stems in *-οις*, as *ἤγυς* (*αἴγοις*) etc., and the appearance of *στ* = *σθ* (**85**.1) and *δαμιωέμεν*, *δαμιώοντες* (**159**) in some late inscriptions of Orchomenos is also probably due to Aetolian influence. The influence of the Attic *κοινή* becomes considerable toward the end of the third century B.C., and some inscriptions or portions of inscriptions are wholly in *κοινή*, e.g. the formal

contract in the Nicareta inscription (no. 43.VI). But most of the inscriptions are substantially dialectic until the second half of the second century B.C.

WEST GREEK

223. General West Greek characteristics:

1. *δίδωτι* etc. Retention of *τ* in the verb-endings *-τι, -ντι*, in *ϝίκατι* and the hundreds in *-κάτιοι*, in *ποτί* (Cret. *πορτί*), *Ποτειδάν, τύ*, and some other words which show the change to *σ* in the East Greek dialects. **61**
2. *(ϝ)ίκατι = εἴκοσι*. **116** with *a*
3. *τριακάτιοι* etc. = *-κόσιοι*. **116***a*, **117.2**
4. *ἐδίκαξα* etc. But restricted in Argolic. **142**
5. *τοί, ταί = οἱ, αἱ*. But Cretan *οἰ, αἰ*. **122**
6. *ἰαρός* (*ἰαρός*) = *ἱερός*. **13.1**
7. *Ἄρταμις = Ἄρτεμις*. But Cretan *Ἄρτεμις*. **13.2**
8. *κα, τόκα, πόκα, ὅκα, γα*. **13.3**
9. *πρᾶτος = πρῶτος*. **114.1**
10. *ὅπει = ὅπου*, etc. **132.2**
11. *ὅπη* etc. **132.6**
12. *ὅπω = ὁπόθεν*, etc. **132.7**
13. *φέρομες* etc. **138.3**
14. Fut. *-σέω*. But restricted in Heraclean. **141**
15. Fut. pass. with act. endings. **145**
16. *τέτορες = τέτταρες*. **114.4**
17. *τετρώκοντα = τετταράκοντα*. **116**
18. *ἐμίν = ἐμοί*, etc. **118.4** *b*
19. *ἐμέος = ἐμοῦ*, etc. **118.3** *b*
20. *ἥμισσος = ἥμισυς*. **61.6**
21. *ὀδελός = ὀβολός*. **49.3**
22. Word-order *αἴ τίς κα*. **179**

a. Although only a part of these characteristics are actually quotable from every one of the West Greek dialects, some indeed from only a few, it is probable that, except for the divergence of Cretan in 5 and 7, they were common to all, and that the absence of examples in any dialect is accidental. Thus, forms like *φέρομες* are attested for Phocian and most of the Doric dialects, but there is no occurrence of a first plural form in Locrian and Elean, and in Rhodian only from the time when *-μεν* had been introduced from the *κοινή*, just as it was at Delphi before the end of the fourth century B.C. The early substitution of the *κοινή* forms of the numerals and the rare occurrence of the personal pronouns in inscriptions, account for the incomplete representation of 2, 3, 16–19.

b. The first ten of these characteristics are also Boeotian (**217**), several also Thessalian (**210**), and a few also Arcadian.

224. There are various other phenomena which are common to the West Greek dialects, but are not confined to them even in the widest application of the term. Several of those mentioned in **180** are often

casually referred to as "Doric," e.g. *αἰ* = *εἰ*, *ἦς* = *ἦν*, *ἁμές*, *ἔθεν*, *πᾶμα*, *ἴκω*, but none of them has any claim to be regarded as specifically West Greek, with the possible exception of *η* from *αε* (**41**.1 with *a*).

a. Even of the peculiarities cited in **223** some consist merely in the retention of the original forms which must have been universal at one time; and that *τοί*, *ταί* or pron. datives like *ἐμίν* still existed in East Greek in the historical period is shown by their appearance in Homer. Some others also may prove to be of wider scope, e.g. *ὄπα*, since *ὄπου* is, so far as we know, only Attic-Ionic. But so far as the present evidence of inscriptions goes, the peculiarities given in **223** are distinctly characteristic of West Greek.

225. The declension of nouns in *-εύς* with gen. sg. *-έος* acc. sg. *-ῆ* is common to Delphian and the majority, but not all, of the Doric dialects. See **113**.3. The 3 pl. imv. *-ντω* is common to all the Doric dialects except Cretan, but the distribution of *-ντω* and *-ντων* does not coincide at all with the East and West Greek divisions. See **140**.3,4. There are various peculiarities which are West Greek in a limited sense, but demonstrably not general West Greek, e.g. *τῆνος* = *ἐκεῖνος* (**125**.1), *αὐτοσαυτός* (**121**.4), *πρόσθα* = *πρόσθε* (**133**.1), *Ἀπέλλων* (**49**.3), *λῶ* = *θέλω* (Glossary), *ντ*, *νθ* = *λτ*, *λθ* (**72**). The use of *-ιζω* = *-όω* in certain verbs (**162**.1), of *σκευόω* = *σκευάζω*, and of *γέλαμι*, *ἔλαμι* (**162**.1,3,4) is West Greek, but how wide-spread is not yet clear.

Northwest Greek

226. The chief characteristics of Northwest Greek as distinguished from Doric, including however some which are not common to all the dialects of this group and some which are not strictly confined to them, are:

1. *ἐν* = *εἰς*. Also Thess., Boeot., and Arc.-Cypr. (*ἰν*). **135**.4
2. *καλείμενος* etc. (El. *-ημενος*). Also Boeot. **158**
3. *φάρω* etc. But rare in Delph. **12**
4. *στ* = *σθ*. **85**.1
5. *ἔντε*, Delph. *ἥντε* = *ἔστε*. No example in El. **135**.4
6. *πάντοις* etc., dat. pl. But in Delph. only late and due to the N.W.Grk. *κοινή*. **107**.3
7. *τέτορες* etc., acc. pl. El., Ach., but not Locr., and rare in Delph. **107**.4
8. *παρά* *at, with* w. acc. Also Boeot., Thess., Meg., Lac. **136**.2

a. There are various other peculiarities the scope of which coincides even less definitely with the Northwest Greek dialects proper, but the spread of which in the northern part of Greece is noticeable, e. g. masc. ā-stems with nom. sg. -ᾱ, gen. sg. -ᾱς (**105**.1 *a*, 2 *b*), patronymics in -ώνδας or -όνδας (**164**.8), proper names in -κλέας (**166**.1). Note also the peculiarities common to Boeotian and Thessalian only (**204**), most of which are not Aeolic.

Phocian (Delphian)

227. West Greek characteristics. See **223–225**.

228. Northwest Greek characteristics. See **226**.

229. Aeolic elements: *πάντεσσι* in all the earlier inscriptions. **107**.3. Here also, perhaps, the words *ταγός* (also Thess., Cypr., and poetical), *κεραίω* (also Hom.) = *κεράννυμι*, *δίδημι* (also Boeot. and Hom.) = *δέω*.

230. Other characteristics, mostly in common with various other dialects:

1. *ϝ* initial till about 400 B.C.; intervocalic only in a VI cent. inscr. **52,53**
2. Peculiarities in use of spir. asper. **58** *a, c*
3. *τῶλ Λαβυαδᾶν, τοὺν νόμους*, etc. **96,97**
4. *ἀμφιλλέγω*. **89**.3
5. *δείλομαι* = *βούλομαι*. **75**
6. *ἰαρήιον* etc. **164**.1
7. *ἐννῆ* = *ἐννέα*. **42**.1
8. *ἑβδεμος* = *ἕβδομος*. **114**.7
9. *αὐτοσαυτός, αὐσαυτός*. **121**.4
10. *τοῦτα* = *ταῦτα*. **124**
11. *τῆνος* (*τηνεῖ*) = *ἐκεῖνος*. **125**.1
12. *ϝοίκω* = *οἴκοθεν*. **132**.7
13. *ἐχθός, ἔχθω*. **133**.3
14. *ἐνδός, ἔνδω, ἔνδυς*. **133**.4
15. *ποί* (beside *πότ*) = *πρός*. **135**.6 *b*
16. 3 pl. perf. in *-ατι*. **138**.4
17. Infin. *-εν*. **153**.2
18. *συλέω* = *συλάω*. **161**.2
19. *στεφανώω* = *στεφανόω*. **159**
20. *ποίωντι, ποιόντων*. **42**.5 *d*, 6
21. *ποιεῖνται*. **158**
22. *ἦται* (late). **163**.9

231. External influence in the dialect. The temple accounts of 353–325 B.C. show plain evidences of Attic influence. With the Aetolian domination (278–178 B.C.) a new element is added, that of the Northwest Greek *κοινή* (see **279**), resulting in the striking mixture (e.g. dat. pl. *πάντεσσι, πάντοις, πᾶσι*) seen in the numerous

proxeny and manumission decrees, some of them as late as the first and second centuries A.D. There are even some few traces of Boeotian influence, as in *ἱστάνθω*, *θέλωνθι*, *κλαρωσῖ* (*ῖ* = *εῖ*) from Stiris, near the Boeotian boundary, and the spellings *κή* (= *καί*), *ἄσουλον* in a decree of the Phocians. The Amphictionic decrees immediately following the Aetolian conquest are in the pure Attic *κοινή*, but the dialect was gradually resumed, in the mixed form which it shows in the other classes of inscriptions.

Locrian

232. West Greek characteristics. See **223–225.**

233. Northwest Greek characteristics. See **226.**

234. In common with various other dialects:

1. *κοθαρός* (*Περροθαριᾶν*). **6**
2. *Ὀπόεντι*, *Ὀποντίους*. **44**.4
3. *ϝ* initial and sometimes intervocalic. **52,53**
4. Peculiarities in use of spiritus asper. **58** *a, d*
5. *κὰ*(*τ*) *τόν*, *πὸ*(*τ*) *τόν*, etc. **95** *a*
6. *ἐχθός* = *ἐκτός*. **133**.3
7. *ποί* = *πρός*, once. **135**.6 *b*
8. *δείλομαι* = *βούλομαι*. **75**

235. Special Locrian:

1. Assim. of *ἐκ* in *ἐ*(*τ*) *τᾶς*, *ἐ*(*λ*) *λιμένος*, etc. **100**
2. *φρίν* = *πρίν*. **66**
3. *harpέσται* = *ἑλέσθαι*. **12**
4. *κατά according to* w. gen. **136**.5
5. *ϝότι* beside *hότι*. **129**.2 *a*

236. The only inscriptions in the pure dialect (nos. 55, 56) are both from the early fifth century and from western Locris. All other material is from a much later period, when the Northwest Greek *κοινή* was used, at least in western Locris. See **279.** In the few inscriptions from eastern Locris the appearance of datives like *χρημάτεσσι* (**107**.3) is noteworthy.

Elean

237. West Greek characteristics. See **223–225.**

238. Northwest Greek characteristics. See **226.**

239. In common with various other dialects:

1. *η, ω* = spurious *ει, ου*. **25**
2. Psilosis. **57**
3. *δδ* (also *ττ*) = *ζ*. **84**
4. *ρρ* = *ρσ*. **80**
5. Rhotacism of final *ς*. **60**.1
6. Loss of intervocalic *σ* (late). **59**.3
7. *ϝ* init. even before consonants, rarely intervoc.; late *βοικίαϝ* = *οἰκίας*. **51–55**
8. *αἰλότρια* = *ἀλλότρια*. **74** *b*
9. Omission of *ι* in *ἔα* = *εἴη*, etc. **31**
10. *γροφεύς* = *γραφεύς*. **5**
11. *δήλομαι* = *βούλομαι*. **75**
12. Nom. sg. *τελεστά*. **105**.1 *a*
13. Dat. sg. *-οι*. **106**.2
14. Acc. pl. *-αις, -αιρ, -οιρ*. **78**
15. Dat. pl. *φυγάδεσσι* (but usually *-οις*). **107**.3
16. *βασιλεύς*, **-ῆος**. **111**.1
17. *ἄσσιστα* = *ἄγχιστα*. **113**.3
18. *τοῖ, ταῖ* = *τόδε, τάδε*. **122**
19. *ὕσταριν* = *ὕστερον*. **133**.6
20. *ὑπά* = *ὑπό*. **135**.3
21. Infin. *-ην*. **153**
22. 3 sg. subj. *-η* (*ἐκπέμπα*). **149**
23. Aor. subj. in *ᾱ* (*φυγαδεύαντι, ποιήαται*). **151**.1
24. 3 sg. opt. *-σειε* (*-haιε*). **152**.4
25. *μι*-forms *συλαίε̄, δαμοσιοία, δαμοσιῶμεν*. **157** *b*
26. *ἐγρα(μ)μένος* = *γεγραμμενος*. **137**

✓**240.** Special Elean:

1. *ᾱ* = *η*. **15**
2. *α* = *ε*, not only before *ρ*, but after *ρ*, before final *ν*, etc. **12** with *α*
3. *πόλερ* = *πόλις*. **18** *b*
4. *ζ* = *δ* (only in earliest inscr.). **62**.2
5. *σσ* = *σθ* (late). **85**.2
6. *μεύς* = *μήν*. **112**.3
7. Dual *δυοίοις, αὐτοίοιρ*. **106**.6
8. Verbs in *-ειω* (*-αιω*) = *-ευω*. **161**.1
9. *ἤστω* = *ἔστω*. **163**.5
10. *πάσκω* = *πάσχω*. **66**
11. *τἰαρῶ, τἐπιάροι*, etc. **94**.9
12. *ἄνευς* = *ἄνευ*, and used w. acc. **133**.6, **136**.4
13. Opt. w. *κα* in commands; also subj. (late). **175**
14. Opt. regularly in fut. conditions etc. **176**
15. For peculiar words and meanings, see, in Glossary, *γράφος, δίκαια, δίφυιος, ϝέρρω, κατιαραίω, ἰμάσκω, θηλύτερος, ἐρσεναίτερος*.

✓ **241.** *κοινή* influence. In the amnesty decree (no. 60), from the second half of the fourth century B.C., *αρ* from *ερ* is, with one exception (*ὕσταριν*), given up, as in *θηλυτέραν, ἐρσεναιτέραν* (note also

ἐρσεν- = earlier ϝαρρεν-), and περί (earlier πάρ, with apocope), though ρα from ρε is seen in κατιαραίων; πάσχω has its usual form (earlier πάσκω); the characteristic Elean words ϝέρρω = φεύγω in its technical sense, δίφυιον (ζίφυιον), and γράφος have given place to the usual φεύγω, διπλάσιον, and γράμμα. The Damocrates decree (no. 61), from the first half of the third century B.C., has ερ, never αρ, ὑπό not ὑπά, and shows considerable κοινή influence in the vocabulary, e.g. καθώρ (καθώς), ἔγκτησις.

On the other hand most of the characteristics of the dialect persist, and, in contrast to earlier inscriptions, the rhotacism of final ς is uniformly observed. Some of the differences between these two inscriptions and the earlier ones are due to chronological and local variation within the dialect, e.g. in both σσ, not στ, = σθ, loss of intervocalic σ; in no. 60 ττ, not δδ, = ζ, dat. pl. φυγάδεσσι (not -οις); in no. 61 subj. in prescriptions. Even in the earlier inscriptions there are some indications of local differences, but it is impossible with the present material to define their scope.

The definite substitution of the Attic κοινή in public inscriptions of Elis belongs to the end of the third century B.C.

Doric

Laconian

242. West Greek characteristics. See **223–225.**

243. Other characteristics, mostly in common with various other dialects:

1. η, ω = spurious ει, ου. **25**
2. ι from ε before vowels. **9**.5
3. *h* from intervoc. σ. **59**.1
4. Rhotacism of final ς (late). **60**.2
5. σ = θ (late in inscr.). **64**
6. Πο*h*οιδάν = Ποσειδῶν. **49**.1, **61**.5
7. Ἀπέλλων = Ἀπόλλων. **49**.3
8. ϝ initial till about 400 B.C.; intervocalic in early inscriptions; later sometimes β. **50–53**
9. αὐτός reflex. **121**.3
10. τετράκιν etc. **133**.6
11. Adv. ταυτᾶ, *h*ᾶτ', πέ*h*οκα. **132**.5*a*,6
12. ἄσσιστα = ἄγχιστα. **113**.3
13. Infin. -ην. **153**
14. 3 pl. imv. -ντω. **140**.3*a*

✓ **244.** *κοινή* influence. Inscriptions from the second century B.C. (from the fourth and third there is very little material) and later are not even in the Doric *κοινή* (**278**), but substantially in the Attic *κοινή*, with but slight dialectic coloring. On the revival of the use of the dialect in some inscriptions of the second century A.D., probably representing crudely what still survived as a patois, see notes to nos. 70–73.

Heraclean

✓ **245.** West Greek characteristics. See **223–225.**

✓ **246.** In common with various other dialects:

1. *η, ω* = spurious *ει, ου.* **25**
2. *ι* from *ε* before vowels. **9.6**
3. *ἀνεπίγροφος.* **5**
4. *κοθαρός, τοφιών.* **6**
5. *τάμνω* = *τέμνω.* **49.4**
6. *ϝ* initial, but with many irregularities. **50** *b*
7. Peculiarities in use of spiritus asper. **58** *c,d*
8. *δήλομαι* = *βούλομαι.* **75**
9. *τρῖς* nom. pl. **114.3**
10. *τῆνος* = *ἐκεῖνος.* **125.1**
11. *ἄνωθα, ἔμπροσθα.* **133.1**
12. Infin. *-εν.* **153.2**
13. 3 pl. imv. *-ντω.* **140.3** *a*
14. *ἔντες* = *ὄντες.* **163.8**
15. *ἀνhεῶσθαι.* **146.4**
16. Article as relative. **126**

✓ **247.** Special Heraclean:

1. *ἔνταασσι, ποιόνταασσι.* **107.3**
2. *γεγράψαται, μεμισθώσωνται.* **146.3**
3. *ἐμετρίωμες, μετριώμεναι.* **42.5** *b*
4. *πεφυτευκῆμεν.* **147.2**
5. *ἐρρηγεῖα* = *ἐρρωγυῖα.* **146.4, 148**
6. *κλαίγω* = *κλείω.* **142** *a*
7. *πολιστός* = *πλεῖστος.* **113.2**

✓ **248.** *κοινή* influence. *κοινή* forms appear now and then in the Heraclean Tables, especially in the numerals. Thus *τρεῖς* beside *τρῖς* — *τέσσαρες, τεσσαράκοντα* beside *τέτορες, τετρώκοντα* — *-κόσιοι* beside *-κάτιοι* — *χίλιοι* for *χήλιοι* — *ϝείκατι*, with *ει* from *εἴκοσι*, beside *ϝίκατι* — *εἰ* beside *αἰ* — *hοι* beside *τοί.*

Argolic

249. West Greek characteristics. See **223–225**. But *δικάσσαι*, not *δικάξαι*, **142**.

250. Other characteristics, mostly in common with various other dialects:

1. Intervoc. *σ* to *h*, and lost. **59**.2
2. *πάνσα, ἐνς, τόνς*, etc. **77**.3, **78**
3. *ἰαρός* with lenis. **58** *b*
4. *ποί* = *πρός*, before dentals. **135**.6 *b*
5. *ἀλίασσις* etc. **164**.3
6. *η, ω* = spurious *ει, ου*, sometimes. **25** *a*
7. *ι* from *ε* before vowels, sometimes. **9**.7
8. *γροφεύς* etc. **5**
9. *πεδά* = *μετά*. **135**.5
10. *ϝ* in all positions in earliest inscriptions; initial till about 400 B.C. **52–55**
11. *τύ* acc. sg. **118**.5
12. *νιν* acc. sg. 3 pers. pron. **118**.5
13. *τῆνος* = *ἐκεῖνος*. **125**.1
14. *ἔχθοι, ἔνδοι*. **133**.3,4
15. *ἄνευν* = *ἄνευ*. **133**.6
16. *συντίθησι*. **138**.1
17. Infin. *-εν*. **153**.2
18. 3 pl. imv. *-ντω*. **140**.3 *a*
19. *ἔσσα, ἔασσα* = *οὖσα*. **163**.8
20. *γράσσμα* = *γράμμα*. **164**.4
21. *ἀ(ϝ)ρητεύω preside*. **55**
22. *τρέω* = *φεύγω be banished*. No. 78.5, note
23. *ἀρτῦναι*, official title. No. 78.2, note

251. There are some differences between the dialect of Argos and that which appears in most of the inscriptions of Epidaurus and other cities of the Acte. But these are mainly, if not wholly, due to the fact that Attic influence was earlier and stronger in the east. Thus the loss of intervocalic *σ* and the retention of *νσ* are characteristics which persist in Argive inscriptions till within the second century B.C., but of which there are only a few examples from Epidaurus. In general, Attic forms are frequent in Epidaurian inscriptions of the fourth century B.C., and later.

Early inscriptions of Mycenae have *ἐς* and *τός* (less probably *τ́ος*) in contrast to Arg. *ἐνς, τόνς*. Cf. Cret. *τός* beside *τόνς*, **78**. From Hermione are also found genitive singular and accusative plural in *-ω, -ως*.

Corinthian

✓**252.** West Greek characteristics. See **223–225.**

✓**253.** In common with various other dialects:

1. *ἐνθεῖν = ἐλθεῖν.* **72**
2. *λῶ = θέλω.* Glossary
3. *Ἀπέλλων = Ἀπόλλων.* **49.3**
4. *μείς = μήν.* **112.3**
5. Hypocoristics in *-ην.* **164.7**
6. *πόδεσσι* etc., in various colonies. **107.3**
7. *ἐνδός, ἔνδοι, ἔξοι.* Syrac. **133.4,5**
8. 3 pl. imv. *-ντω.* **140.3** *a*
9. *ϝ* in early inscr. in all positions; init. till about 400 B.C.; sometimes *β.* **51–55**

✓**254.** Special Corinthian. Very early monophthongization of *ει* and *ου.* **28, 34**

✓**255.** After the early but brief inscriptions in the epichoric alphabet, there is but scanty material until the third and second centuries B.C., when the admixture of *κοινή* forms is considerable.

Megarian

✓**256.** West Greek characteristics. See **223–225.**

✓**257.** In common with various other dialects:

1. *ἀμφιλλέγω.* **89.3**
2. *ευ = εο,* late. **42.5**
3. *ϝ* initial in V cent., but lost between vowels.
4. Gen. sg. m. *Φάγᾱς* etc. **105.2** *b*
5. *μείς = μήν.* **112.3**
6. *λῶ = θέλω.* Glossary
7. *λάζομαι = λαμβάνω.* Glossary

✓**258.** Special Megarian:

1. *Θέδωρος, Θοκλείδας,* etc. **42.5** *d*
2. *σά = τίνα.* **128**
3. *αἰσιμνάτας, αἰσιμνάω = αἰσυμνήτης, αἰσυμνάω.* **20.** Apart from the difference of vowel, the words are peculiar to Megarian and Ionic.

✓**259.** Except for the early inscriptions of Selinus and a few others, the material is from the end of the fourth century or later, and shows *κοινή* influence.

Rhodian

260. West Greek characteristics. See **223–225.**

261. In common with various other dialects:

1. *ευ* = *εο*. **42**.5
2. *η, ω* = spurious *ει, ου*, in some words. **25** *a*
3. *ἱερός* with lenis. **58** *b*
4. *ὅπυς, υἷς*. **132**.4
5. *ὅκκα* = *ὅκα κα*. **132**.9
6. *ἐξάν* = *ἐξῆς*. **133**.6
7. 3 pl. imv. *-ντω*. **140**.3 *a*
8. *τιμέω* = *τιμάω*. **161**.2
9. *Τιμᾱκράτης* etc. **167**
10. *χρήιζω* = *θέλω*. Glossary

262. Special Rhodian: Infinitive in *-μειν*. **154**.5. *κτοίνα*, denoting a territorial division like the Attic deme, is found only in Rhodes and Carpathus. *μαστροί* as the highest officers of the state are peculiar to Rhodes.

263. *κοινή* influence shows itself to a slight extent in the fourth century B.C. Most of the material is from the third century or later, and is in the Doric *κοινή* (**278**), though with frequent retention of the characteristic infinitive in *-μειν*. In this mixed form the dialect is one of the longest to survive, many peculiarities still appearing in inscriptions of the first and second centuries A.D.

Coan

264. West Greek characteristics. See **223–225.**

265. In common with various other dialects:

1. *ευ* = *εο*. **42**.5
2. *η, ω* = spurious *ει, ου*, in some words. **25** *a*
3. *τάμνω* = *τέμνω*. **49**.4
4. *δήλομαι* = *βούλομαι*. **75**
5. Acc. pl. *-ος* beside *-ους*. **78**
6. *βασιλεύς*, **-έος**, **-ῆ**, but early **-ῆι**, **-ῆς**. **111**.3
7. *ἐξᾶν* = *ἐξῆς*. **133**.6
8. Aor. subj. *ὑποκύψει*. **150**
9. Infin. *-εν*; also in contract verbs. **153**.2,3
10. 3 pl. imv. *-ντω*. **140**.3 *a*
11. *χρήιζω* = *θέλω*. Glossary

266. There are no very early inscriptions, and only a few even from the fourth century B.C. The most important of these, the

sacrificial calendar (nos. 101–103), already shows some *κοινή* forms, as *ἱερεύς* beside *ἰαρεύς*, *εἰκάς* beside *ἰκάς*, acc. pl. *τρεῖς*, *ἑστία* beside *ἱστία*, etc., but preserves some forms which are never found later as *ἱερῆι*, *τεταρτῆς* (later always *-ει*, *-εις*, etc.). There are also some specific Ionic forms in use in Cos, as *τέλεως*, *ἀποδεξάντω*. Most of the material is of the third and second centuries, and in the Doric *κοινή* as described in **278**.

Theran

√ **267.** West Greek characteristics. See **223–225.**

√ **268.** In common with various other dialects:

1. *ευ* = *εο*. **42**.5
2. *η*, *ω* = spurious *ει*, *ου*, in some words. **25** *a*
3. *οὖρος* from *ὄρϝος*. **54**
4. *ϝ* lost in the earliest times. **50**
5. *ρρ* = *ρσ*. **80**
6. *δήλομαι* = *βούλομαι*. **75**
7. Acc. pl. *-ος*. **78**
8. *πεδά* = *μετά*. **135**.5
9. *ἐξᾶν* = *ἐξῆς*. **133**.6
10. Subj. *πέπρᾱται* etc. **151**.1
11. Infin. *-εν*; also in contract verbs. **153**.2,3

√ **269.** Except for the numerous, but brief, archaic inscriptions, the material is all from the period of *κοινή* influence. The longest inscription, the Will of Epicteta (SGDI. 4706), exhibits most of the characteristics of the dialect, but also many *κοινή* forms.

The inscriptions of Cyrene, though late, have regularly *η*, *ω* = spurious *ει*, *ου*, and show some special peculiarities, as *ἰαρές* nom. and acc. pl. of *ἰαρεύς* (**111**.3), *τελεσφορέντες* (**157**).

Cretan

√ **270.** West Greek characteristics. See **223–225.** But *οἱ*, *αἱ*, not *τοί*, *ταί*, and *Ἄρτεμις* not *Ἄρταμις*.

√ **271.** In common with various other dialects:

1. *η*, *ω* = spurious *ει*, *ου*. **25**
2. *ξῆνος* from *ξένϝος*, etc. **54**
3. *ι* from *ε* before vowel. **9**.4
4. *τράπω*, *τράφω*. **49**.2
5. *Ἀπέλλων* = *Ἀπόλλων*. **49**.3
6. Psilosis. **57**
7. *ϝ* init. till III cent. B.C.; sometimes *β*; *ϝίσϝος*; intervoc. only in cpds. **50–54**
8. *πάνσα* etc. **77**.3

9. τόνς beside τός, etc. **78**
10. ττ in πράττω etc. **81**
11. ττ in ὀπόττος etc. **82**
12. δδ, δ (sometimes ττ, τ) = ζ. **84**
13. ττ = πτ. **86**.2
14. ττ = στ (rare). **86**.4
15. ἐς = ἐξ before cons. **100**
16. αὐτόν neut. = αὐτό. **125**.2
17. ὅπυι = ὅποι, etc. **132**.4
18. πρόθθα = πρόσθε. **133**.1
19. ἐνδός, ἔξοι. **133**.4,5
20. αὖτιν, αὐταμέριν. **133**.6
21. πεδά = μετά. **135**.5
22. ἀντί *in presence of*, ἀμφί *concerning*. **136**.7,8
23. Aor. subj. λαγάσει etc. **150**
24. Subj. πέπᾱται etc. **151**.1
25. Infin. -εν; also in contract verbs. **153**.2,3
26. Verb-forms in -εω (-ιω) = -αω. **161**.2
27. ἴαττα = οὖσα. **163**.8
28. λῶ (λείω) = θέλω. Glossary
29. πόλις = δῆμος. Glossary
30. καρτερός = κρατερός, in meaning = κύριος. **49**.2 *a*, Glossary

272. Special Cretan:

1. υ = λ before cons., sometimes. **71**
2. θθ (rarely τθ) = σθ. **85**.3
3. θθ = σσ, late. **81** *a*
4. ττ = κτ. **86**.1
5. νν = ρν. **86**.5
6. μμ = μν. **86**.6
7. πρεῖγυς, πρείγων, πρείγιστος, etc. = πρέσβυς etc. **86**.3
8. μαίτυρ- = μάρτυρ-. **71** *a*
9. Assimilation in sentence combination more extensive than elsewhere. **97**.4,5, **98**
10. Acc. pl. of cons. stems in -ανς. **107**.4
11. Acc. pl. τρίινς. **114**.3
12. ϝὶν αὐτοῖι, τὰ ϝὰ αὐτᾶς = ἑαυτῶι, τὰ ἑαυτῆς. **121**.1
13. ὅτις, gen. sg. ὅ͵τι, acc. pl. neut. ἄτι, dat. sg. ὅτιμι. **129**.3, **128**
14. ὅτειος = ὅποιος. **130**
15. ὅτερος = ὁπότερος. **127**
16. ὅπαι as final conj. **132**.5,8 *a*
17. πορτί = πρός. **70**.1, **135**.6
18. αἰλέω = αἱρέω. **12**
19. Infin. -μην beside -μεν. **154**.4
20. θῖνος = θεῖος. **164**.9
21. τέλομαι = ἔσομαι. **163**.10
22. ὠνέω, πεύθω, ἐλευσέω. **162**.9
23. λαγαίω *release*. **162**.8
24. κόσμος, official title. Glossary

273. Cretan, as commonly understood and as described above, is the dialect of the inscriptions of Gortyna (which is by far the most fully represented) Cnossos, Lyttos, Vaxos, and the other cities of the great central portion of Crete. This is also known more specifically as Central Cretan. Eastward, at Olus, Dreros, Latos, etc., the dialect is much less uniform; and in the inscriptions of cities of the eastern extremity of the island, as Hierapytna, Praesos, and Itanos, and again in those from the cities of the western extremity, as Aptera, Cydonia, etc., many of the most striking Cretan characteristics are wholly lacking. Hence the terms East Cretan, usually reckoned from Hierapytna eastward, and West Cretan, from Lappa westward, are sometimes employed. But there is no sufficient ground for the belief that the East, West, and Central Cretan are fundamental divisions of the dialect, or that they reflect to any degree the various constituent elements in the population. The East and West Cretan inscriptions, the latter very meager, are comparatively late, and show a large degree of obvious *κοινή* influence, partly Attic, partly the Doric *κοινή* of the other islands. The absence of many of the Cretan characteristics may well be, and probably is, due to external influence, which was felt earlier and more strongly than in Central Crete, where, especially at Gortyna, most of the peculiarities persisted until Roman times. However, an actual divergence of development, for which external causes are at least not apparent, is to be recognized in the treatment of *εο*, which, instead of becoming *ιο*, appears as *ο* in close, *ω* in open, syllables (**42**.5 *c*, *d*), e.g. *κοσμόντες*, *ἐπαινῶμεν*, at Hierapytna, Allaria, Cydonia (*κοσμόντες* also at Aptera, Oleros). There are also a few other local variations. But, if we had ample material from the early period, it is highly probable that we should find that in the main the characteristics of Central Cretan were also general Cretan.

SURVIVAL OF THE DIALECTS. GROWTH OF VARIOUS FORMS OF *KOINH*

274. Not only in earlier times, but also, in most parts of Greece, long after Attic had become the norm of literary prose, each state employed its own dialect, both in private and public monuments of internal concern, and in those of a more external or interstate character, such as decrees in honor of foreigners, decisions of interstate arbitration, treaties, and, in general, communications between different states. Thus, for example, an honorary decree of a Boeotian city is in the Boeotian dialect, no matter whether the recipient is a citizen of Athens, Delphi, Alexandria, or Tarentum. If the Eleans honor Damocrates of Tenedos, the decree is in the Elean of the time (no. 61). If Mytilene honors Erythrae, the decree is in Lesbian and a copy in this form is set up at Erythrae. Such is the usual practice, examples of which could be cited by the hundred, and any departure from which is the exception.

A decision of the Argives in a dispute between Melos and Cimolus is in the Argive dialect (no. 81). And so in general such decisions were regularly rendered in the dialect of the arbitrators, and inscribed in this form by the states involved in the dispute, usually at home, but sometimes also in one of the great religious centers, as Delos or Olympia. The extant texts of treaties are, as a rule, in the dialect of that party in whose territory the text was found, and it is to be assumed that the version inscribed by the other party in its home was likewise in its dialect. Thus, for example, the monetary agreement between Mytilene and Phocaea in the Lesbian version found at Mytilene (no. 21), the treaty of alliance between Elis and Heraea (in Arcadia) in the Elean version found at Olympia (no. 58).

In communications between states using different dialects each party employs its own. For example, when Philip V of Macedon

sends certain recommendations to the city of Larissa, he writes in the Attic *κοινή*, which had long been the language of the Macedonian court, but the decrees which the city passes in response are in the Thessalian dialect (no. 28). An inscription of Mytilene contains the text of a decree of the Aetolian league in favor of Mytilene, in its original Aetolian (Northwest Greek *κοινή*) form, a copy of which had been brought back by the Mytilenaean envoys, followed by a decree of Mytilene in Lesbian, quoting from the former decree and ordering the inscription of both. The regulations of the religious sanctuaries of Greece are drawn up in the dialect of the state which has direct charge of them, no less in the great Hellenic centers than in those of local fame. So, for example, an Amphictionic decree which is known to us only in the copy set up at Athens is in the Delphian dialect.

275. In the period before the rise of Attic as the language of literary prose, no one dialect was in a position even to influence other dialects except within narrow geographical limits. Yet it is probable that even then external influence was not wholly absent. There was no lack of intercourse to awaken consciousness of the peculiarities of one's own dialect as compared with those of others. Some of these peculiarities, especially such as were at variance with the practice of all or nearly all other dialects, might come to be regarded with disfavor as provincialisms, and be avoided in writing, and even in speech, or at least less consistently observed.

For example, the Laconians and the Argives, who were well aware that under certain conditions they omitted, or pronounced as a mere breathing, what was a *σ* in the speech of most other Greeks, may have felt that this, unlike some of their other peculiarities, was a sort of weakness, which did not deserve to be exploited in writing. This would explain the inconsistency in the treatment of intervocalic *σ* (*h* or *σ*) which is to be observed even in the early inscriptions of Laconia and Argolis, before any specific Attic influence is possible. See **59**.1,2. The fact that Arcadian *σις* and *κάς*, agreeing with Cyprian *σις* and *κάς*, are found only in one early

inscription (no. 16), while all others have *τὶς* and *καί*, may also be ascribed to the combined influence of the other dialects, just as in a later period, when specific Attic influence is more probable, *πλός* was replaced by the usual *πλέον*, in spite of the fact that other equally marked peculiarities like *ἰν* = *ἐν* were unaffected. The Eleans gave up even in the sixth century their use of *ζ* for the *δ* of other dialects, and if, as is likely, this was a concession in spelling only, it is none the less in point.

276. Traces of Ionic influence are seen in the Doric islands, though the earliest evidence of this belongs rather to the history of the alphabet, namely the spread of the Ionic H = *η* (4.6). It is not accidental that *ευ* for *εο*, though occasionally found in continental Greece, is mainly found, outside of Ionic, in Rhodes, Cos, Thera, etc. In Cos occur such specific Ionic forms as *τέλεως* and *ἀποδεξάντω*. Even in the fifth century the coins of the Rhodian Ialysus show *Ἰελυσίον* beside *Ἰαλυσίον*. Through the medium of the Doric *κοινή* of the other islands (**278**), some Ionic peculiarities have even spread to Crete, e.g. at Itanos *ευ*=*εο*, *εο*=*ευ*, and *χρεώμεθα*.

277. The Attic *κοινή*. The foundation of the ultimate supremacy of Attic is to be sought in the political conditions of the fifth century B.C. In this we refer to something more than the fact, important as it is, that in this period Athens became the intellectual center of Greece and Attic the recognized language of literary prose. It is within the sphere of influence represented by the confederacy of Delos and the Athenian empire that Attic made its first advance as an ordinary medium of communication. Of all dialects it is Ionic which shows the first signs of Attic influence and is the first to lose its identity as a distinct dialect. Some traces of this influence are seen even in the Ionic inscriptions of the fifth century, especially in the islands, and in the fourth century the majority of inscriptions show at least a mixture of Attic forms, and some, even from the early part of the century, are substantially Attic. After this, Ionic practically ceased to exist as a distinct dialect, though some Ionic peculiarities are occasionally found in much later times,

mostly in proper names and certain conventional words or phrases. It is this Attic, already well-nigh established in Ionic territory, and in some respects modified by Ionic, that the Macedonians took up and spread, and which is henceforth termed the *κοινή*, or, more specifically, the Attic *κοινή*.

The Macedonian period, indeed, forms the principal landmark in the evolution of a standard language in Greece. For in it the Attic *κοινή* was spread over a vast territory and permanently established in places which were to become leading centers of Greek life. Yet this is only a stage, marking neither the beginning, as we have seen, nor, still less, the end. Excepting Ionic, and Cyprian, of which we have no later record, the other dialects, though showing more or less *κοινή* influence, remained in common use in inscriptions from one to upwards of three centuries later. But eventually the *κοινή* attained complete supremacy both as the written and the spoken language, and from it is descended Modern Greek. The only important exception is the present Tsakonian dialect, spoken in a small portion of Laconia, which is in part the offspring of the ancient Laconian.

278. The Doric *κοινή*. In most of the Doric dialects Attic influence shows itself, to some extent, even in the fourth century B.C., and there was gradually evolved a type of modified Doric which prevails in the inscriptions of the last three centuries B.C., and is conveniently known as the Doric *κοινή*. This is substantially Doric, retaining a majority of the general West Greek characteristics, but with a tendency to eliminate local peculiarities, and with a strong admixture of forms from the Attic *κοινή*. In spite of some variety in the degree of mixture, and the retention of some local peculiarities, e.g. the infinitive in *-μειν* at Rhodes, there is yet a very considerable unity, amply sufficient to justify us in speaking of a distinct type of *κοινή*.

That the mixture is not a haphazard one is shown, for example, in the fact that the substitution of *εἰ* for *αἰ*, side by side with the retention of *κα*, resulting in the hybrid *εἴ κα*, is very general, while the

opposite, *αἰ ἄν*, is unknown. *ἰαρός* is replaced by *ἱερός*. The numerals show the forms of the Attic *κοινή*, e.g. acc. pl. *τρεῖς* for *τρῖς*, *τέσσερες* (or *τέσσαρες*, *τέτταρες*) not *τέτορες*, *εἴκοσι* for *ἴκατι*, *τεσσεράκοντα* (*τεσσαράκοντα*, *τετταράκοντα*) for *τετρώκοντα*, *διακόσιοι* etc. for *-κάτιοι*. In *ι*-stems we usually find *πόλιος*, *πόλιες* retained, but *πόλει*, *πόλεσι*, acc. pl. *πόλεις*. Nouns in *-εύς* follow the Attic type except in the accusative singular, e.g. *βασιλέως*, nom.-acc. pl. *βασιλεῖς*, but acc. sg. *βασιλῆ*. So Att. *βασιλέως* is usual, but Att. *πόλεως* rare. The substitution of *οἱ*, *αἱ* for *τοί*, *ταί* is frequent, but there is great variation in this respect, *τοί* and *οἱ* occurring not infrequently even in the same inscription. Attic *ου* from *εο* is frequent, especially in verbs in *-εω*. In some places, as far apart as Rhodes and Corcyra, we find inscriptions which have the verb-forms uniformly in *ου*, but the genitive singular of *σ*-stems in *-εος* or *-ευς*, e.g. Rhod. *ἐγκαλοῦντας* etc. but *Ἰσοκράτευς* etc. (SGDI. 3758), Corc. *ποιοῦντες* etc. but *Ἀριστομένεος* etc. (SGDI. 3206). Attic *ω* from *εω* is also more common in verbs than in nouns. In dialects which have *ξῆνος* or *ξεῖνος* etc. (**54**), such forms are often replaced by the Attic, especially in the case of *πρόξενος*. The first plural ending *-μες* is generally replaced by *-μεν*, though it persists in some places.

There are various other Attic forms which are not infrequent, but much less common than the dialect forms, e.g. *ὦν* beside *ἐών*, imperative ending *-ντων* beside *-ντω*, *πρῶτος* beside *πρᾶτος*, *πρός* beside *ποτί*. Many of the dialectic peculiarities persist with scarcely any intrusion of the corresponding Attic forms, e.g. *ᾱ* = Att.-Ion. *η*, *κα*, verb forms like *δίδωτι*, *φέροντι*, Doric future, future and aorist in *ξ* (**142**), *ἀμές* etc. Att. *η*, *ἄν*, and verb-forms like *δίδωσι*, *φέρουσι* are almost unknown except in the very last stages when the Attic *κοινή* as a whole is practically established. *ᾱ* is sometimes found as late as the third century A.D., but only as a bit of local color, perhaps artificial, in what is otherwise the Attic *κοινή*.

√ **279.** The Northwest Greek *κοινή*. This is very similar to the Doric *κοινή*, showing about the same mixture of Attic with West

Greek forms. But it differs from it in that it retains two of the most characteristic features of the Northwest Greek dialects as compared with Doric, namely *ἐν* = *εἰς*, and the dative plural of consonant stems in *-οις*. The use of this type is closely connected with the political power of the Aetolian league. We find it employed, in the third century B.C. and later, in Aetolia and in all decrees of the Aetolian league, in Western Locris (Naupactus was incorporated in the league in 338 B.C., the rest of Western Locris somewhat later), Phocis (Delphi was in the hands of the Aetolians by at least 290 B.C.), the land of the Aenianes, Malis and Phthiotis, all of which became Aetolian in the course of the third century B.C. Without doubt it was also used in Doris, from which we have no material, and in Eastern Locris. In Boeotia, which was in the Aetolian league but a short time (245–234 B.C.), it was never employed, though there are some few traces of its influence (**222**). The only extant decrees of Cephallenia and Ithaca, of about 200 B.C., are in this same Northwest Greek *κοινή*, reminding us that Cephallenia, of which Ithaca was a dependency, was allied with the Aetolians (Polyb. 4.6). Parts of the Peloponnesus were also for a time under Aetolian domination, and the characteristic dative plural in *-οις* is found in Arcadia, Messenia (also *ἐν* = *εἰς*), and Laconia. There is one example even as far away as Crete (*λιμένοις* SGDI.4942 *b*; 159–138 B.C.), but clearly an importation. Aetolians had taken part in the internal wars of Crete, and Cretans had served in the armies of both the Aetolian and the Achaean leagues (Polyb. 4.53).

The inscriptions of this period from Acarnania, Epirus, and Achaea, including decrees of the Acarnanian, Epirotan, and Achaean leagues, are not in the Northwest Greek *κοινή* as defined above (they do not have *ἐν* = *εἰς*, or the dative plural of consonant stems in *-οις*), but in the Doric *κοινή*. At this time at least the speech of Acarnania and Epirus was not essentially different from that of Corcyra, nor that of Achaea from that of Corinth and Sicyon.

In the Arcadian inscriptions of this period the native Arcadian forms are wholly or in part replaced by West Greek forms, and this is probably due in large part to the influence of the Doric *κοινή* of the Achaean league. But the Aetolians also held parts of Arcadia for a time, and, as noted above, there are some examples of the dative plural in *-οις* borrowed from the Northwest Greek *κοινή*.

280. Some more detailed observations upon the time and extent of *κοινή* influence in the various dialects have been made in connection with the Summaries of Characteristics (**180–273**), and in the notes to some of the late inscriptions.

What has just been noted in the case of the Doric *κοινή* is true in all dialects, namely, that of the dialectic peculiarities some are given up much earlier than others. Furthermore it is nothing unusual to find hybrid forms, part dialectic, part *κοινή*, e.g. Doric future with Attic *ου*, as *ποιησοῦντι* etc. frequently, — Boeot. *ἄως*, a contamination of *ἄς* and *ἔως*, — Heracl. *ϝείκατι*, a contamination of *ϝίκατι* and *εἴκοσι*, — Boeot. *ζώωνθι* with dialectic present stem and personal ending, but Attic *ζ* (pure Boeot. *δώωνθι*), — Boeot. *ἐκγόνως* with dialectic case-ending, but Attic *ἐκ-* (pure Boeot. *ἐσγόνως*), — Thess. acc. pl. *γινομένος* with dialectic case-ending, but Attic stem (pure Thess. *γινυμένος*), — Epid. *ἑώρη* with Doric ending *-η* from *-αε*, but Attic stem *ἑώρ-* from **ἠόρ-*.

Besides such hybrids, hyper-Doric or hyper-Aeolic forms are occasionally met with in late inscriptions, though less often than in our literary texts. Thus the Attic term *ἔφηβος* (with original *η*, cf. Dor. *ἥβα*), when adopted in other dialects, was sometimes given the pseudo-dialectic form *ἔφαβος*, e.g. in some late Doric and Lesbian inscriptions, in imitation of the frequent equivalence of dialectic *ᾱ* to Attic *η*. Conversely the Attic form was sometimes retained in opposition to what would be its true dialectic equivalent, as in Boeotian usually *ἔφηβος*, rarely *ἔφειβος*. Similarly the Doric *Ἡρακλῆς* and its derivatives keep *η* in Boeotian.

In Roman imperial times the antiquarian interest in local dialects is reflected in the revival of their use in parts of Greece where for some two centuries previously the Attic *κοινή* had been in general use, at least in inscriptions. So, for example, in the case of Lesbian (cf. no. 24), Laconian (cf. nos. 70–73), and to some extent in Elean, where examples of rhotacism reappear in the first and second centuries A.D. It is impossible to determine in every case whether this was a wholly artificial revival of a dialect which had long ceased to be spoken, or was an artificial elevation to written use of a dialect which had survived throughout the interval as a patois. The latter is true of Laconian (see **277**, end, and note to nos. 70–73). But for most dialects we have no adequate evidence as to the length of their survival in spoken form.

PART II: SELECTED INSCRIPTIONS

The brief introductory statement to each inscription gives its provenance and approximate date, with references to several of the most important collections. The extensive bibliographies in these collections make it unnecessary to cite the numerous special discussions in periodicals etc., except in the case of a few recently discovered inscriptions. For the abbreviations employed, see pp. 281 ff. References to the collections are by the numbers of the inscriptions, unless otherwise stated, while those to periodicals are by pages.

It has seemed unnecessary to state in the case of every inscription whether the alphabet is the epichoric or the ordinary Ionic, since this is generally obvious from the date given, as well as from the transcription. It may be taken for granted, unless otherwise stated, that inscriptions of the fifth century B.C. or earlier are in the epichoric alphabet, those of the fourth century B.C. or later in the Ionic. Hence comments on the form of the alphabet employed are added only in special cases.

The transcription of texts in the older alphabet is such as to give the student some assistance, without confusing what is in the original and what is a matter of editing. The signs E and O, when representing long vowels, no matter whether the later spelling is *η*, *ω* or *ει*, *ου*, are transcribed simply *ē*, *ō*. The spiritus asper, when expressed in the original, is transcribed *h*, leaving the use of ' as a matter of editing. See p. 49, footnote. The use of the following signs is to be noted.

[ ] for restorations of letters no longer legible.

⟨ ⟩ for letters inscribed by mistake, and to be ignored by the reader.

( ) for 1) expansion of abbreviations, 2) letters omitted by mistake, 3) corrected letters. Obvious corrections are given thus, without adding the original reading. Less certain corrections are sometimes commented on in the notes, with citation of the original reading, as are also obscure readings due to the mutilation of the letters. But often this is not done, it being thought unnecessary in a work of this kind to repeat the full critical apparatus of other collections.

- - - - for a lacuna, where no restoration is attempted.

.... for a similar lacuna where it is desired to show, at least approximately, the number of missing letters, each dot standing for a letter. In general, these are employed only for short lacunae.

| for the beginning of each new line in the original.

‖ for the beginning of every fifth line in the original.

||| for the division between the obverse and reverse sides, or between columns. Used only where the text is printed continuously.

Ionic

East Ionic

1. Sigeum. Early VI cent. B.C. SGDI. 5531. Hicks 8. Hoffmann III. 130. Michel 1313. Roberts 42 and pp. 334 ff. The second version (B) is in Attic. Ditt. Syll. 2. Schwyzer 731.

A
5
10 Φανοδίκō | ἔμὶ τὸρμοκ|ράτεος τō̂ | Προκοννη‖σίō· κρητῆρ|α δὲ καὶ ὑποκ|ρητήριον κ|αὶ ἠθμὸν ἐς π|ρυτανήιον ‖ ἔδωκεν Συ̣κ̣εε̣ῦσιν.

B
5
10 Φανοδίκō εἰμὶ τō̂ Η|ερμοκράτōς τō̂ Προκο(ν)|νēσίō κἀγό· κρατε͂ρα | κἀπίστατον καὶ hēθ‖μὸν ἐς πρυτανεῖον ἔ|δōκα μνε͂μα Σιγε(ι)|εῦσι, ἐὰν δέ τι πάσχ|ō, μελεδαίνēν με, ō̂ | Σιγειε͂ς. καί μ' ἐπο‖(ίε͂)σεν Haίσōπος καὶ hἀδελφοί.

1. Monument of Phanodicus of Proconnesus, recording his gift of a mixing bowl, a stand for it, and a wine-strainer, to the Sigean prytaneum. The pillar was prepared and furnished with its Ionic inscription at Proconnesus, which was a colony of Miletus. The Attic version was added at Sigeum, which was already at this time occupied by Athenians.

The divergence between A and the corresponding portion of B is partly due to the normal differences of dialect, e.g. Ion. *κρητῆρα* with *η* after *ρ*, *πρυτανήιον* = Att. *πρυτανεῖον*, and *τὸρμοκράτεος* with psilosis and consequent crasis and uncontracted *-εος* in contrast to Att. *τō̂ Ηερμοκράτōς*. So *ὑποκρητήριον*, in contrast to Att. *ἐπίστατον*, is an Ionic form found elsewhere. Other differences are due merely to the absence of signs for *η* and *ω* in the Attic alphabet, or are accidental, as *ἔμί* in A, *εἰμί* in B, where the spelling *ει* at such an early date is as exceptional in Attic as it would be in Ionic, or dat. pl. *-εῦσιν* in A, *-εῦσι* in B, where the use of *ν* movable is variable in both dialects.

2. Decree of the council of Halicarnassians and Salmacitians and Lygdamis regarding disputes over real estate. Lygdamis is the tyrant who drove Herodotus into exile and whom a revolution eventually expelled from the city. It is probable that this inscription dates from a period when the citizens had arisen and restored the exiles, but had come to terms temporarily with Lygdamis. The disputes would then be concerning the property of the former

2. Halicarnassus. Before 454 B.C. SGDI.5726. Ditt.Syll.45. Greek Inscr.Brit.Mus.IV.1.886. Hicks 27. Hoffmann III.171. Inscr.Jurid.I, pp. 1 ff. Michel 451. Roberts 145 and pp. 339 ff. Schwyzer 744. For the character Ϝ, see 4.4. Letters which, though now lacking, are found in Lord Charlemont's copy, are printed without the marks of restoration.

Τάδε ὁ σύλλο[γ]ος ἐβōλεύσατο | ὁ Ἁλικαρνατ[έω]ν καὶ Σαλμακι|τέων καὶ Λύγδαμις ἐν τῆι ἱερῆ[ι] | ἀγορῆι, μηνὸς Ἑρμαιῶνος πέμ‖πτηι ἱσταμένōι, ἐπὶ Λέοντος πρυ|ταν[εύον]τος τῶ̄ Ὁατάτιος κα|[ὶ] Σα[ρυτ]ώλλō τῶ̄ Θεκυίλω νε|[ωπ]οί[ω. τ]ὸς μνήμονας μὴ παρα|διδό[ναι] μήτε γῆν μήτε οἰκ[ί‖α] τοῖς μνήμοσιν ἐπὶ Ἀπολ- λω|νίδεω τῶ̄ Λυγδάμιος μνημονε|ύοντος καὶ Παναμύω τῶ̄ Κασβώ|λλιος καὶ Σαλμακιτέων μνη|μονευόντων Μεγαβάτεω τῶ̄ Ἁ‖φυάσιος καὶ Φορμίωνος τῶ̄ Π[α]|νυάτιος. ἢν δέ τις θέληι δικάζε|σθαι περὶ γῆς ἢ οἰκίων, ἐπικαλ[ε̄]‖τω ἐν ὀκτωκαίδεκα μησὶν ἀπ' ὅτ[εο] | ὁ ἄδος ἐγένετο· νόμωι δὲ κατάπ[ε]‖ρ νῦν ὀρκῶ‹ι›σ(α)ι τὸς δικαστάς· ὅτ[ι] | ἂν οἱ μνήμονες εἰδέωσιν, τοῦτο | καρτερὸν ἔναι. ἢν δέ τις ὕστερον | ἐπικαλῆι τούτō τῶ̄ χρόνō τῶν | ὀκτωκαίδεκα μηνῶν, ὄρκον ἔναι τ‖ῶι νεμομένωι τὴγ γῆν ἢ τὰ οἰκ|[ί]α, ὀρκὸν δὲ τὸς δικαστὰς

exiles (cf. no. 22), although this is nowhere stated. Salmacis was a town partially merged with Halicarnassus, and represented with it by a common council, though still retaining its own officials. Halicarnassus was originally Doric, but had already become Ionic in speech. Many of the proper names are of Carian origin.

8 ff. 'The mnemones or commissioners are not to transfer lands or houses to the incoming board consisting of Apollonides and his colleagues.' That is, apparently, property which had been in the hands of the commissioners for settlement, or perhaps in sequestration, was now to be turned over to the presumptive owners instead of to the new board, in order to secure an immediate disposal of these matters, even though this might in many cases be only tentative and subject to further litigation. The phrase used in l. 30 'when A. and P. were commissioners' has reference to future suits, and is not inconsistent with the view that these men constituted the incoming board at the time of the decree. — 16 ff. 'Any one wishing to bring suit must prefer his claim within eighteen months of the time of the decree. The dicasts shall administer the oath (to the one bringing suit) in accordance with the present law. Whatever the commissioners have knowledge of (e.g. through their records) shall be valid.' — 22 ff. 'If one prefers a claim after the prescribed period, the one in possession of the property shall take the oath (that is, he shall have the preference in taking the oath; cf. the use of *ὁρκιώτερος* in the Gortynian Law-Code).

ἠμί|[ϵ]κτον δεξαμένōς· τὸν δὲ ὅρκον εἶ|[ν]αι παρεόντος τῶ̃ ἐνεστη-
κότος· κ|αρτερὸς δ' εἶναι γῆς καὶ οἰκίων οἵτινες ‖ τότ' εἶχον ὅτε
'Απολλωνίδης καὶ Παναμύης ἐμνημόνευον, εἰ μὴ ὕστερο|ν ἀπεπέ-
ρασαν. τὸν νόμον τοῦτον | ἤν τις θέλῃι συγχέαι ἢ προθῆτα|[ι]
ψῆφον ὥστε μὴ εἶναι τὸν νόμο‖ν τοῦτον, τὰ ἐόντα αὐτῶ̃ πεπρή-
σθω | καὶ τὠπόλλωνος εἶναι ἱερὰ καὶ α|ὐτὸν φεύγēν αἰεί· ἢν δὲ μὴ
ἦι αὐτ|ῶι ἄξια δέκα στατήρων, αὐτὸν [π]|επρῆσθαι ἐπ' ἐξαγωγῆι
καὶ μη[δ]‖αμὰ κάθοδον εἶναι ἐς 'Αλικαρν|ησσόν. 'Αλικαρνασσέων
δὲ τῶσ σ|υμπάντων τούτωι ἐλεύθερον ε̃|ναι, ὃς ἂν ταῦτα μὴ παρα-
βαίνηι, κατό|περ τὰ ὅρκια ἔταμον καὶ ὡς γέγραπτ‖αι ἐν τῶι 'Απολ-
λω[νί]ωι, ἐπικαλε̃ν.

3. Teos. About 475 B.C. SGDI.5632. Hicks 23. Hoffmann III.105. Michel 1318. Roberts 142 and pp.336 ff. Ditt.Syll.37,38. Schwyzer 710.

A ῞Οστις φάρμακα δηλητή|ρια ποιοῖ ἐπὶ Τηίοισι|ν τὸ ξυνὸν ἢ
ἐπ' ἰδιώτηι, κ|ε̃νον ἀπόλλυσθαι καὶ α‖ὐτὸν καὶ γένος τὸ κε̃νō. | ὅστις
ἐς γῆν τὴν Τηίην κ|ωλύοι σῖτον ἐσάγεσθαι | ἢ τέχνηι ἢ μηχανῆι ἢ
κατ|ὰ θάλασσαν ἢ κατ' ἤπειρο‖ν ἢ ἐσαχθέντα ἀνωθεοίη, κε̃ν|ον
ἀπόλλυσθαι καὶ αὐτ|ὸν καὶ γένος τὸ κε̃νō.

B [1, 2 fragmentary] ὅστις Τηίων ϵ[ὐθ]ύνωι | ἢ αἰσυ[μ]νήτηι - - -
-ηι ἢ ‖ ἐπανισταῖτο τ[ῶ]ι αἰ[συμ]‖νήτηι, ἀπόλλυσθαι καὶ | αὐτὸν

The dicasts shall administer the oath, receiving a twelfth of a stater as fee, and the oath shall be taken in the presence of the plaintiff. Those who held the property when Apollonides and Panamyes were commissioners shall be the legal possessors, unless they have disposed of it later.'—**ἀπεπέρασαν**: *ἀποπιπράσκω*, a rare compound. —32 ff. 'If any one wishes to annul this law or proposes a vote to this effect, his property shall be sold and dedicated to Apollo, and he himself shall be an exile forever. If his property is not worth ten staters, he himself shall be sold for transportation and never be allowed to return.'—41 ff. 'Of all the Halicarnassians any one who does not transgress these things such as they have sworn to and as is recorded in the temple of Apollo, shall be at liberty to prefer claims.'—**τῶσ συμπάντων**: *τῶν συμπάντων*. **96.2.**

3. Imprecations against evil-doers.

A 1 ff. Against those who manufacture poisons.—**τὸ ξυνόν**: adv. acc., *as a community*.—6 ff. Against those who interfere with the importation of grain. —**ἀνωθεοίη**: contrasted with **ποιοῖ** l. 2. See **42.6**, **157** *b*.

B 3 ff. Against those who resist the authority of the magistrates. The **εὔθυνος**

καὶ γένος τὸ κείν|ō. ὅστις τῶ̂ λοιπῶ̂ αἰσυμ|νῶν ἐν Τέωι ἢ γῆι τῆι
Τη‖ίηι [ἀδίκ](ω)ς ἄν(δρ)[α]ς ἀ[ποκ]τ|έ̂νει[ε] . . . αρον να [εἰδ]‖ὼς
προδο[ίη . . .] τὴ[ν] πό|λ[ιν καὶ γῆν] τὴν Τηί|ων ἢ τὸ̂[ς] ἄνδρας
[ἐν ν]‖ήσωι ἢ θα[λάσσηι] τὸ | μετέ[πειτ' ἢ τὸ] ἐν | 'Αρο[ί]ηι περι-
πό[λιον ἢ τῶ̂] | λοιπῶ̂ προδο[ίη ἢ κιξα]‖λλεύοι ἢ κιξάλλας ὑπο‖δέ-
χοιτο ἢ ληίζοιτο ἢ λ|ηιστὰς ὑποδέχοιτο εἰ|δὼς ἐκ γῆς τῆς Τηίης
ἢ [θ]‖αλάτης φέροντας ἤ [τι κ]‖ακὸν βōλεύοι περὶ Τ[ηί]‖ων τῶ̂ ξυνῶ̂
εἰδὼς ἢ π[ρὸς] | Ἕλληνας ἢ πρὸς βαρβάρο|υς, ἀπόλλυσθαι καὶ
αὐ|τὸν καὶ γένος τὸ κε̂νō. | οἵτινες τιμōχέοντες ‖ τὴν ἐπαρὴν μὴ ποι-
ήσεα|ν ἐπὶ Δυνάμει καθημέν|ō τὼγῶνος 'Ανθεστηρίο|ισιν καὶ 'Ηρα-
κλέοισιν | καὶ Δίοισιν, ἐν τὴπαρῆ‖ι ἔχεσθαι. ὃς ἂν τὰ(ς) στήλ|ας,
ἐν ἦισιν ἠπαρὴ γέγρ|απται, ἢ κατάξει ἢ φοιν|ικήια ἐκκόψει ἢ ἀφα-
νέ|ας ποιήσει, κε̂νον ἀπόλ‖λυσθαι καὶ αὐτὸν καὶ γ|ένος [τὸ κε̂νō].

4. Chios. V cent. B.C. SGDI.5653. Hoffmann III.80. Michel 1383. Roberts 149 and pp.343 ff. Schwyzer 688.

-ος· ἀπὸ τούτō μέχρι [τῆς] | τριόδō, ἢ 's 'Ερμώνοσσαν [φ]‖έρει, A
τρε̂ς· ἀπὸ τῆς τριόδō ἄ[χ]‖ρι 'Ερμωνόσσης ἐς τὴν τρίοδ‖ον ἔξς· 5
ἀπὸ τούτō μέχρι τῶ̂ | Δηλίō τρε̂ς· σύνπαντες ὄ̂ρ|οι ἑβδομήκοντα
πέντε. | ὅση τῶν ὄ̂ρων τούτων ἔ|σω, πᾶσα Λοφῖτις. ἤν τίς τ‖ινα 10
τῶν ὄ̂ρων τούτων | ἢ ἐξέληι ἢ μεθέληι ἢ ἀ|φανέα ποιήσει ἐπ' ἀδι-
κί|ηι τῆς πόλεως, ἑκατὸν σ|τατῆρας ὀφειλέτω κἄτι‖μος ἔστω, πρη- 15
ξάντων δ' ὁ̂|ροφύλακες· ἢν δὲ μὴ πρή|ξοισιν, αὐτοὶ ὀφειλόντω|ν,

must have been a superior official to the ordinary εὔθυνοι or auditors. The αἰσυμνήτης is often an extraordinary official like the Roman dictator, but possibly a regular magistrate at Teos. — 8 ff. Against unfaithful and treasonable magistrates. The restoration of ll. 8–18 is uncertain. — 29 ff. Against magistrates who fail to pronounce the imprecations. — The τιμοῦχοι are probably the regular annual magistrates, like the archons elsewhere. — **ποιήσεαν**: ποιήσειαν. **31**. — **δυνάμει**: see **109**.2. — **καθημένō τὼγῶνος** κτλ.: 'during the assembly at the Anthesteria, etc.' — 35 ff. Against those who damage the stele. — **κατάξει** etc.: aor. subj. **150**, **176**.2.

4. Decree fixing the boundaries of a district called Lophitis, followed by provisions for its sale and a list of the purchasers.

For the Lesbian elements in the Chian dialect, see **184** with references. For πρήξοισιν, short-vowel subj. like ποιήσει, see also **150**. For πόλεως, see **109**.2. βασιλεός (C 8) is the earliest example of εο = ευ (**33**).

πρηξάντων δ' οἱ πεντε|καίδεκα τὸς ὁροφύλακας· ‖ ἢν δὲ μὴ πρήξοι-
σιν, ἐν ἐπ|αρῆι ἔστων.

B [οἱ π‖ε]ντεκα[ίδεκ]|α ἐς βōλὴ[ν ἐν]|εικάντων [ἐν] | πέντ' ἠμέ-
ρη[ι]‖σιν· τὸς δὲ κή|ρυκας διαπέ|μψαντες ἐς τ|ὰς χώρας κη[ρ]‖υσ-
σόντων κα‖ὶ διὰ τῆς πόλ|εως ἀδηνέως | γεγωνέοντε|ς, ἀποδεκνύν|τες
τὴν ἠμέρ‖ην, ἢν ἂν λάβω|ισιν, καὶ τὸ π|ρῆχμα προσκ|ηρυσσόντων, |
ὅτι ἂμ μέλλη‖μ πρήξεσθαι· | κἀγδικασάν|των τριηκοσ|ίων μὴ 'λάσ-
σο|νες ἀνηρίθε‖υτοι ἐόντες.

C [ἢν δέ τι|ς τὸς πριαμένōς ἀποκλήι‖ηι] ἢ δικά[ζηται, τὸς ἀποκλ|η]ι-
ομένōς ἠ π[ό]λις δεξαμ[έ|ν]η δικαζέσθω κἂν ὄφληι, [ὐ]|περαποδότω·
τῶι δὲ πρια[μ]‖ένωι πρῆχμα ἔστω μηδέν. [ὃ]|ς ἂν τὰς πρήσις ἀκρα-
τέα[ς] | ποιῆι, ἐπαράσθω κατ' αὐτ[ῶ] | ὁ βασιλεός, ἐπὴν τὰς νο-
μ[α]|ίας ἐπαρὰς ποιῆται. ‖
τὰς γέας καὶ τὰς οἰκί⟨ε⟩α[ς] | ἐπρίαντο· τῶν 'Αννικῶ πα[ί]-|
δων 'Ικέσιος 'Ηγεπόλιος π|εντακισχειλίων τριηκ[ο]|σίων τεσσ[ερ]α-
κόντων, 'Αθ[η]‖ναγ[ό]ρ[η]ς 'Η[ροδό]τō χειλί[ω]|ν ἑπτακοσίων·
Θαργελέο[ς] | Φιλοκλῆς Ζηνοδότō τὰν [Ε]|ὐάδησιν δισχειλίων
ἐ[π]‖τακοσίων, Θεόπροπος κο[ἰ]‖νοπίδης τὰγ Καμινήηι χ[ε]|ιλίων
καὶ ὀκτακοσίων [ἐπ]|τά· Κήφιος τὰ ἐμ Μελαίνη[ι] | 'Ακτῆι τρισ-
χ̄ελίων ἑπτακ|οσίων ἐνενηκόντων Βία[ς] ‖ 'Ασιῶ.

D ..ιον.....| [χ]ειλίων ἑνα|κοσίων· Λεύκ|ιππος Πυθῶ τ‖ὴν οἰκίην
τ[ὴ]‖ν 'Ανδρέος π[ε]|ντακοσίων π|εντηκόντων | δυῶν· Ἄσμιος ‖ Θεό-
πομπος 'Α|γυαίō τὰν Οἴ|ωι χειλίων τ|ριηκοσίων δ|έκων δυῶν· 'Ι‖κε-
σίō τō̃ Φίλ|ωνος Στράτ[ι|ο]ς Λυσῶ τοἰκ|[ό]πεδον διηκ|[ο]σίων ἐνός.

B 'In the case of a lawsuit (πρῆχμα), the Fifteen are to bring it before the council within five days and make public announcement of it in the villages and in the city.'

C 1–8. *If any one excludes the purchasers from possession or brings suit against them, the city, taking up the cause of those that are excluded, shall sustain the suit, and, if it loses, reimburse them. The purchaser shall be free from litigation. Whoever makes the sales invalid, him shall the* βασιλεύς *curse, when he makes the customary imprecations.* — 10 ff. *There purchased lands and houses: from the sons of Annices, Hicesius, son of Hegepolis, for 5340 (staters), Athenagoras, son of Herodotus, for 1700; from Thargeleus, Philocles, son of Zenodotus, the property in Euadae for 2700;* etc. — 19, 20. **κοινοπίδης**: καὶ Οἰνοπίδης.

5. Erythrae. About 357 B.C. SGDI.5687. Ditt.Syll.168. Hicks 134. Hoffmann III.96. Michel 501. **Schwyzer 703.**

[Ἔδοξεν] τῆι βουλ[ῆι, στρατηγῶν]|γνώμη · Μαύσσωλλο[ν Ἐ]κατ[όμνω | Μολασ]έα, ἐπεὶ ἀνὴρ ἀγαθὸς [ἐγέ|νετο π]ερὶ τὴν πόλιν τὴν Ἐρυ‖[θραί]ων, εἶναι εὐεργέτην τῆς | [πόλ]εως καὶ πρόξενον καὶ πολί‖[την] · καὶ ἔσπλουν καὶ ἔκπλουν | [καὶ] πολέμῳ καὶ εἰρήνης ἀσυλε[ὶ | καὶ] ἀσπονδεί, καὶ ἀτέλειαν κα[ὶ ‖ πρ]οεδρίην · ταῦτα δὲ εἶναι αὐ|[τῶι] καὶ ἐκγόνοις. στῆσαι δὲ α[ὐ|τοῦ κ]αὶ εἰκόνα χαλκῆν ἐν τῆι ἀ|[γορῆ]ι καὶ Ἀρτεμισίης εἰκόνα | [λιθί]νην ἐν τῶι Ἀθηναίωι, καὶ ‖ [στεφ]ανῶσαι Μαύσσωλλον μὲν | [ἐκ δαρ]εικῶν πεντήκοντα, Ἀρτε|[μισίην] δὲ ἐκ τριήκοντα δαρε[ι|κῶν. γράψ]αι ταῦτα ἐ(ς) στήλη[ν | καὶ στῆσα]ι ἐς τὸ Ἀθήναιον, ‖ [ἐπιμεληθ](ῆ)ναι [δὲ τοὺς ἐξεταστάς].

Central Ionic

6. Naxos. Found at Delos. VII or early VI cent. B.C. SGDI.5423. Hoffmann III.30. Michel 1150. Roberts 25. **Schwyzer 758.**

Νικάνδρη μ' ἀνέθēκεν hεκηβόλōι ἰοχεαίρηι,
Ϝόρη Δεινο|δίκηο τοῦ Nahσίō, ἔhσοχος ἀ(λ)λήōν,
Δεινομένεος δὲ κασιγνέτη, | Φhράhσō δ' ἄλοχός ν[ὑν].

7. Naxos. Found at Delos. VII or early VI cent. B.C. SGDI.5421. Hoffmann III.33. Roberts 27. **Schwyzer 760.**

[τ]οῦ ἀϝυτοῦ λίθō ἔμὶ ἀνδριὰς καὶ τὸ σφέλας.

5. Decree in honor of Maussolus, the satrap of Caria, to whose memory the famous Mausoleum was erected by his widow Artemisia. — 15 ff. See **136.9.**

6. Inscribed on an archaic statue of Artemis found at Delos. Ⲏ is used as *h* and *he*, and for *η* from *ā*, but not for original *η*. See **4.6**, **8** *a*. In *Δεινοδίκηο* and *ἀ(λ)λήōν* the endings, as the meter shows, have the value of one syllable, like *εω* in Homer. See **41.4**. The character which appears before *σ* in *Nahσίō* etc. is ⊐, probably only a differentiated form of Ⲏ, though some take it as a sign for *ξ* and transcribe *Naξσίō* etc.

7. On the base of a colossal statue of Apollo at Delos, dedicated by Naxians. *I am of the same stone, statue and pedestal.* For *ἀϝυτοῦ* see **32.**

8. Burial law directed against extravagance in the funeral rites, like those enacted at Athens under Solon, and at Sparta under Lycurgus.

With two exceptions (*θάνηι*, *διαρανθῆι*) H is used only for the *η* from *ā* (or from *εα*, as *ἐπήν*, *θύη*). See **4.6**, **8** *a*.

8. Iulis in Ceos. Last quarter V cent. B.C. IG.XII.v.i.593. SGDI. 5398. Ditt.Syll.1218. Hoffmann III.42. Inscr.Jurid.I,pp.10 ff. Michel 398. Schwyzer 766. Ziehen,Leges Sacrae 93.

Οἵδε νό[μ]οι περὶ τῶγ καταφθιμ[έ]νω[ν. κατὰ | τ]άδε θά[πτ]ε͂ν τὸν θανόντα· ἐν ἑ͂ματίο[ις τρ|ι]σὶ λευκοῖς, στρώματι καὶ ἐνδύματι [καὶ | ἐ]πιβλέ͂ματι, ἐξε͂ναι δὲ καὶ ἐν ἐλάσ[σ]οσ[ι, μ‖ὲ] πλέονος ἀξίοις τοῖς τρισὶ ἑκατὸν δρ[α|χ]μέων. ἐχφέρε͂ν δὲ ἐγ κλίνηι σφηνόπο[δ]ι [κ]‖αὶ μὲ͂ καλύπτε͂ν, τὰ δ' ὁλ[ο]σχερ[έ]α τοῖ[ς ἑ͂ματ]‖ίοις. φέρε͂ν δὲ οἶνον ἐπὶ τὸ σῆμα [μ]ὲ͂ [πλέον] | τριῶν χῶν καὶ ἔλαιον μὲ͂ πλέο[ν] ἑνό[ς, τὰ δὲ ‖ ἀ]γγεῖα ἀποφέρεσθαι. τὸν θανό[ν]τα [φέρε͂ν | κ]ατακεκαλυμμένον σιωπῆι μέχρι [ἐπὶ τὸ | σ]ῆμα. προσφαγίωι [χ]ρε͂σθαι κατὰ τὰ π[άτρι|α. τ]ὴγ κλίνην ἀπὸ το[ῦ] σή[μ]ατο[ς] καὶ τ[ὰ] σ[τρώ]‖ματα ἐσφέρε͂ν ἐνδόσε. τῆι δὲ ὑστεραί[ηι ἀ‖π]οραίνε͂ν τὴν οἰκίην ἐλεύθερον θαλά[σση|ι] πρῶτον, ἔπειτα δ[ὲ] ὑσώπωι ο[ἰκ]έτη[ν ἐμβ]‖άντα· ἐπὴν δὲ διαρανθῆι, καθαρὴν ἓ͂ναι τὴν οἰκίην καὶ θύη θύε͂ν ἐφί[στι|α.] τὰς γυναῖκας τὰς [ἰ]ούσ[α]ς [ἐ]πὶ τὸ κῆδ[ος] | ἀπιέναι προτέρας τῶν ⟨αν⟩ἀνδρῶν ἀπὸ [τοῦ] ‖ σήματος. ἐπὶ τῶι θανόντι τριηκόστ[ια μὲ | π]οιε͂ν. μὲ ὑποτιθέναι κύλικα ὑπὸ τὴγ [κλί|ν]ην με͂δὲ τὸ ὕδωρ ἐκχε͂ν με͂δὲ τὰ καλλύ[σμα]‖τα φέρε͂ν ἐπὶ τὸ σῆμα. ὅπου ἂν θάνηι, ἐπὴ[ν ἐ]‖ξενιχθε͂ι, μὲ ἰέναι γυναῖκας π[ρὸ]ς τ[ὴν οἰ]‖κίην ἄλλας ἓ͂ τὰς μιαινομένας· μια[ίνεσθ]‖αι δὲ μητέρα καὶ γυναῖκα καὶ ἀδε[λφεὰς κ|α]ὶ θυγατέρας· πρὸς δὲ ταύταις μὲ͂ π[λέον π|έ]ντε γυναικῶν, παῖδας δὲ τ[ῶν θ]υγ[ατρῶν κ|ἀ]νεψιῶν,

3. **στρώματι** κτλ.: 'a cloth underneath the corpse, one wrapped about it, and one over it.' — 7. **μὲ καλύπτε͂ν** κτλ.: they are not to use a special covering for the bier, but cover all, the bier and the corpse, with the cloths before mentioned. — 9. **χῶν**: see **112**.6. — 12. **προσφαγίωι** κτλ.: 'they are to perform the sacrifice according to the ancestral custom.' By the law of Solon the sacrifice of an ox was forbidden. — 13 f. The bier and the coverings, like the vessels (l. 10), are to be brought home, instead of being left at the tomb. — 15 f. 'The house is to be purified first with sea-water by a free man, then with hyssop by a slave.' But the restoration ὁ[ικ]έτη[ν ἐμβ]άντα is uncertain. — 20. At Athens ceremonies in honor of the dead were performed on the third, ninth, and thirtieth days. The last are expressly forbidden here. — 21. Directed against certain superstitious practices, the significance of which is not clear. — 27. **ταύταις**: dat. in **-αις** due to Attic influence.

ἄλλον δὲ μ[ε̄]δένα. τοὺς μια[ινομέ‖νους] λουσαμένου[ς] - - - - - - 30
- - - - - - - - - - | [ὕδατ]ος [χ]ύσι κα[θαρ]οὺς ἔναι εω - - - - - - - .

West Ionic (Euboean)

9. VII cent. B.C. SGDI.5292. Rev.Arch.1902 I,41 ff.

Πύ(ρ)ρος μ' ἐποίēσεν Ἀγασιλέϝō.

10. Cumae in Italy. VI cent. B.C. IG.XIV.865. SGDI.5267. Hoffmann III.6. Roberts 173. Schwyzer 786.

Ταταίēς ἐμὶ λ|έρυθος· hὸς δ' ἄν με κλέφσ|ēι, θυφλὸς ἔσται.

11. Cumae in Italy. VI cent. B.C. IG.XIV.871. SGDI.5269. Hoffmann III.4. Roberts 177 a. Schwyzer 791.

hυπὺ τῆι κλίνēι τούτēι Λῆνος hύπυ.

12. Amphipolis. 357 B.C. SGDI.5282. Ditt.Syll.194. Hicks 125. Hoffmann III.14. Michel 324. Schwyzer 799.

Ἔδοξεν τῶι δήμωι· Φί|λωνα καὶ Στρατοκλέ|α φεόγειν Ἀμφίπο-
λι|ν καὶ τὴγ γῆν τὴν Ἀμφ‖ιπολιτέων ἀειφυγί|ην καὶ αὐτὸς καὶ τὸς | 5
παῖδας, καὶ ἤμ πō ἁλί|σκωνται, πάσχειν αὐ|τὸς ὡς πολεμίōς καὶ ‖
νηποινεὶ τεθνάναι, | τὰ δὲ χρήματ' αὐτῶν δ|ημόσια εἶναι, τὸ δ' ἐπ|ιδέ- 10
κατον ἱρὸν τῶ̃ Ἀ|πόλλωνος καὶ τῶ̃ Στρ‖υμόνος. τὸς δὲ προστ|άτας 15
ἀναγράψαι αὐτ|ὸς ἐ(ς) στήλην λιθίνην. | ἢν δέ τις τὸ ψήφισμα | ἀνα-
ψηφίζει ἢ καταδ‖έχηται τούτōς τέχν|ηι ἢ μηχανῆι ὁτεωιῦν, τὰ χρή- 20
ματ' αὐτῶ̃ δημ|όσια ἔστω καὶ αὐτὸς φεογέτω Ἀμφίπολιν | ἀειφυγίην.

9. On a lecythus, now in the Boston Museum of Fine Arts, the provenance of which is not stated. Probably manufactured in Boeotia by a Chalcidian potter, or at least inscribed in the Chalcidian dialect. Note the retention of intervocalic ϝ in the proper name Ἀγασιλέϝō (which later became Ἀγασίλεω), though not in ἐποlῆσεν.

11. *In this niche of the tomb rests Lenos.* — **τούτēι**: see **124**. — **hύπυ**: ὕπεστι.

12. When Philip captured Amphipolis in 347 B.C., he caused the banishment of his opponents. Cf. Diod.16.8. Among this number were the two men against whom this decree was enacted, one of them, Stratocles, being known as one of the two envoys who were sent to Athens for aid. Cf. Dem.Olynth. 1.8. Amphipolis was a colony of Athens, but the population was mixed. Cf. Thuc.4.102 ff. At this time evidently the Chalcidian element predominated.

3. **φεόγειν**: cf. φεογέτω, l.24. These are the only West Ion. examples of εο = ευ (**33**).— 19. **ἀναψηφίζει**: ει for ηι, **39** *a*.

13. Eretria. (A) End of V cent. B.C., (B) middle of IV cent. B.C. SGDI.5308. Ditt.Syll.105,106. Hoffmann III.19. Michel 341. Schwyzer 804.

A Θεοί. | Ἔδοξεν τεῖ βουλῆι Ἡγέλοχον | τὸν Ταραντῖνον πρόξενον εἶ|ναι καὶ εὐεργέτην καὶ αὐτὸν ‖ κ[α]ὶ παῖδας καὶ σίτηριν εἶνα|ι καὶ αὐτῶι καὶ παιρὶν, ὅταν ἐ[π]ιδημέωριν, καὶ ἀτελέην καὶ | προεδρίην ἐς τοὺς ἀγῶνας ὡς σ|υνελευθερώραντι τὴμ πόλιν ‖ ἀπ' Ἀθηνάων.

B Ἔδοξεν τεῖ βουλεῖ καὶ τοῖ δήμοι | Ἡράκλειτον τὸν Ταραντῖνον | πρόξενον εἶναι Ἐρετριῶν αὐ|τὸν καὶ ἐκγόνους, εἶναι δὲ αὐτοῖ ‖ προεδρίην καὶ σίτηριν καὶ αὐ|τοῖ καὶ παιρὶν, ὅσον ἂν χρόνον | ἐπιδημέωριν, καὶ τὰ ἄλλα, καθ|άπερ τοῖς ἄλλοις προξένοις.

14. Oropus. 411–402, or 386–377 B.C. IG.VII.235. SGDI.5339. Ditt. Syll.1004. Hoffmann III.25. Michel 698. Schwyzer 811. Ziehen,Leg.S.65.

Θεοί. | Τὸν ἱερέα τοῦ Ἀμφιαράου φοιτᾶν εἰς τὸ ἱερό|ν, ἐπειδὰν χειμὼν παρέλθει, μέχρι ἀρότου ὥρ|ης μὴ πλέον διαλείποντα ἢ τρεῖς ἡμέρας καὶ ‖ μένειν ἐν τοῖ ἱεροῖ μὴ ἔλαττον ἢ δέκα ἡμέρα|ς τοῦ μηνὸς ἑκ[ά]στο. καὶ ἐπαναγκάζειν τὸν ν|εωκόρον τοῦ τε ἱεροῦ ἐπιμελεῖσθαι κατὰ τὸ|ν νόμον καὶ τῶν ἀφικνεμένων εἰς τὸ ἱερόν. | ἂν δέ τις ἀδικεῖ ἐν τοῖ ἱεροῖ ἢ ξένος ἢ δημότ‖ης, ζημιούτω ὁ ἱερεὺς

13. This and no. 14 are in the Eretrian variety of Euboean, for which see **187** (**60.3**).

A. Ships of Tarentum formed part of the Peloponnesian fleet which defeated the Athenians off Eretria in 411 B.C. and so led to the Athenian loss of Eretria. Cf. Thuc.8.91,95. It is in gratitude for this that Hegelochus of Tarentum and his sons are honored in this decree.

B. This decree is later than A, but was inscribed on the same stone, because both recipients of honor are from Tarentum, and possibly relatives.

14. Regulations of the temple of Amphiaraus at Oropus. Oropus seems to have been an Eretrian possession before it passed into the hands of the Thebans in the sixth century, and preserved the Eretrian dialect throughout the Boeotian and the subsequent Athenian domination. But from the end of the fourth century the inscriptions are in Attic.

1 ff. The priest evidently passed the winters in the town, leaving the temple entirely in the charge of the custodian. But with the end of winter, when visitors became more frequent, he was expected to go to the temple regularly, never missing more than three days at a time and remaining there at least ten days each month. He was to see to it that the custodian took proper care of the temple and its visitors.—9 ff. 'If any one commits sacrilege in the temple, the priest shall have the right to impose a fine up to the sum of five drachmas and take pledges of the one penalized. If such a one offers the

μέχρι πέντε δραχμέων | κυρίως καὶ ἐνέχυρα λαμβανέτω τοῦ ἐζημιωμ|ένου· ἂν δ' ἐκτίνει τὸ ἀργύριον, παρεόντος τῦ | ἱερέος ἐμβαλέτω εἰς τὸν θησαυρόν. δικάζει|ν δὲ τὸν ἱερέα, ἄν τις ἰδίει ἀδικηθεῖ ἢ τῶν ξέ‖νων ἢ τῶν δημοτέων ἐν τοῖ ἱεροῖ, μέχρι τριῶν | δραχμέων, τὰ δὲ μέζονα, ἤχοι ἑκάστοις αἱ δίκ|αι ἐν τοῖς νόμοις εἰρῆται, ἐντῦθα γινέσθων. | προσκαλεῖσθαι δὲ καὶ αὐθημερὸν περὶ τῶν ἐ|ν τοῖ ἱεροῖ ἀδικίων· ἂν δὲ ὁ ἀντίδικος μὴ συνχ‖ωρεῖ, εἰς τὴν ὑστέρην ἡ δίκη τελείσθω. ἐπαρ|χὴν δὲ διδοῦν τὸμ μέλλοντα θεραπεύεσθαι ὑ|πὸ τοῦ θεοῦ μὴ ἔλαττον ἐννε' ὀβολοὺς δοκίμου ἀργ|υρίου καὶ ἐμβάλλειν εἰς τὸν θησαυρὸν παρε|όντος τοῦ νεωκόρου - - - - - - - - - - - - - - ‖ - - - - - κατεύχεσθαι δὲ τῶν ἱερῶν καὶ ἐπ|ὶ τὸν βωμὸν ἐπιτιθεῖν, ὅταν παρεῖ, τὸν ἱερέα, | ὅταν δὲ μὴ παρεῖ, τὸν θύοντα, καὶ τεῖ θυσίει α|ὐτὸν ἑαυτοῖ κατεύχεσθαι ἕκαστον, τῶν δὲ δη|μορίων τὸν ἱερέα. τῶν δὲ θυομένων ἐν τοῖ ἱε‖ροῖ πάντων τὸ δέρμα - - - - - - - -. θύειν δὲ ἐξ|εῖν ἅπαν ὅτι ἂν βόληται ἕκαστος· τῶν δὲ κρεῶ|ν μὴ εἶναι ἐκφορὴν ἔξω τοῦ τεμένεος. τοῖ δὲ | ἱερεῖ διδοῦν τὸς θύοντας ἀπὸ τοῦ

money, he must deposit it in the treasury in the presence of the priest. If any one suffers a private wrong in the temple, the priest shall decide matters of no more than three drachmas, but the more important cases shall be tried before the proper courts. The summons for wrongs done in the temple shall be made on the same day, but if the opponent does not agree, the case may go over till the next day.'— 16. ἑκάστοις: *for the several offenses.* —17. εἰρῆται: see **43**. — ἐντῦθα: see **34** *a*, **124**. — 19. ἀδικίων: ἀδίκιον = ἀδίκημα. — 21 ff. 'The one who is to be treated by the god shall pay a fee of not less than nine obols of current money (no bad coin was to be palmed off) and put it in the treasury in the presence of the custodian.' — ἐννε' ὀβολούς is crowded into a space where a shorter word had been erased, presumably δραχμήν. Since the law was first inscribed, the amount of the fee had been raised, and at the same time another provision, which followed after νεωκόρου in l. 24, had been abrogated and erased. — 25 ff. 'The priest shall make the prayers and place the victims on the altar, if he is present, but, if he is not present, the one who gives the offering. At the festival each shall make his own prayer, but the priest shall make the prayers for the sacrifices in behalf of the state, and he shall receive the skin of all the victims.' — 30 ff. θύειν δὲ ἐξεῖν κτλ.: there was no restriction as to the kind of victims to be offered, such as is often made in temple regulations, but in any case the flesh was not to be carried off. — 31. βόληται: so, not βόληται (βούληται), for an Eretrian inscription of later date, which never has ο = ου, reads βόληται, βολόμενον. — 32 ff. τοῖ δὲ ἱερεῖ κτλ.: 'the priest is to have the shoulder of each

ἱερήου ἑκ|άστō τὸν ὦμον, πλὴν ὅταν ἡ ἑορτὴ εἶ· τότε δὲ ἀπ||ὸ τῶν δημορίων λαμβανέτω ὦμον ἀφ' ἑκάστου | τοῦ ἱερήου. ἐγκαθεύδειν δὲ τὸν δειόμενο|ν - | υαυ - πειθόμ|ενον τοῖς νόμοις. τὸ ὄνομα τοῦ ἐγκαθεύδον||τος, ὅταν ἐμβάλλει τὸ ἀργύριον, γράφεσθαι τ|ὸν νεωκόρον καὶ αὐτοῦ καὶ τῆς πόλεος καὶ ἐκ|τιθεῖν ἐν τοῖ ἱεροῖ γράφοντα ἐν πετεύροι σ|κοπεῖν τοῖ βολομένοι. ἐν δὲ τοῖ κοιμητηρίο|ι καθεύδειν χωρὶς μὲν τὸ̀ς ἄνδρας, χωρὶς || δὲ τὰς γυναῖκας, τοὺς μὲν ἄνδρας ἐν τοῖ πρὸ ἠ|ὃ̂ς τοῦ βωμοῦ, τὰς δὲ γυναῖκας ἐν τοῖ πρὸ hεσπέ|[ρης . . . . . τὸ κοιμ]ητήριον τοὺς ἐν|[καθεύδοντας . . . . . .

Arcadian

15. VI or early V cent. B.C. IG.V.ii.554. SGDI.373. Ditt.Syll.1034. Roberts 237 a. Schwyzer 676.

Καμὸ̀ ὐνέθυσε ταῖ Κόρϝαι.

16. Mantinea. V cent. B.C. IG.V.ii.262. Schwyzer 661. Buck, Class. Phil.XX,136 ff. For ϟ, which is transcribed σ̱, see **4**.4.

[ϝō]φλέ̄ασι οἴδε ἰν Ἀλέαν· | [ll. 2–9 proper names] || Ἄδ̣ραντος, | Ἀντιλαΐδας, | Βο̂̄θις, | Ηέσκλαρος (or hὲς κλάρος ?), | Θέμανδρος. | ὀσ̱έοι ἂν χρēστέ̄ριον κακρίνē || ἒ̂ γνōσίαι κακριθέ̄ē το̂̄ν χρēμά-

victim, except when there is a festival, and then only from the victims offered for the state.' — 33. **ἱερήου**: ἱερήιου. **37**, **38**. — 36. **δειόμενον**: δεόμενον. **9**.1. — 39 ff. 'The custodian is to inscribe the name of each one who consults the oracle, when he has paid his money, and place it on a tablet in the shrine so that any one who wishes may see it.' — **ἐγκαθεύδοντος**: as elsewhere, those wishing to consult the oracle went to sleep in a room of the temple assigned for this purpose (see following), and received the oracle in a dream. — 43 ff. **ἐν δὲ τοῖ κοιμητηρίοι** κτλ.: 'the men and women are to lie in separate places, the men to the east of the altar, the women to the west.' — 46. **ἠὃ̂ς**: see **41**.4 *b*. — **hεσπέ[ρης**: hε designated by H, as in no. 6.

15. Dedication inscribed on a bronze cymbal, which, according to the more probable of two varying reports, was found near the modern Dimitzana in Arcadia. Formerly read Κάμουν ἔθυσε κτλ. and ascribed to Thessalian, later as Καμὸ̀ ὖν ἔθυσε. But the use of ὐνέθυσε = ἀνέθηκε is confirmed by a later dedication reading Φαυλέας ἀνέθυσε τοῖ Πανί, in which the earlier ὐν (**6**, **22**) is replaced by ἀνά.

16. Judgment against certain persons guilty of sacrilege toward Athena Alea, whose temple had been made the

τōν, | πὲ τοῖς ϝοικιάται(ς) τᾶς θεῶ ἦναι, κὰ ϝοικίας δάσασσθαι τὰς
ἄν ὄδ' ἐά(σ)σας. | εἰ τοῖς ϝōφλēκόσι ἐπὶ τοῖδ' ἐδικάσαμε[ν], |
ἄ τε θεὸς κὰς οἰ δικασσταὶ, ἀπῡεδομίν[ος] ‖ τῶν χρēμάτōν τὸ
λάχος, ἀπεχομίνος | κατὸρρέντερον γένος ἦναι | ἄματα πάντα ἀπὺ
τοῖ ἱεροῖ, ἴλαον ἦναι. | εἰ δ' ἄλλα σ̄ις ἔατοι κατῶννυ, ἰνμενφὲς
ἦναι. | Εὐχōλα [δ'] ἄδε ἔ[σ]ετοι τοῖ ἀ[πεχομίνοι] · ‖ εἴ σ̄ις ἰν το(ῖ)
ἱεροῖ τῶν τότ[ε ἀπυθανόντōν | φονέ̄ς ἐστι, εἴσ̄' αὐτός εἴσ̄ε [τῶν ἐσγό-
νōν] | σ̄ις κατὸρρέντερον, εἴσ̄ε τ[ῶν ἀνδρῶν] | εἴσ̄ε τᾶς φαρθένō, ἰνμεν-
φ[ὲς ἦναι κα]|τὸ χρēστέριον · εἰ δὲ μὲ, ἴλαον ἦναι. ‖ εἰ (Θ)έμανδρος
φονέ̄ς ἐσστ[ι εἴσ̄ε] | τῶν ἀνδρōν εἴσ̄ε τᾶς φαρθέν[ō] | τῶν τότε ἀπυ-
θανόντōν ἰν [τοῖ ἱεροῖ] | κὰς μὲ προσσθαγενὲς τῶ ϝέρ[γō] | τῶ

scene of a bloody fray. Most of the difficulties in the reading and interpretation have been cleared up, but some points are still uncertain.

1. *The following have been condemned to pay a penalty to the temple of Alea.* Cf., with the aorist, ἑκατὸν δαρχμὰς ὀφλὲν ἰν δᾶμον, no. 17.4, and for the whole episode, Att. οἵδε ὤφλον Δηλίων ἀσεβείας - - - - - -, τὸ τίμημα τὸ ἐπιγεγραμμένον καὶ ἀειφυγία, ὅτι ἐκ τοῦ ἱεροῦ τοῦ Ἀπόλλωνος τοῦ Δηλίου ἦγον τοὺς Ἀμφικτύονας καὶ ἔτυπτον. IG.II.814 p. 281. — 13. Possibly ἑὲς κλάρος = ἓξ κλήρους, *six lots*, as the object of ϝōφλέασι. The letters are written in the space to the right of the column of names. Cf. the detached position of τίμημα etc. in the passage quoted above. — 14 ff. *In the case of any one whom the oracle has condemned or who by judicial process has been condemned to forfeit his property, this together with the serfs shall belong to the goddess, and the houses which he may possess here* (?) *shall be distributed* (i. e. confiscated and disposed of). — 15. **γνδσία**: Att. γνῶσις in its legal sense. — 17. **τὰς ἄν ὄδ' ἐάσας**: ἄν with partic., Smyth 1846 *b*, Kühner-Gerth I, 242. Some read **ἀνὸδ'**, *above*, with various interpretations of its significance here. — 18 ff. *Inasmuch as we, the goddess and the judges, have passed judgment upon the guilty parties as follows, namely that, having given up their inheritance, they shall forever be excluded from the temple, in the male line, it shall be well* (*propitious*). *But if any one permits anything else, contrary to these things, it shall be impious.* — 22. **κατὸρρέντερον**: κατὰ τὸ ἀρρέντερον. 94.1. — 22. **ἄματα πάντα**: a formulaic expression, Hom. ἤματα πάντα, retained here in the imprecation, although ἀμέρα is the ordinary prose word for *day* in Arcadian as elsewhere (cf. no. 17). Similarly νόμος ἱερὸς ἰν ἄματα πάντα in a Tegean inscription. — 24 ff. *The following shall be the imprecation upon the* (*one excluded*?). *If any one* (present) *in the temple is a murderer of those who perished at that time, either himself or any one of his descendants in the male line* (that is, if any one of these is present in the temple), (a murderer) *of either the men or the maiden, it shall be impious in the eyes of the oracle; if not, it shall be*

τότε ἔο[ν]τος, ἴνμονφον θε̂[ναι]. ‖ εἰ δὲ προσσ(θ)αγενὲς τô ϝέργ[ō], | κὰς μὲ φονὲς, ἴλαον ἔναι.

17. Tegea. Early IV cent. B.C. IG.V.ii.3. Hoffmann I.29. Michel 695. Schwyzer 654. Ziehen,Leges Sacrae 62. **Alphabet transitional;** Ε = ē,Ο = ō, Η = *h*; Ion. Ξ = ξ, Χ = χ.

Τὸν hιερὲν πέντε καὶ εἴκοσι οἳς νέμεν καὶ ζεῦγο|ς καὶ αἶγα· εἰ δ' ἂν καταλλάσσē, ἰνφορβισμὸν ἔναι· τ|ὸν hιερομνάμονα ἰνφορβίεν· εἰ δ' ἂν λευτον μὲ ἰνφ|ορβίē, hεκοτὸν δαρχμὰς ὀφλὲν ἰν δᾶμον καὶ κάταρ‖ϝον ἔναι.— Τὸν hιεροθύταν νέμεν ἰν Ἀλέαι ὅτι ἂν ἀ|σκēθὲς

propitious. If Themander is a murderer of either the men or the maiden who perished at that time in the temple, and not (merely, as he claims) ***a spectator*** (?) ***of the deed of violence which took place then, he shall be held impious; but if*** (merely) ***a spectator*** (?) ***of the deed, and not a murderer, it shall be propitious.***

17. Regulations of the temple of Athena Alea. The first five paragraphs, ll. 1–20, deal with the rights of pasturage in Alea, the district in which the temple was situated and which was included in the temple property. The temple officials mentioned are the *hieromnemon*, the chief administrator of the affairs of the temple (also, in the plural, the board of administrators), the *priest*, and the *hierothytes*, a minor official charged with the technical details of the sacrifice, though in some places this title came to be one of high rank. The Fifty and the Three Hundred were, doubtless, civic bodies.

The critical and difficult words are *ἰνφορβίεν*, *ἰνφορβισμόν*, plainly connected with *φέρβω feed*, *φορβή fodder*, *φορβεία halter*. Starting from the derived meaning seen in *φορβεία*, one may translate *tie up*, *seize*, but in ll. 14–15 the *seizure* of small animals, contrasted with a tax of a drachma for large animals, seems extreme, especially in connection with ll. 18–19. The interpretation *impose a pasture tax* is on the whole more satisfactory, though by this too the expression in ll. 14–15 is strange, by apparent lack of contrast. One must assume that the pasture tax was a fixed and merely nominal sum, and that the tax of one drachma for the larger animals was in excess of this. Hesychius has *ἐμφόρβιον· τελώνημα*, which is parallel to *ἐνοίκιον house-rent*, *ἐλλιμένιον harbor-dues*, etc. From this would be derived *ἰνφορβίεν impose a pasture tax*, and from this again, as if from *-ίζω*, *ἰνφορβισμός the imposition of a pasture tax*. Cf. Solmsen,K.Z.XXXIV, 437 ff.

2. **εἰ δ' ἂν καταλλάσσē**: *if he acts otherwise* (*καταλλάσσω* intrans.), that is goes beyond the number allowed. — 3. **λευτον**: probably an adv. *λεῦτον*, or a part. *λεύτῑν*, meaning *wittingly*, *intentionally*, but there is no certain etymon. — 5 ff. **τὸν hιεροθύταν** κτλ.: *the hierothytes may pasture in Alea animals without blemish* (and so suitable for the sacrifice), *but*

ἒ· τὰ δ' ἀνασκēθέα ἰνφορβίεν· μēδ' ἐσπερᾶσα|ι πὰρ ἂν λέγē hιεροθυτές· εἰ δ' ἂν ἐσπεράσē, δυόδεκ|ο δαρχμὰς ὀφλὲν ἰν δᾶμον.— Τᾶς τριπαναγόρσιος τ|ὰς ὑστέρας τρὶς ἀμέρας νέμεν ὄτι hὰν βόλēτοι ὃς || μὲ ἰν τοῖ περιχόροι· εἰ δ' ἂν ἰν τοῖ περιχόροι, ἰνφο|ρβίεν.— Ἰν Ἀλέαι μὲ νέμεν μέτε ξένον μέτε ϝαστὸν | εἰ μὲ ἐπὶ θοίναν hίκοντα· τοῖ δὲ ξένοι καταγομέν|οι ἐξε̂ναι ἀμέραν καὶ νύκτα νέμεν ἐπιζύγιον· εἰ δ' | ἂν πὰρ τάνυ νέμē, τὸ μὲν μέζον πρόβατον δαρχμὰν ὀ||φλέν, τὸ δὲ μεῖον ἰνφορβίεν.— Τὰ hιερὰ πρόβατα μὲ | νέμεν ἰν Ἀλέαι πλὸς ἀμέρας καὶ νυκτός, εἰκ ἂν διε|λαυνόμενα τύχē· εἰ δ' ἂν νέμē, δαρχμὰν ὀφλὲν τὸ πρό|βατον ϝέκαστον τὸ μέζον, τὸ̄ν δὲ μειόνōν προβάτō|ν ὀδελὸν ϝέκαστον, τᾶν συὸ̄ν δαρχμὰν ϝεκάσταυ, ε[ἰ] || μὲ παρhεταξαμένος τὸς πεντέκοντα ἒ τὸς τριακα|σίος.— Εἰκ ἐπὶ δὸ̄μα πῦρ ἐποίσē, δυόδεκο δαρχμὰς | ὀφλέν, τὸ μὲν ἔμισυ ταῖ θεοῖ, τὸ δ' ἔμισυ τοῖς hιερο|μνάμονσι.— Εἰκ ἂν παραμαξεύē θύσθεν τᾶς κελε[ύθ]||ō τᾶς κακειμέναυ κὰτ Ἀλέαν, τρὶς ὀδελὸς ὀφλὲ[ν ἀν]||τὶ ϝεκάσταυ, τὸ μὲν hέμισυ ταῖ θεοῖ, τὸ δ' ἔμισ[υ τοῖ]||ς hιερομνάμονσι. — Ταῖ παναγόρσι τὸς hιερ[ομνάμ]||ονας ἀρτύεν τὰ ἰν ταῖς ἰνπολαῖς πάντα τ[α . . . .— τ]ὸς δαμιοργὸς τὸν κόπρον τὸν ἀπυδόσμ[ιον ἐξάγεν] ταῖ hεβδόμαι τὸ̄ Λεσχανασίō μēνός· [εἰ δὲ μέ, δαρχ||μὰ]ν ὀφλέν.— Τὸν Παναγόρσιον με̂να [31–35 only a few words left.]

for those not unblemished (and so suitable only for personal use) *one shall impose a pasture tax. He shall not go beyond what he declares in his function of hierothytes.* That is, his official statement as to the condition of the animals is final. — 7. **πὰρ ἄν**: πὰρ ἃ (ἃ) ἄν. **58** *a*. — **hιεροθυτές**: ἱεροθυτέων. **78, 157**. 9. **hάν**: ἄν. **58** *d*. — **ὃς μέ**: used like ὅσον μή. — 20. *Unless the Fifty or the Three Hundred approve.* Acc. abs. construction. **173**. — 21. **δὸ̄μα**: *temple.* — **ἐποίσē**: aor. subj. to fut. οἴσω, cf. Hom. οἰσέμεναι, Hdt. ἀνοῖσαι. For absence of ἄν see **174**. — 23 ff. Meaning uncertain, but probably *If one drives in a wagon outside of the high road leading through Alea, one shall pay a fine of three obols for each* (wagon), etc. — **θύσθεν**: adv. from *θύρ-σθεν = θύραζε, ἔξωθεν. **133**.1. — **κακειμέναυ**: κατακειμένης. **95**. — 26 ff. The officials are to make all arrangements for the market, which was held at ancient festivals as at our modern fairs. Cf. Ditt.Syll.736.99 ff.— 28. **ἀπυδόσμ[ιον]**: adjective derived from a now quotable ἀπυδοσμός, *payment* (no. 18[3]) = ἀπόδοσις (**164**.4), but here probably meaning *for sale.*

18. Tegea. IV cent. B.C. IG.V.ii.6. SGDI.1222. Hoffmann I.30. Michel 585. Schwyzer 656. Kalén, Strena phil. Upsal. 1922, 187 ff.

πε - - - - - - - - - - - - - φι . λο . | εἰκ ἄν τι γίνητοι τοῖς ἐργώναις τοῖς ἰν τοῖ αὐτοῖ | ἔργοι, ὅσα περὶ τὸ ἔργον· ἀπυέσθω δὲ ὁ ἀδικήμενος | τὸν ἀδικέντα ἰν ἀμέραις τρισὶ ἀπὺ ταῖ ἂν τὸ ἀδί‖κημα γένητοι, ὕστερον δὲ μή· καὶ ὅτι ἂγ κρίνωνσι | οἱ ἐσδοτῆρες, κύριον ἔστω. — Εἰ δὲ πόλεμος δια|κωλύσει τι τῶν ἔργων τῶν ἐσδοθέντων ἢ τῶν | ἠργασμένων τι φθέραι, οἱ τριακάσιοι διαγνόντω | τί δεῖ γίνεσθαι· οἱ δὲ στραταγοὶ πόσοδομ ποέντω, ‖ εἰκ ἂν δέατοί σφεις πόλεμος ἦναι ὁ κωλύων ἢ ἐ|φθορκὼς τὰ ἔργα, λαφυροπωλίου ἐόντος κατὺ τᾶς | πόλιος. εἰ δὲ τι(ς) ἐργωνήσας μὴ ἰγκεχηρήκοι τοῖς | ἔργοις, ὁ δὲ πόλεμος διακωλύοι, ἀπυδόας [τ]ὸ ἀργύριον, | τὸ ἂν λελαβηκὼς τυγχάνη, ἀφεώσθω τῶ ἔργω, ‖ εἰκ ἂν κελεύωνσι οἱ ἐσδοτῆρες.— Εἰ δ' ἄ[ν] τις ἐπι|συνίστατοι ταῖς ἐσδόσεσι τῶν ἔργων ἢ λυμαίνη|τοι κὰτ εἰ δέ τινα τρόπον φθήρων, ζαμιόντω | οἱ ἐσδοτῆρες, ὅσαι ἂν δέατοί σφεις ζαμίαι, καὶ | ἀγκαρυσ[σόν]τω ἰν ἐπίκρισιν καὶ ἰνα‖γόντω ‖ ἰν δικαστήριον τὸ γινόμενον τοῖ πλήθι τᾶς | ζαμίαυ.— Μὴ ἐξέστω δὲ μηδὲ κοινᾶνας γενέσθαι | πλέον ἢ δύο ἐπὶ μηδενὶ τῶν ἔργων· εἰ δὲ μή, ὀφλέτω | ἕκαστος πεντήκοντα δαρχμάς,

18. Regulations governing building-contracts.

1 ff. —, *if any trouble arises between the contractors on the same work, as regards the work.* —4. **ἀπὺ ταῖ**: *from the time when*, relative use of the article, as in l. 14 etc. See **126**. —6 ff. *If war shall interrupt any of the works contracted for, or should destroy any of those completed.* Note the change of mood. —9 ff. *The generals shall furnish revenue* (to meet the damages suffered by the contractors), *if it seems to them that it is war that is hindering or has destroyed the works, from a sale of booty against the city's account.* — 12 ff. *But if any one who has made a contract has not begun on the works and war interrupts, he shall return whatever money he may have received and withdraw from the work, if those giving out the contracts so order.* —15 ff. *If any one makes opposition to the allotments of the works or does an injury in any way*, etc. —**κὰτ εἰ δέ τινα**: *εἰ δέ τις*, detached from verbal phrases, has come to be used independently in the sense of a simple indefinite, as is sometimes *εἴ τις* in Attic (e.g. Thuc. 7.21.5). Cf. *κὰτ εἰ δέ τι* l. 32. — 18. **ὅσαι** κτλ.: *with whatever penalty seems best to them.* —20. *to the court which is constituted to suit the amount of the penalty.* — **πλήθι** : = **πλήθει**, like **ἔτι** = **ἔτει** etc. on the reverse side of this same tablet. **9**, App. —21 ff. 'No more than two partners for any one piece of work, and no contractor to have more than two

ἐπελασάσθων | δὲ οἱ ἀλιασταί· ἰμφαίνεν δὲ τὸμ βολόμενον ἐπὶ τοῖ ‖ ἡμίσσοι τᾶς ζαμίαυ. κατὰ αὐτὰ δὲ καὶ εἰκ ἄν [τ]ις | πλέον ἢ δύο ἔργα ἔχη τῶν ἱερῶν ἢ τῶν δαμ[ο]σίων | κὰτ εἰ δέ τινα τρόπον, ὅτινι ἂμ μὴ οἱ ἀλιαστα[ὶ] | παρετάξωνσι ὁμοθυμαδὸν πάντες, ζαμιώ[σ]θω | καθ' ἕκαστον τῶν πλεόνων ἔργων κατὺ μῆνα ‖ πεντήκοντα δαρχμαῖς, μέστ' ἂν ἐπισ[χῆ πάντα] | τὰ ἔργα τὰ πλέονα. — Εἰ [δ'] ἄν τι[ς ἰνδ]ίκητοι τῶν | περὶ τὰ ἔργα συ[γγεγραμμένων] κὰτ εἰ δέ τι, μη‖[δὲν δεκέσθω τᾶς τιμα]ῦ· εἰ δὲ μή, μή οἱ ἔστω ἴνδικον | μηδέποθι ἀλλ' ἢ ἰν Τεγέαι· εἰ δ' ἂν ἰνδικάζητοι, ‖ ἀπυτεισάτω τὸ χρέος διπλάσιον τὸ ἂν δικάζητοι· | ἔστω δὲ καὶ τωνὶ τῶ ἐπιζαμίω ὁ αὐτὸς ἴγγυος ὅπερ | καὶ τῶ ἔργω ἧς ἰν ἔστεισιν. — Εἰ δ' ἄν τις ἐργωνήσας | ἔργον τι ποσκατυβλάψη τι ἄλλυ τῶν ὑπαρχόντων | ἔργων εἴτε ἱερὸν εἴτε δαμόσιον εἴτε ἴδιον ‖ πὰρ τὰν σύγγραφον τᾶς ἐσδοκαῦ, ἀπυκαθιστάτω | τὸ κατυβλαφθὲν τοῖς ἰδίοις ἀναλώμασιν μὴ ἧσσον | ἢ ὑπᾶρχε ἰν τοῖ χρόνοι τᾶς ἐργωνίαυ· εἰ δ' ἂμ μὴ | κατυστάση, τὰ ἐπιζάμια ἀπυτειέτω, κατάπερ | ἐπὶ τοῖς ἄλλοις ἔργοις τοῖς ὑπεραμέροις τέτακτοι. ‖ — Εἰ δ' ἄν τις τῶν ἐργωνᾶν ἢ τῶν ἐργαζομένων | ἐπηρειάζεν δέατοι ἰν τὰ ἔργα ἢ ἀπειθῆναι τοῖς | ἐπιμελομένοις

pieces of work without the unanimous consent of the heliasts.' — 24. ἰμφαίνεν κτλ.: *any one who wishes may be informer, receiving half the fine as a reward.* — 25. κατὰ αὐτά: κατὰ τὰ αὐτά. So κατάπερ (ll. 43, 50) for κατὰ τάπερ, Att. καθάπερ. — 30. *until all the excess pieces of work cease.* — 31 ff. Restorations uncertain, but perhaps *If any one is a litigant concerning any of the terms of the contract, he shall receive no pay; otherwise he shall not have right of trial elsewhere than in Tegea; and if suit is brought against him, he shall pay double the amount for which the suit is brought. And the same person who was (the surety) for the work, shall be surety for this fine, for its payment.* ἰν ἔστεισιν refers back to ἐπιζαμίω, not to ἔργω. ἴνδικος, like Cret. ἔνδικος, is used impersonally with the dative of the person involved in the suit. For ἰνδικάζητοι, cf. Aenian. τοῖς ἐνδικαζομένοις *the litigants* SGDI. 1432 *a*, and Delph. ἐνδικαζόμενοι *if subjected to suit* SGDI. 1795. — 37 ff. 'If a contractor injures any of the existing works contrary to the terms of the contract, he must at his own expense put it in as good condition as it was at the time of the contract. Otherwise he must pay the same penalties that are fixed for other pieces of work overdue.' — 45 ff. 'If a contractor or workman seems to be abusing the works, or disobedient to those in charge, or disregardful of the established fines, the workman may be expelled from the work, and the contractor brought to trial and fined in the same way as is

ἢ κατυφρονῆναι τῶν ἐπιζαμίων | τῶν τεταγμένων, κύριοι ἐόντω οἰ
50 *ἐσδοτῆρες | τὸμ μὲν ἐργάταν ἐσδέλλοντες ἐς τοῖ ἔργοι, ‖ τὸν δὲ ἐργώναν ζαμιόντες ἰν ἐπίκρισιγ κατάπερ | τὸς ἐπισυνισταμένος ταῖς ἐσδοκαῖς γέγραπ[τ]οι. | —Ὅτι δ' ἂν ἐσδοθῆ ἔργον εἴτε ἱερὸν εἴτε δαμόσι[ον], | ὑπάρχεν τὰγ κοινὰν σύγγραφον ταν[ν]ὶ κυρί[αν] | πὸς ταῖ ἐπὲς τοῖ ἔργοι γεγραμμέν[αι συ]γγράφ[οι].*

prescribed for those who make opposition to the allotments.' — 50. **ζαμιόντες ἰν ἐπίκρισιγ**: condensed expression for *ζαμιόντες καὶ ἀγκαρύσσοντες* κτλ. Cf. ll. 17–19. — 51. **τὸς ἐπισταμένος**: acc. abs. **173**. — **ἐσδοκαῖς**: *ἐσδόσεσι* in l. 16. The *giving out* of the *contracts* and *acceptance* of proposals is the same thing. — 53 ff. 'This general contract shall be in force in addition to the special contract for the particular piece of work.'

Cyprian

The Cyprian Syllabary

Nearly all the Cyprian inscriptions are written in a special syllabary. This consists of signs for each of the five vowels — these being used where no consonant immediately precedes, that is initially and for the second element of diphthongs — and signs for each combination of consonant and following vowel, as *ma*, *me*, etc. But there is no distinction between long and short vowels, nor, in the case of mutes, between surd, sonant, and aspirate. Hence the sign *te* (the transcription with *t* is a matter of convention) may stand for *τε*, *τη*, *δε*, *δη*, *θε*, or *θη*. Nasals before consonants are not written, e.g. *a ti* = *ἀ(ν)τί*.[1]

For a final consonant the sign containing the vowel *e* is used, e.g. *ka se* = *κάς*. For groups of consonants the first is indicated by the sign containing the vowel of the syllable to which this consonant belongs. That is, its vowel is determined by the following in the case of initial groups and consonant + liquid; by the preceding in the case of liquid + consonant, and also *σ* + consonant (cf. **89**.1). Thus *po to li ne* = *πτόλιν*, *pa ti ri* = *πατρί*, *e u ve re ta sa tu* = *εὐϝρε̄τάσατυ*, *a ra ku ro* = *ἀργύρο̄*, *e se ta se* = *ἔστασε*. Examples of other groups are rare.[2]

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[1] In the Greek transcription the mutes are distinguished and the nasal before consonants is supplied in parentheses. But *ε̄* and *ο̄*, not *η*, *ω*, are used, in accordance with the practice adopted for other inscriptions where the signs *η* and *ω* are not in use. For some uncertainties in regard to the proper transcription, see **199**.

[2] We find *me ma na me no i* = *μεμναμένοι*, *ka si ke ne to i se* = *κασιγνήτοις* but *i ki ma me no se* = *ἱκμαμένος*, *te re ki ni ja* = *τέρχνιϳα*, *ti pe te ra-* = *διφθερα-*, *-va na ko to se* = *-ϝάνακτος*.

Words are separated by a special sign, but this is commonly, though not uniformly, omitted after the article, and sometimes in other groups of words. In such groups a final consonant is often treated as medial, hence *ta po to li ne* = *τὰ(ν) πτόλιν*, etc.

19. Idalium. Probably V cent. B.C. SGDI.60. Hoffmann I.135. Schwyzer 679. The first five lines only are given in the more exact syllabic transcription. In this | denotes the word separator, not the line division, which is indicated by numerals.

1 o te | ta po to li ne e ta li o ne | ka te vo ro ko ne ma to i | ka se ke ti e ve se | i to i | pi lo ku po ro ne ve te i to o na sa ko 2 ra u | pa si le u se | sa ta si ku po ro se | ka se a po to li se | e ta li e ve se | a no ko ne o na si lo ne | to no na si ku po 3 ro ne to ni ja te ra ne | ka se | to se | ka si ke ne to se | i ja sa ta i | to se | a to ro po se | to se | i ta i | ma ka i | i ki 4 ma me no se | a ne u | mi si to ne | ka sa pa i | e u ve re ta sa tu | pa si le u se | ka se | a po to li se | o na si 5 lo i | ka se | to i se | ka si ke ne to i se | a ti to mi si to ne | ka a ti | ta u ke ro ne | to ve na i | e xe to i | *etc.*

Ὅτε τὰ(ν) πτόλιν Ἐδάλιον κατέϝοργον Μᾶδοι κὰς Κετιῆες
ἰ(ν) τῶι Φιλοκύπρων ϝέτει τῶ Ὀνασαγόραυ, βασιλεὺς Στασίκυπρος 2
κὰς ἀ πτόλις Ἐδαλιῆες ἄνωγον Ὀνάσιλον τὸν Ὀνασικύπρων
τὸν ἰjατῆραν κὰς τὸς κασιγνέτος ἴjασθαι τὸς ἀ(ν)θρόπος τὸς ἰ(ν) ταῖ
μάχαι ἰκμαμένος ἄνευ μισθῶν. κάς παι εὐϝρητάσατυ βασιλεὺς 4
κὰς ἀ πτόλις Ὀνασίλλοι κὰς τοῖς κασιγνέτοις ἀ(ν)τὶ τῶ μισθῶν κὰ
ἀ(ν)τὶ τᾶ ὐχέρων δοϝέναι ἐξ τῶι | ϝοίκοι τῶι βασιλῆϝος κὰς ἐξ ταῖ 6
πτόλιϝι ἀργύρω τά(λαντον) α΄ τά(λαντον)· ἒ δυϝάνοι νυ ἀ(ν)τὶ τῶ|
ἀργύρων τῶδε, τῶ ταλά(ν)τον, βασιλεὺς κὰς ἀ πτόλις Ὀνασίλοι κὰς
τοῖς κασι|γνέτοις ἀπὺ ταῖ ζαῖ ταῖ βασιλῆϝος τᾶ ἰ(ν) τοἰρῶνι τῶι 8
Ἀλα(μ)πριjάται τὸ(ν) χῶρον | τὸν ἰ(ν) τῶι ἔλει τὸ(ν) χραυόμενον
Ὁ(γ)κα(ν)τος ἄλϝω κὰς τὰ τέρχνιja τὰ ἐπιό(ν)τα ‖ πά(ν)τα ἔχεν 10

19. Agreement of the king and city of Idalium with the physician Onasilus and his brothers for the care of the wounded during the siege of the city by the Persians and the inhabitants of the Phoenician city of Citium.

This siege is to be placed somewhere between the withdrawal of the Athenian expedition of 449 B.C. and the union of Idalium and Citium 391 B.C. — 8. **ἰ(ν) τοἰρῶνι**: *in the district.* Cf. **οἰρών** (Hesych.), *boundary line.*

9. **ἄλϝω**: cf. Hesych. ἄλουα· κῆποι. But **ἄλϝον** here is not identical with

πανόνιον ὑϝαὶς ζαν ἀτελέν. ἔ κέ σις Ὀνάσιλον ἒ τὸς | κασιγνέτος
12 ἒ τὸς παῖδας τῶ(ν) παίδōν τῶν Ὀνασικύπρōν ἐξ τῶι χόρōι τῶιδε | ἐξ
ὀρύξē, ἰδέ παι ὀ ἐξ ὀρύξē πείσει Ὀνασίλōι κὰς τοῖς κασιγνέτοι|ς ἒ
τοῖς παισὶ τὸν ἄργυρον τό(ν)δε, ἀργύρō τά(λαντον) α΄ τά(λαντον). |
14 κὰς Ὀνασίλōι οἴϝōι ἄνευ τῶ(ν) κασιγνέτōν τῶν αἴλōν ἐϝρēτάσατυ
βασιλεὺ||ς κὰς ἀ πτόλις δοϝέναι ἀ(ν)τὶ τᾶ ὐχέρōν τῶ μισθῶν ἀργύρō
16 πε(λέκεϝας) δ΄ πε(λέκεϝας) | β΄ δι(μναῖα) Ἐ(δάλια)· ἒ δόκοι νυ
βασιλεὺς κὰς ἀ πτόλις Ὀνασί|||λōι ἀ(ν)τὶ τῶ ἀργύρō τῶδε ἀπὺ τᾶι
18 ζᾶι τᾶι βασιλε̄ϝος τᾶ ἰ(ν) Μαλανίjα|ι τᾶι πεδίjαι τὸ(ν) χῶρον τὸ(ν)
χραυζόμενον Ἀμενίjα ἄλϝō κὰς τὰ τέρ|χνιjα τὰ ἐπιό(ν)τα πά(ν)τα,
20 τὸ(ν) ποεχόμενον πὸς τὸ(ν) ῥόϝο(ν) τὸ(ν) Δρύμιον κὰς πὸ||ς τὰν ἰερέ-
ϝιjαν τᾶς Ἀθάνας, κὰς τὸ(ν) κᾶπον τὸν ἰ(ν) Σίμιδος ἀρούρα|ι, τό(ν)
Διϝείθεμις ὀ Ἀρμανεὺς ἔχε ἄλϝο(ν), τὸν ποεχόμενον πὸς Πασαγό-
22 ρα|ν τὸν Ὀνασαγόραυ κὰς τὰ τέρχνιjα τὰ ἐπιό(ν)τα πά(ν)τα ἔχεν
πανōνίος ὐ|ϝαὶς ζαν ἀτελίjα ἰό(ν)τα. ἔ κέ σις Ὀνάσιλον ἒ τὸς παῖ-
24 δας τὸς Ὀ|νασίλōν ἐξ τᾶι ζᾶι τᾶιδε ἶ ἐξ τῶι κάπōι τῶιδε ἐξ ὀρύξē,
ἰ||δὲ ὀ ἐξ ὀρύξē πείσει Ὀνασίλōι ἒ τοῖς παισὶ τὸν ἄργυρον τό(ν)δε,
26 ἀργύρō|ν πε(λέκεϝας) δ΄ πε(λέκεϝας) β΄ δι(μναῖα) Ἐ(δάλια). ἰδὲ
τὰ(ν) δάλτον τά(ν)δε, τὰ ϝέπιjα τάδε ἰναλαλισμένα, | βασιλεὺς κὰς
28 ἀ πτόλις κατέθιjαν ἰ(ν) τὰ(ν) θιὸν τὰν Ἀθάναν τά(ν)νε περ' Ἐ|δάλιον
σὺν ὄρκοις μὲ λῦσαι τὰς ϝρέτας τάσδε ὑϝαὶς ζαν. | ὄπι σίς κε τὰς
30 ϝρέτας τάσδε λύσē, ἀνοσίjα ϝοι γένοιτυ. τάς γε || ζᾶς τάσδε καὶ
τὸς κάπος τόσδε οἰ Ὀνασικύπρōν παῖδες κὰς τῶ(ν) παίδōν οἰ πα|ῖ-
δες ἔξōσι αἰϝεί, ο(ἰ) ἰ(ν) τὸιρῶνι τῶι Ἐδαλιε̄ϝι ἴōσι.

κᾶπος (cf. ll. 20, 21) and is probably *plantation* or *orchard*. — 10. **πανόνιον**: *wholly salable* (ὦνος), *in full ownership*, agreeing with τὸ(ν) χῶρον, the intervening τὰ τέρχνιjα being disregarded, as not coördinate. So in l. 22 πανōνίος is acc. pl. agreeing with τὸ(ν) χῶρον and τὸ(ν) κᾶπον (ll. 18, 20). — **ὑϝαὶς ζαν**: εἰς ἀεὶ διὰ βίου(?). ὑϝαίς *forever*, **133**.6. ζαν is possibly connected with ζήω and ζώω, *live*, on the basis of a third by-form ζᾱ-, but this is very uncertain. — 29. *Whoever violates these agreements, may impiety rest upon him*, that is he shall be held guilty of an impious act. For the force of ὄπι, the formation of which is wholly obscure, see **131**. But it may also be taken as a conjunction (ὄφι?).

20. Monument to Stheneias, son of Nicias and grandson of Gaucus. See **168** *d*, and **38**.

Lesbian

20. Cebrene. V cent. B.C. SGDI.307. Hoffmann II.132. Roberts p.324. Schwyzer 638.

Σ[τάλλ]α 'πὶ Σθενείαι ἔμμι τῶ̂ Νικιαίōι τῶ̂ Γαυκίō.

21. Mytilene. First half of IV cent. IG.XII.ii.1. SGDI.213. Hicks 94. Hoffmann II.82. Michel 8. Schwyzer 619.

- - - - - - - ε - - - - - - - - - - - - - - - [ὅττι | δέ κε αἰ] πόλις [ἀ]μφότ[εραι - - - - - - - - - - - - | - - - -] γράφωισι εἰς τὰν [στάλ-λαν ἢ ἐκκ|ολάπ]τωισι, κύ[ρ]ιον ἔστω. τ[ὸν δὲ κέρναν||τα τὸ] χρύ- 5
σιον ὑπόδικον ἔ[μμεναι ἀμφο|τέρ]αισι ταῖς πολίεσσι, δικ[άσταις δὲ | ἔμ]μεναι τῶι μὲν ἐμ Μυτιλήναι [κέρναν|τι] ταὶς ἄρχαις παίσαις ταὶς ἐμ Μ[υτιλ|ή]ναι πλέας τῶν αἰμισέων, ἐμ Φώκαι δὲ [τ]||αὶς 10
ἄρχαις παίσαις ταὶς ἐμ Φώκαι πλ[έ]||ας τῶν αἰμισέω[ν]· τὰν δὲ δίκαν ἔμμεναι, | ἐπεί κε ὠνίαυτος ἐξέλθηι, ἐν ἓ̂ξ μήννε|(σ)σι. αἰ δέ κε καταγ[ρ]έθηι τὸ χρύσιον κέρ|ναν ὑδαρέστε[ρ]ο[ν] θέλων, θανά-
τωι ζαμι||ώσθω· αἰ δέ κε ἀπυφ[ύ]γηι μ[ὴ] θέλων ἀμβρ[ό]||την, 15
τιμάτω τ[ὸ] δικαστήριον ὅττι χρῆ α|ὖτ(ο)ν πάθην ἢ καθέ[μ]εναι, ἀ

21. Monetary agreement between Mytilene and Phocaea. Coins of electrum, a compound of gold and silver, were issued by Mytilene and Phocaea, down to about 350 B.C., and it is to these that the inscription refers, though the term used of them is *χρύσιον*.

'Any one debasing the coinage is responsible to both cities. If at Mytilene, the magistrates of Mytilene are to constitute the majority of the judges. Similarly at Phocaea. The trial falls within six months of the expiration of the year. If one is convicted of intentional adulteration, he is to be punished with death. But if he is acquitted of intentional wrong-doing, the court shall decide the penalty or fine. The city is not liable. The Mytilenians are to issue the coins first (the cities alternating each year). The agreement goes into effect under the prytanis succeeding Colonus at Mytilene and Aristarchus at Phocaea.'

4–5. τ[ὸν δὲ κέρναντα]: *κέρναμι*, if correctly supplied here and in ll. 7–8, has the same meaning which is more forcibly expressed by *κέρναν ὑδαρέστερον* in ll. 13–14. Another restoration is τ[ὸν *ἐφθάρκοντα*] here and [*κόπτοντι*] in ll. 7–8. The arrangements for trial immediately following show that the meaning required here is *debase*, not *make the alloy*, i.e. simply *coin*, as often taken. Moreover the electrum coinage of this time and place was based upon a natural, not an artificial, alloy.

δὲ πόλις ἀναί]τιος καὶ ἀζάμιος [ἔσ]τω. ἔλαχον Μυτιλη̑|ναοι πρόσθε κόπτην. ἄρχει πρότανις ὁ ‖ πεδὰ Κόλωνον, ἐ[μ Φ]ώκαι δὲ ὁ πεδὰ Ἀρίσ[τ]‖αρχον.

22. Mytilene. Soon after 324 B.C. IG.XII.ii.6. SGDI.214. Ditt.Orient.2. Hicks 164. Hoffmann II.83. Inscr.Jurid.II, pp.344 ff. Michel 356. Schwyzer 620.

..... [καὶ οἱ β]ασί[ληες προστί]θησ[θον τῶι κατελη̑λύ|θοντι ὡς τέχναν τεχνα]μέν[ω] τῶ ἐ[ν ταῖ] πόλι πρόσθε [ἔοντος. αἰ δέ κέ τις | τῶν κατελη̑λυθόν]των μὴ ἐμμένη ἐν ταῖς διαλυσί[εσ]σι ταύτ[αισι, | μη .....]εζέσθω πὰρ τᾶς πόλιος κτήματος μήδενος μη[δὲ στ‖ειχέτω ἐπὶ μῆ]δεν τῶμ παρεχώρησαν αὔτωι οἱ ἐν ταῖ πόλι πρό[σθε | ἔοντες, ἀλλὰ σ]τείχοντον ἐπὶ ταῦτα τὰ κτήματα οἱ παρχωρήσαν[τ|ες αὔτωι ἐκ τῶν] ἐν ταῖ πόλι πρόσθε ἐόντων, καὶ οἱ στρόταγοι εἰς | [αὖθις ἀποφέρον]τον ἐπὶ τὸν ἐν ταῖ πόλι πρόσθε ἔοντα τὰ κτήματα | [ὡς μὴ συναλλαγ]μένω τῶ κατελη̑λύθοντος· καὶ οἱ βασίληες προστί‖[θησθον τῶι ἐν τ]αῖ πόλι πρόσθε ἔοντι ὡς τέχναν τεχναμένω τῶ κα|[τελη̑λύθοντος·] μηδ' αἴ κέ τις δίκαν γράφηται περὶ τ[ο]ύτων, μὴ εἰσά‖[γοντον οἱ περί]δρομοι καὶ οἱ δικάσκοποι μηδὲ ἄ[λλ]α ἄρχα μηδεῖα. | [ἐπιμέλεσθαι δὲ] τοὶς στροτάγοις καὶ τοὶς β[ασίλ]ηας καὶ τοὶς πε‖[ριδρόμοις καὶ τ]οὶς

22. Measures taken for the settlement of disputes arising between the exiles who returned under Alexander's edict of 324 B.C. and the remaining citizens of Mytilene.

Most of the restorations adopted are those preferred by Dittenberger l.c. But in many cases others are equally possible.

1 ff. 'The βασίληες shall favor the returned exile on the ground that the one who remained in residence has been guilty of fraud. But if any one of the returned exiles does not abide by these terms of settlement, he shall not receive any property from the city, nor shall he enter into possession of any of the property which those who remained in the city have surrendered to him, but rather those who surrendered it shall enter into possession of it, and the generals shall return the property to the one who remained in residence, on the ground that the returned exile has not conformed to the agreement. And the βασίληες shall favor the one who remained in residence on the ground that the returned exile has been guilty of fraud. Nor, if any one brings suit, shall the clerks of the court and inspectors of justice, or any other magistrate, introduce it.'—13 ff. 'The officials are to intervene if all things prescribed in the decree are not carried

δικασκόποις καὶ ταὶς [ἄλλα]ις ἄρχαις αἴ κε ‖ [μὴ γίνηται ἄπαν]τα
ὡς ἐν τῶι ψ[αφίσματι γέγραπτ]αι, κατάγρεντον | [δὲ τὸν ἀθέτεντά
τι τῶν ἐν τῶι ψαφίσματι γεγρα]μμένων, ὥς κε μῆδ[εν διάφορον
εἴη τοῖς κατεληλυθόντεσσι π]ρὸς τοὶς ἐν ταῖ πόλι | [πρόσθε ἔον-
τας, ἀλλὰ διάγοιεν οἰ διαλε]λύμενοι πάντες πρὸς ἀλ[λάλοις ἀνυ-
πόπτως καὶ ἀνεπιβουλεύ]τως καὶ ἐμμένοιεν ἐν ταῖ ἀ‖[πυκρίσι ταῖ
τῶ βασίληος καὶ ἐν τᾶ]ι διαλύσι ταῖ ἐν τούτωι τῶι ψα[φίσματι.
διαλλάκταις δ' ἔλεσθ]αι τὸν δᾶμον ἄνδρας εἴκοσι, δέκα | [μὲν ἐκ
τῶν κατελθόντων, δέκα] δὲ ἐκ τῶν ἐν ταῖ πόλι πρόσθε ἐόντων. |
[οὗτοι δὲ πρῶτον μὲν φυλάσσ]οντον καὶ ἐπιμέλεσθον ὡς μῆδεν
ἔσ[σεται διάφορον τοῖς κατ]ελθόντεσσι καὶ τοῖς ἐν ταῖ πόλι πρό-
σ‖[θε ἐόντεσσι. πράξοισι δὲ] καὶ περὶ τῶν ἀμφισβατημένων κτημά-
των | [ὡς οἵ τε κατέλθοντες κ]αὶ πρὸς τοὶς ἐν ταῖ πόλι ἔοντας καὶ
πρὸς | [ἀλλάλοις μάλιστα μ]ὲν διαλυθήσονται, αἰ δὲ μή, ἔσσονται
ὡς δικ[αιότατοι, καὶ ἐν τα]ῖς διαλυσίεσσι, ταὶς ὁ βασίλευς ἐπέ-
κρινε, | [καὶ ἐν ταῖ συναλλάγ]αι ἐμμενέοισι πάντες καὶ οἰκήσοισι
τὰμ πό‖[λιν καὶ τὰγ χώραν ὀ]μονόεντες πρὸς ἀλλάλοις· καὶ περὶ
χρημάτων | [πεδὰ τὸ παραδέδεχ]θαι ταὶς διαλύσις ὡς πλεῖστα καὶ
περὶ ὅρκω | [τόν κε ἀπομόσσωισι οἰ] | πόλιται, περὶ τούτων πάν-
των ὅσσα κε ὀμο[λογέωισι πρὸς ἀλλάλο]ις, οἰ ἀγρέθεντες ἄνδρες
φέροντον ἐπὶ τ[ὸν δᾶμον, ὁ δὲ δᾶμος ἀκο]ύσαις ἃι κε ἄγηται συμ-
φέρην βολλευέτω. ‖ [αἰ δέ κε ὁ δᾶμος ἄγηται τὰ] ὁμολογήμενα πρὸς
ἀλλάλοις συμφέρον[τα, ψαφίσασθαι καὶ τοῖς κα]τελθόντεσσι ἐπὶ
Σμιθίνα προτάνιος | [ὅσσα κε τοῖς λοίποισι ψαφ]ίσθη. αἰ δέ κέ τι

out, and condemn any one who disregards them, so that there may be no disagreement between the two parties and they may live amicably and abide by the decision of the king and the settlement reached in this decree.' —21 ff. 'Twenty men are to be chosen as mediators, ten from each party. They are to see to it that no disagreement arises, and in the case of disputed property they are to bring it about that the parties shall be reconciled, or, if not, that they shall be as just as possible, and abide by the terms of settlement which the king decided upon and the agreement, and dwell in harmony.' — 30–31 ff. 'Regarding questions of money, after the terms of settlement have been accepted as far as possible, and regarding the oath and other matters, the men selected shall report to the people, who shall take such measures as seem advantageous. If the people approve the matters agreed

ἐνδεύη τῶ ψαφίσματος, | [περὶ τούτω ἀ κρίσις ἔστω ἐπ]ὶ ταῖ βόλλαι. κυρώθεντος δὲ τῶ ψαφίσ|[ματος ὑπὸ τῶ δάμω, σύμπαντα] τὸν δᾶμον ἐν ταῖ εἰκοίσται τῶ μῆννος ‖ [πεδὰ τὰν θυσίαν εὔξασθαι] τοῖς θέοισι ἐπὶ σωτηρίαι καὶ εὐδαι|[μονίαι τῶμ πολίταν πάντων] γένεσθαι τὰν διάλυσιν τοῖς κατελ|[θόντεσσι καὶ τοῖς πρόσθε] ἐν ταῖ πόλι ἐόντεσσι· τοὶ[ς δ]ὲ ἴρηας τ|[οὶς δαμοσίοις ἅπαντας καὶ] ταὶς ἰρείαις ὀείγην τ[οὶ]ς ναύοις καὶ | [τὸν δᾶμον πρὸς εὐχαν συνέλ]θην. τὰ δὲ ἶρα τὰ ὁ δᾶμος [ε]ὔξατο, ὅτε ἐξ‖[έπεμψε τοὶς ἀγγέλοις πρὸς] τὸν βασίλεα, ἀπυδόμεναι τοῖς βασί|[λεος γενεθλίοισι κὰτ ἐνίαυ]τον· παρέμμεναι δὲ ταῖ θυσίαι καὶ [τ|οὶς εἴκοσι ἄνδρας καὶ τοὶς ἀ]γγέλοις τοὶς πρὸς τὸν βασίλεα πέ[μφ|θεντας τοὶς ἀπὺ τῶν πρόσθε] ἐν ταῖ πόλι ἐόντων καὶ τοὶς ἀ[πὺ τῶν | κατελθόντων. τὸ δὲ ψάφισμα τ]οῦτο ἀναγράψαντας τοὶς τ[αμίαις .....

23. Nesos. Between 319 and 317 B.C. IG.XII.ii.645. SGDI.304. Ditt.Orient.4. Hicks[1] 138. Hoffmann II.129. Michel 363. Schwyzer 634. Only the text of side A is given here, the more fragmentary B being omitted.

..... κα]ὶ Ἀλέξανδρο[ς | ..... χ]ώρας ταῖ πόλι καὶ | [..... ὅτα δὲ] Ἀλέξανδρος διάλ[λα|ξε τὸμ πὰρ ἀνθρώ]πων βίον, Φίλιππος δὲ [ὁ ‖ Φιλίππω καὶ] Ἀλέξανδρος ὁ Ἀλεξάνδρω τ[ὰ|μ βασιλεί]αν παρέλαβον, Θέρσιππος ἔων | [τοῖς βασ]ιλήεσσι φίλος καὶ τοῖς στροτ[ά|γοισι] καὶ τοῖς ἄλλοισι Μακεδόνεσσι μ[ε|γάλ]ων ἀγάθων αἴτιος γέγονε ταῖ πόλι. Α[ν‖τιπ]άτρω γὰρ ἐπιτάξαντος χρήματα εἰς | τὸμ πόλεμον εἰσφέρην πάντων τῶν ἄλλων | εἰσφερόντων Θέρσιππος παργενόμενος | πρὸς τοὶς βασίληας καὶ Ἀντίπατρον ἐκ[ού]‖φισσε τὰμ πόλιν, ἔπραξε δὲ καὶ πρὸς Κλε[ῖ-‖τ]ον περὶ τᾶς εἰς Κύπρον στρατείας καὶ ἑ‖[γ] μεγάλας δαπάνας εἰς

upon, they may decree the same privileges for the exiles returning in the prytany of Smithinas as for the others.' — 38–39 ff. 'When the decree has been confirmed, the people are to pray that the settlement may be for the general welfare. The priests and priestesses are to throw open the temples. The sacrifices which were promised when the messengers were sent to the king are to be made annually on the anniversary of the king's birthday in the presence of the twenty men and the messengers.'

23. Decree in honor of Thersippus for using his influence with the Macedonians in behalf of the city. For the historical references see Hicks and Dittenberger, l.c. There are some *κοινή* forms, as *μετά* for *πεδά*, *ἀνάγραψαι* beside *ὀγκαρυσσέτω*.

μῖκρον συνάγαγε. | [ἐγένετ]ο δὲ καὶ περὶ τὰν σιτοδείαν ἄνη[ρ | ἄγαθος] καὶ πὰρ τῶν σαδράπαν εἰσαγώγα[ν | σίτω κα]τεσκεύασσε, ἔδωκε δὲ καὶ τᾶι πόλι ‖ [χρήματ]α εἰς σωτηρίαν καὶ τόκοις ἐλάσ- 20
[σο|νας αἴτ]ησε τῶγ κατεστακόντων, ἐβαθόη | [δὲ χρη]μάτεσσι καὶ τοῖς πολίταισι εἰς [σι|τωνία]ν. καὶ Πολυπέρχοντος εἰς τὰν Ἀσί[αν|
στάλε]ντος διώικησε φίλον αὖτον τᾶι πό‖[λι ὑπά]ρχην, παρε- 25
σκεύασσε δὲ καὶ Ἀρράβαι‖[ον καὶ] τοὶς ἄλλοις τοὶς ἐπί τινων τε-
τα|[γμένο]ις ὑπὸ τῶν βασιλήων φίλοις τᾶι π[ό|λι κα]ὶ τἆλλα πράσσει μετ᾽ εὐνοίας πρὸς | [τὸν δ]ᾶμον πάντα· δέδοσθαι αὔτω
ἀτέλει[αν ‖ πάντω]ν τὸμ πάντα χρόνον καὶ αὔτω καὶ [ἐκ|γόν]οισι, 30
στᾶσαι δὲ αὔτω καὶ εἴκονα χαλ[κί|αν], δέδοσθαι δὲ καὶ σίτησιν ἐμ
προτανη[ί|ω, κ]αὶ ὅτα κε ἀ πόλις ἱροπόηται, μέρις δ[ι|δώ]σθω Θερ-
σίππω καὶ τῶν ἐκγόνων ἄι τῶ γ[ε‖ραι]τάτω, κάλησθαι δὲ καὶ εἰς 35
προεδρίαν· | [στε]φανώτω δὲ αὖτον ὁ χοροστάτας ἄι ὁ ἐν[έ|ων ἐ]ν
τῶ ἄγωνι καὶ ὀγκαρυσσέτω ἀνδραγ[α|θί]ας ἕνεκα καὶ εὐνοίας τᾶς
πρὸς τὸν δᾶ‖[μον], ἵνα γινώσκωισι πάντες ὅτι ὁ δᾶμος ὁ ‖ [Να]σιώ- 40
ταν τοὶς ἀγάθοις ἄνδρας [κ]αὶ εὐε[ρ|γέ]ταις τί[μαι] καὶ σώθεντος
αὔτω ἐστεφα‖[να]φόρησεν ἀμέραις τρῖς καὶ εὐαγγέλια | καὶ σωτήρια
ἔ[θ]υσε καὶ παν[άγυρ]ιν συνά|γαγε δαμοτέ[λ]ην καὶ νῦν τίμαι
δικάως. ἀ‖νάγραψαι δὲ τοὶς ταμίαις τοὶς μετ᾽ Ἡρα|κλείτω τὸ ψά- 45
φισμα εἰς στάλλαν λιθίναν | τῶ ἐκ Θέρμας λίθω καὶ στᾶσαι ὅππα
κε Θε[ρ]‖σίππω συνα[ρ]έσκη μέχρι Πορνοπίας· ἐξέ[σ]‖τω δὲ Θερ-
σί[π]πω καὶ ἄλλα ὅππα κε θέλη τῶ[ν ‖ ἴ]ρων στᾶσα[ι] τὸ ψά- 50
φισμα, καῖ κέ τι θέλη π[ρ]‖οσγράφην, ἔμμεναι αὔτω, τῶγ κεν
εὐεργέ|τη τὰμ πόλιν.

47. **ἐκ Θέρμας λίθω**: *of marble from Therma*, a place in Lesbos near Mytilene. — **μέχρι Πορνοπίας**: site of the temple of Apollo Parnopius, the epithet being derived from *πάρνοψ*, Lesb. Boeot. *πόρνοψ* (**5**). — 48 ff.: 'Thersippus may also have the decree set up elsewhere in any sanctuary that he chooses and add to it a statement of any of his other benefactions.'

24. Decree in honor of L. Vaccius Labeo. This is a characteristic example of the artificial revival of the dialect in Roman imperial times (cf. **280**). With the genuine dialect forms are interspersed *κοινή* forms as *παρητήσατο*, *πρύτανις*, *ἀνα-*, *μετά*, *ἱερέως*, *καθά*, *ἐφ᾽ οἷσιν*, etc.; hyper-Aeolic forms as *ἐφάβων*, *πλάθεος* (words with original *η*, not *ᾱ*); and examples of late spelling as *τείμαις*, *κατείρων* with *ει* = *ī* (**21**), *ἐπισκεάσαντα* (**36**), *κοραγίαν*, *ὑπάρκοισαν* with *κ* = *χ*

24. Cyme. Between 2 B.C. and 19 A.D. SGDI.311. Schwyzer 647.

- - - [δαμ]οσίαι[ς| - - - ταὶς ὑπαρκοί]σαις αὔτω κτή[σιας ἐν τῶ Ζμαραγήω] - - - - η τούτοισι τῶ δά[μω] | - - - - ονια πασσυδιά-
σαντος καὶ ‖ [μεγαλο]πρεπεσ(τά)ταις τείμαις δογματίζοντος καὶ ναύ|ω ἐν τῶ γυμ(ν)ασίω κατείρων προαγρημμένω, ἐν ὤ ταὶς τεί-| μαις αὔτω κατιδρύσει, κτίσταν τε καὶ εὐεργέταν προσονυ|μάσδεσθαι, εἰκονάς τε χρυσίαις ὀντέθην, καθὰ τοῖς τὰ μέ|γιστα τὸν δᾶμον εὐερ-
γετησάντεσσι νόμιμόν ἐστι, με‖τά τε τὰν ἐξ ἀνθρώπων αὔτω μετά-στασιν καὶ τὰν ἐν|τάφαν καὶ θέσιν τῶ σώματος ἐν τῶ γυμνασίω γενήθην, | ἀποδεξάμενος ὑπερθύμως τὰν κρίσιν τᾶς πόλιος Λα|βέων, στοίχεις τοῖς προυπαργμένοισι αὔτω καὶ προσμέ|τρεις τὰν ἐαύτω
τύχαν τοῖς ἐφίκτοισιν ἀνθρώπω, τὰν ‖ μὲν ὑπερβάρεα καὶ θέοισι καὶ τοῖς ἰσσοθέοισι ἀρμόζοι|σαν τᾶς τε τῶ ναύω κατειρώσιος τᾶς τε τῶ κτίστα | προσονυμασίας τείμαν παρητήσατο, ἀρκέην νομί-| ζων τὰν κρίσιν τῶ πλάθεος καὶ τὰν εὐνόαν ἐπιτεθε|ωρήκην, ταὶς δὲ
τοῖς ἀγάθοισι τῶν ἄνδρων πρεποί‖σαις ἀσμενιζοίσα χάρα συνεπέ-νευσε τείμαις· ἐφ' οἷ|σιν πρεπωδέστατόν ἐστι τῶν ἐννόμων ἐόντων | χρόνων τὰν παντέλεα τῶν εἰς ἀμοίβαν ἀνηκόντων | ἐπαίνων τε καὶ τειμίων περὶ τᾶς καλοκἀγαθίας αὔτω | μαρτυρίαν ἀπυδέδοσθαι·
δι' ἃ καὶ τύχα ἀγάθα δέδοχθαι ‖ τᾶ βόλλα καὶ τῶ δάμω· ἐπαίνην Λα-βέωνα παίσας ἔοντα τεί|μας ἄξιον καὶ διὰ τὰν λοίπαν μὲν περὶ τὸν βίον σεμνότατα | καὶ διὰ τὰν φιλοδοξίαν δὲ καὶ τὰν μεγαλοδάπανον

(**66** *a*). *ἀρκέην* (infin.), *συντελέη* beside the normal *μι*-forms *κάλην*, *στεφάνων*, etc. (**155**.3) are probably artificial. *ναύω* (l. 5), if correct, is a contamination of *ναῦον* with Att. *νεώ*. *ἐπεγράφην* (l. 36–37) is an aor. infin. pass., like *ὀντέθην*, with *ε* carried over from the indicative (perhaps only by the engraver). With regard to psilosis, we find *κατείρων*, *κατιδρύσει*, but *ἐφίκτοισιν*. The forms of the relative, being borrowed from the *κοινή* (**126**), are transcribed with ' throughout (cf. also *ἐφ' οἷσιν* etc.); and one might also prefer *ἱερέως* and *ἑαυτόν* (instead of *ἑαυτον* with ' and Lesbian accent). But it is impossible to determine whether in such cases the *κοινή* form was adopted as a whole or only in part (cf. **280**), and moreover by this time little, if anything, was left of the sound of the spiritus asper even in the *κοινή*. So the transcription chosen is of small consequence.

15 ff. *He* ***declined*** *the excessive honor, suitable only to gods and demigods, of dedicating a temple and naming him founder, thinking it to be enough to have observed the judgment and good will of the people, but the honors suitable*

εἰς | τὰν πόλιν διάθεσιν, καὶ ἔχην ἐν τᾶ καλλίστα διαλάμψει τε
καὶ | ἀπυδόχα, καὶ κάλην εἰς προεδρίαν, καὶ στεφάνων ἐν πάν-‖
τεσσι τοῖς ἀγώνεσσιν, οἷς κεν ἀ πόλις συντελέη, ἐν τᾶ τᾶν | κατεύ-
χαν ἀμέρα ἐπὶ τᾶν σπόνδαν κὰτ τάδε· ὁ δᾶμος στε|φάνοι Λεύκιον
Οὐάκκιον Λευκίω υἷον Αἰμιλία Λαβέωνα, φι|λοκύμαιον εὐεργέταν,
στεφάνω χρυσίω ἀρέτας ἕνεκα | καὶ φιλαγαθίας τᾶς εἰς ἑαυτον· ὀν-
τέθην δὲ αὔτω καὶ εἰ‖κονας, γράπταν τε ἐν ὅπλω ἐγχρύσω καὶ
χαλκίαν, κὰτ τὰ αὐ|τα δὲ καὶ μαρμαρίαν καὶ χρυσίαν ἐν τῶ γυμνα-
σίω, ἐφ' ἃν ἐπε|γράφην· ὁ δᾶμος ἐτείμασεν Λεύκιον Οὐάκκιον
Λευκίω | υἷον Αἰμιλία Λαβέωνα, φιλοκύμαιον εὐεργέταν, γυμνα-
σι|αρχήσαντα κάλως καὶ μεγαλοδόξως, ὄνθεντα δὲ ‖ καὶ τὸ βαλά-
νηον τοῖς νέοισι καὶ πρὸς τὰν εἰς αὖτο κοραγί|αν ταὶς ὑπαρκοίσαις
αὔτω κτήσιας ἐν Ζμαραγήω, καὶ ἐ|πισκεάσαντα τὸ γυμνάσιον,
καὶ ἕκαστα ἐπιτελέσαντα | λάμπρως καὶ μεγαλοψύχως, ἀρέτας
ἕνεκα καὶ εὐνόας | τᾶς εἰς ἑαυτον. καὶ ἐπεί κε δὲ τελευτάση, κατε-
νέχθεν‖τα αὖτον ὑπὸ τῶν ἐφάβων καὶ τῶν νέων εἰς τὰν ἀγόραν |
στεφανώθην διὰ τῶ τᾶς πόλιος κάρυκος κὰτ τάδε· ὁ δᾶ|μος στεφά-
νοι Λεύκιον Οὐάκκιον Λευκίω υἷον Αἰμιλία Λα|βέωνα, φιλοκύμαιον
εὐεργέταν, στεφάνω χρυσίω ἀρέ|τας ἕνεκα καὶ εὐνόας τᾶς εἰς ἑαυ-
τον· εἰσενέχθην δὲ ‖ αὖτον εἰς τὸ γυμνάσιον ὑπό τε τῶν ἐφάβων
καὶ τῶν | νέων, καὶ ἐντάφην ἐν ὦ κ' ἂν εὔθετον ἔμμεναι φαίνηται
τό|πω. τὸ δὲ ψάφισμα τόδε ἀνάγραψαι εἰς στάλαν λίθω λεύ|κω καὶ
ὀνθέμεναι εἰς τὸ γυμνάσιον πὰρ ταὶς δεδο|γματισμέναις αὔτω τεί-
μαις. μῆνος Φρατρίω δεκάτα ‖ ἀπίοντος ἐπὶ ἱερέως τᾶς Ῥώμας καὶ
Αὐτοκράτορος | Καίσαρος, θέω υἵω, θέω Σεβάστω, ἀρχιέρεος μεγί-
στω καὶ πά|τρος τᾶς πάτριδος Πολέμωνος τῶ Ζήνωνος Λαοδί|κεος,
πρυτάνιος δὲ Λευκίω Οὐακκίω Λευκίω υἵω Αἰμιλί|α Λαβέωνος, φι-
λοκυμαίω εὐεργέτα, στεφαναφόρω δὲ ‖ Στράτωνος τῶ Ἡρακλείδα.

to good men he accepted with gratification. — 47. **Αἰμιλία**: name of the tribe in the nom. sg., as in Latin inscriptions. — 56 f. 'when Polemon was priest of Rome and Augustus.'

Thessalian

Pelasgiotis

25. Larissa. V cent. B.C. IG. IX. ii. 662–663. SGDI. 343–344. Hoffmann II. 42. Roberts 240. Schwyzer 584.

a. Πολυξεναία ἐμμί. *b.* Γεκέδαμος.

26. Site of unknown identity, southeast of Larissa. V cent. B.C. IG. IX. ii. 1027. Schwyzer 597.

a. Ἄπλōνι Λεσχα[ί]ō[ι].
b. Ἀριστίōν ὀνέθēκε κοὶ συνδαυχναφόροι.
c. Πρόνος ἐργάξατο.

27. Phalanna. V cent. B.C. IG. IX. ii. 1226. Hoffmann II. 5. Schwyzer 608.

Νόμος. | Αἴ κε τὸν | ϝασοτῦν | κις ϝαλί‖σσκētα[ι] | κοινὰ χ[ρ]‖ἔ-
ματα ἔ[χ]‖ōν καὶ μ[ὲ] | δυνάēτ[α]‖ι ἀππε[ῖσ|αι] το - - - -

28. Larissa. About 214 B.C. IG. IX. ii. 517. SGDI. 345. Ditt. Syll. 543. Hoffmann II. 16. Michel 41. Schwyzer 590.

[Ταγ]ευόντουν Ἀναγκίπποι Πετθαλείοι, Ἀριστονόοι Εὐνομείοι,
Ἐπιγένεος Ἰασονείοι, Εὐδίκο[ι|Ἀδα]μαντείοι, Ἀλεξία Κλεαρχείοι,
γυμνασιαρχέντος Ἀλεύα Δαμοσθενείοι· Φιλίπποι τοῖ βασιλεῖος
ἐπιστολὰν ἀ‖[π]υστέλλαντος πὸτ τὸς ταγὸς καὶ τὰν πόλιν τὰν
ὑπογεγραμμέναν·
"Βασιλεὺς Φίλιππος Λαρισαί|ων τοῖς ταγοῖς καὶ τῆι πόλει
χαίρειν. Πετραῖος καὶ Ἀνάγκιππος καὶ Ἀριστόνους ὡς ἀπὸ τῆς
πρεσβείας ἐγένοντο, ‖ ἐνεφάνιζόν μοι ὅτι καὶ ἡ ὑμετέρα πόλις διὰ

25. **Πολυξεναία**: sc. *στάλλα*. See **168** *c*. — **Γεκέδαμος**: see **46**, **52** *b*.

26. *Ariston and his fellow δαφνηφόροι set up to Apollo of the Λέσχη.* A late inscription of Phalanna (IG. IX. ii. 1234) reads Ἄπλουνι Κερδ[ο]ίου Σουσίπατρος | Πολεμαρχίδαιος ὁ θύτας | ὀνέθεικε ἱερομναμονεί|σας καὶ ἀρχιδαυχναφορείσας. — **Λεσχα[ι]ō[ι]**: or Λεσχα[ί]ō (cf. **38**)? Λεσχηνόριος, an epithet of Apollo, occurs in Plutarch, and Λεσχανόριος is the name of a month in Thessalian and Cretan.

28. Decrees of Larissa made in accordance with recommendations of the Macedonian king Philip V, whose letters, dated 219 and 214 B.C. and written in the *κοινή*, are included. The

τοὺς πολέμους προσδεῖται πλεόνων οἰκητῶν· ἕως ἂν οὖν καὶ ἑτέ-|
ρους ἐπινοήσωμεν ἀξίους τοῦ παρ' ὑμῖν πολιτεύματος, ἐπὶ τοῦ πα- 6
ρόντος κρίνω ψηφίσασθαι ὑμᾶς ὅπως τοῖς κατοι|κοῦσιν παρ' ὑμῖν
Θεσσαλῶν ἢ τῶν ἄλλων Ἑλλήνων δοθῆι πολιτεία. τούτου γὰρ
συντελεσθέντος καὶ συνμεινάν|των πάντων διὰ τὰ φιλάνθρωπα 8
πέπεισμαι ἕτερά τε πο[λ]λὰ τῶν χρησίμων ἔσεσθαι καὶ ἐμοὶ καὶ
τῆι πόλει καὶ τὴν | χώραν μᾶλλον ἐξεργασθήσεσθαι. ἔτους β'
Ὑπερβερεταίου κα'."

ψαφιξαμένας τᾶς πόλιος ψάφισμα ‖ τὸ ὑπογεγραμμένον· "Πα- 10
νάμμοι τᾶ ἔκτα ἐπ ἰκάδι συνκλεῖτος γενομένας, ἀγορανομέντουν
τοῦν ταγοῦν πάν|τουν· Φιλίπποι τοῖ βασιλεῖος γράμματα πέμψαν-
τος πὸτ τὸς ταγὸς καὶ τὰν πόλιν δι(ὲ) κί Πετραῖος καὶ Ἀνάγκιπ-
πος καὶ | Ἀριστόνοος, οὑς ἀτ τᾶς πρεισβείας ἐγένονθο, ἐνεφανίσσοεν 12
αὐτοῦ, πὸκ κί καὶ ἀ ἀμμέουν πόλις διὲ τὸς πολέμος πο|τεδέετο
πλειόνουν τοῦν κατοικεισόντουν· μέσποδί κε οὖν καὶ ἑτέρος ἐπι-
νοείσουμεν ἀξίος τοῖ πὰρ ἀμμὲ | πολιτεύματος, ἐτ τοῖ παρεόντος 14
κρεννέμεν ψαφίξασθειν ἀμμὲ ο(ὗ)ς κε τοῖς κατοικέντεσσι πὰρ ἀμμὲ
Πετθ[α]‖λοῦν καὶ τοῦν ἄλλουν Ἑλλάνουν δοθεῖ ἀ πολιτεία· τοῖνεος
γὰρ συντελεσθέντος καὶ συνμεννάντουν πάν|τουν διὲ τὰ φιλάνθρουπα 16
πεπεῖστειν ἄλλα τε πολλὰ τοῦν χρεισίμουν ἔσσεσθειν καὶ εὑτοῦ καὶ
τᾶ πόλι καὶ | τὰν χούραν μᾶλλον ἐξεργασθείσεσθειν· ἐψάφιστει τᾶ
πολιτεία πρασσέμεν πὲρ τοῦννεουν κὰτ τὰ ὁ βα|σιλεὺς ἔγραψε, καὶ 18
τοῖς κατοικέντεσσι πὰρ ἀμμὲ Πετθαλοῦν καὶ τοῦν ἄλλουν Ἑλλά-
νουν δεδόσθειν τὰν πολι|τείαν καὶ αὐτοῖς καὶ ἐσγόνοις καὶ τὰ λοιπὰ
τίμια ὑπαρχέμεν αὐτοῖς πάντα ὅσσαπερ Λασαίοις, φυλᾶς ἑλομέ-‖
νοις ἑκάστου ποίας κε βέλλειτει· τὸ μὰ ψάφισμα τόνε κῦρρον 20
ἔμμεν κὰπ παντὸς χρόνοι καὶ τὸς ταμίας ἐσδό|μεν ὀνγράψειν αὐτὸ

Thessalians at this time were nominally independent, but actually subject to Macedonia. Cf. Polyb.4.76.2.

10. **συνκλεῖτος**: *συνκλεὶς* (**164**.9) is used, like Att. *σύγκλητος ἐκκλησία*, of a specially summoned assembly.—16. **εὐ-τοῦ**: *ἑαυτοῦ*. So also *εὑτοῖ*, *εὑτῆς* in two other inscriptions of Larissa. — 19. **Λα-σαίοις**: *Λαρισαίοις*. Cf. Hesych. *Λάσαν· τὴν Λάρισαν*. But in other inscriptions only *Λάρισα* or (later) *Λάρισσα*.—19f. **φυ-λᾶς** κτλ.: *choosing each the tribe to which he wishes to belong*. **ποίας** gen. sg. with *ἔμμεν* understood, *φυλᾶς* gen. sg. by attraction to *ποίας*. Cf. Att. *ἑλέσθαι δὲ αὐτοὺς φυλὴν καὶ δῆμον καὶ φρατρίαν, ἧς*

ἐν στάλλας λιθίας δύας καὶ τὰ ὀνύματα τοῦν πολιτογραφειθέντουν
22 καὶ κατθέμεν | τὰμ μὲν ἴαν ἐν τὸ ἱερὸν τοῖ Ἄπλουνος τοῖ Κερδοίοι,
τὰμ μὰ ἄλλαν ἐν τὰν ἀκρόπολιν, καὶ τὰν ὀνάλαν, κίς κε γι|νύειτει
ἐν τάνε, δόμεν·" καὶ ὕστερον Φιλίπποι τοῖ βασιλεῖος ἐπιστολὰν
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τος Τιμουνίδα Τιμουνιδαίοι, τὰν ὑπογεγραμμέναν· |
26 "Βασιλεὺς Φίλιππος Λαρισαίων τοῖς ταγοῖς καὶ τῆι πόλει χαί-
ρειν. πυνθάνομαι τοὺς πολιτογραφηθέντας κατὰ | τὴν παρ' ἐμοῦ
ἐπιστολὴν καὶ τὸ ψήφισμα τὸ ὑμέτερον καὶ ἀναγραφέντας εἰς τὰς
28 στήλας ἐκκεκολάφθαι· εἴ|περ οὖν ἐγεγόνει τοῦτο, ἠστοχήκεισαν οἱ
συνβουλεύσαντες ὑμῖν καὶ τοῦ συμφέροντος τῆι πατρίδι | καὶ τῆς
ἐμῆς κρίσεως. ὅτι γὰρ πάντων κάλλιστόν ἐστιν ὡς πλείστων μετε-
30 χόντων τοῦ πολιτεύματος ‖ τήν τε πόλιν ἰσχύειν καὶ τὴν χώραν μὴ
ὥσπερ νῦν αἰσχρῶς χερσεύεσθαι, νομίζω μὲν οὐδ' ὑμῶν οὐθένα ἂν
ἀν|τειπεῖν, ἔξεστι δὲ καὶ τοὺς λοιποὺς τοὺς ταῖς ὁμοίαις πολιτο-
32 γραφίαις χρωμένους θεωρεῖν, ὧν καὶ οἱ Ῥωμαῖ|οί εἰσιν, οἳ καὶ τοὺς
οἰκέτας, ὅταν ἐλευθερώσωσιν, προσδεχόμενοι εἰς τὸ πολίτευμα καὶ
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34 τὴν ἰδίαν πατρίδα ἐπηυξήκασιν, ἀλλὰ καὶ ἀποικίας (σ)χεδὸν | [εἰς
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καλῶ ὑμᾶς ἀφιλοτίμως προσελθεῖν ‖ [πρὸς τὸ] πρᾶγμα καὶ τοὺς
μὲν κεκριμένους ὑπὸ τῶν πολιτῶν ἀποκαταστῆσαι εἰσς τὴν πολι-
36 τείαν, εἰ δέ | [τινες ἀ]νήκεστόν τι πεπράχασιν εἰσς τὴν βασιλείαν
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τῆς στήλης ταύτης, περὶ τούτων τὴν ὑπέρθεσιν ποιήσασθαι, ἕως
38 ἂν ἐγὼ ἐπιστρέψας ἀπὸ τῆς | [στρα]τείας διακούσω· τοῖς μέντον
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ἂν βούλωνται εἶναι. — 28. **ἠστοχήκεισαν**: 3 pl. plpf. of ἀστοχέω, *miss the mark, fail.* Both word and ending are post-classical. — 38. **μέντον**: μέντοι. This is now attested from some half dozen κοινή sources. It is probably due to the analogy of adverbs like πρῶτον, λοιπόν, etc. — 40 **πὲρ ἱεροῦν**: apparently equivalent,

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γρενθείν κινες τοῦν πεπολιτογραφειμένουν, τὸς ταγὸς ἐγγρά[ψαν]-|
τας ἐν λεύκουμα ἐσθέμεν αὐτὸς ἐν τὸν λιμένα, τοῦ[ν μ]ὰ λοιποῦν 42
τοῦν πεπολιτογραφειμένουν κὰτ τὰν ἐπιστ[ο]|λὰν τοῖ βασιλεῖος τὰ
ὀνύματα καὶ τὰς ἐπιστολὰς τοῖ βασιλεῖος καὶ τὰ ψαφίσματα τό
τε ὑππρὸ [τ]âς γενόμενον | καὶ τὸ τâμον ὀγγράψαντας ἐν στάλλας 44
λιθίας δύας κατθέμεν τὰν μὲν ἴαν ἐν τὸν ναὸν τοῖ Ἄπλουνος τοῖ
Κερδοίοι,‖ τὰν δὲ ἄλλαν ἐν τὰν ἀκρόπολιν ἐν τὸν ναὸν τâς Ἀθάνας,
καὶ τὰν ὀνάλαν τὰν ἐν τάνε γινυμέναν τὸς | ⟨τὸς⟩ ταμίας δόμεν ἀτ 46
τâν κοινâν ποθόδουν· τὸ μὰ ψάφισμα τόνε κῦρρον ἔμμεν κὰπ
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29. Larissa. II cent. B.C. IG.IX.ii.553. Hoffmann II.18. Schwyzer 595.

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λότοι τοῖ Φοίνικος τὸς γινομένος τâ πόλι κὰτ τὸν νόμον ἀργυ-
ρίοι | στατεῖρας δεκάπεμπε. Ἀλιόδουρος Πολυξένειος ὁ φάμενος
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29. Larissa. II cent. B.C. IG.IX.ii.553. Hoffmann II.18. Schwyzer 595.

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30. Larissa. Late II or early I cent. B.C. IG.IX.ii.536. Schwyzer 596.

[Νικο]κλέα[ς Α]ὐτοβο[ύ]λειο[ς]. | λειτορεύοντος Ἀγει|σία Ξε-
νουνείοι οἰ | τὸν ταῦρον πεφειρά‖κοντες· | Νικοκλέας Αὐτοβούλειος, |
Ἀριστίουν Παρμενίσκειος, | Πραξίας Εἰρακλείδαιος, | Δαμέας Θρα-
σίππειος, ‖ [κτλ. 10–19].

31. Crannon. II cent. B.C. IG.IX.ii.461. SGDI.361 B. Hoffmann II.54. Michel 302. Schwyzer 578.

[Στρατα]γέντος τοῦν Πε[τθαλοῦν | Λίοντος] Παυσανιαίοι Μα-
τροπολ[ίτα, | ταγευό]ντουν Σιλάνοι Ἀστο[μαχείοι, | Φίλ]ουνος
Ἀντιγενείοι, Γεν[νάοι Ἀσ‖στον]οείοι, Γενναόι Αἰσχυλ[είοι, - - |
- - Κ]αλλισθενείοι, ταμιε[ύόντουν - - | - - Ἀ]ντιγονείοι, Φείδουνος
Εὐ[δοξείοι], | - - ος Ἀντιγενείοι λέξαντο[ς· ἐπει|δεὶ Λί]ουν Παυ-
σανίαιο[ς] Ματροπ[ολίτας ‖ διετέ]λει εὐεργετὲς τὸ κοινὸν [τᾶς |
πόλι]ος ἔν τε τοῖς πρότερο[ν χρόνοις | καὶ ἐ]ν τᾶ ἀρχᾶ τᾶ ἑαυτοῖ
καὶ κ[οινᾶ τᾶ | πόλι κ]αὶ καθ' ἰδδίαν ἀὶν τοῦ χρείαν [ἔχο|ντι, ἔδο]ξε
τοῦ κοινοῦ τᾶς πόλιος [ἐπαι‖νέσαι] Λίοντα ἐτ τᾶ προανγρέ[σι
τὰν | ἔχει καὶ π]ὸτ τὰν πόλιν καὶ πὸ[θ' ἕκαστον | τοῦν] πολιτάουν
καὶ δεδόσ[θαι καὶ αὐ|τοῦ] κα(ὶ) τοῖς ἐσγόνοις ἀτ[έλειαν πάντουν |
καὶ] ἀσυλίαν καὶ ἰσοτιμίαν καὶ [πάντα ‖ τὰ λοι]πὰ αὐτοῦ ὑπαρχέ-
μεν τίμια [ὅσσα | καὶ] τοῖς λοιποῖς προξένοις, καὶ [φροντίσαι | τὸν]
ταμ[ί]αν Φείδουνα Εὐδόξει[ον οὕς κε | ἀτ τᾶς] τοῦν ταγοῦν γνού-
μας [τόνε τὸ | ψάφισμ]α ὀνγραφεῖ ἐν κίονα λιθίν[αν ‖ καὶ τ]ε[θεῖ]
ἄκρουν ἐν τοῖς ἰαρουτοῖς, [τὸ | μὰ ὀ]νάλουμα τὸ γενόμενον [ἐν
τάνε | ἐγγραφέ]μεν ἐν τοῖς λόγοις τᾶ[ς πόλιος].

32. Phalanna. III cent. IG.IX.ii.1233. SGDI.1330. Hoffmann II.11. Michel 1126. Schwyzer 613.

[Ἀ]θάνα Πολιάδι οἱ ττολίαρχοι ὀνέ|θεικαν ἀρχιττολιαρχέντος |
Ἀσκλαπιοδούροι Αἰσχινιαίοι· | Πολύγνουτος Σιμμίαιος, ‖ Ἀσκλα-
πιόδουρος Ξενολάοι, | Εὐβίοτος Ἐπιγόνοι, Επίνικος Παυσανίαιος.

30. Refers to the Thessalian bull-fight, the ταυροκαθάψια, or ταυροθηρία as it is called in another inscription of Larissa, Ditt.Syll.671.

31. Decree in honor of Leon of Matropolis. — 24. ἄκρουν κτλ.: *in the consecrated places of the heights* (?). But in ακρουν one suspects some error of the engraver.

Thessaliotis

33. Thetonium, not far from Cierium. V cent. B.C. IG.IX.ii.257. Schwyzer 557. Ditt.Syll.55.

-ες *hυλōρέοντος Φιλονίκō hυῖος.* |

Θēτόνιοι ἔδōκαν Σōταίρōι τῶι Κ|ορινθίōι καὐτōι καὶ γένει καὶ ϝ|οικιάταις καὶ χρέμασιν ἀσυλί‖αν κἀτέλειαν κὴϝεργέταν ἐ|ποιέ- 5
σαν κὲν ταγᾶ κὲν ἀταγ|ίαι. αἴ τις παρβαίνοι, τὸ|ν ταγὸν τὸν ἐπε-
στάκοντα ἐ|ξξανακά(δ)δēν. τὰ χρυσία καὶ τὰ ‖ ἀργύρια τὲς Βελφαίō 10
ἀπολ|όμενα ἔσōσε 'Ορέσταο Φερεκράτ-

33. Decree of the Thetonians in honor of Sotaerus the Corinthian, who had recovered the gold and silver objects that had been lost from the temple of Apollo. For similar "losses" cf. Ditt.Syll.405–406, 416–418.

5. **κὴϝεργέταν**: or *κεϝεργέταν*? See **94**.7. — 6. **κὲν ταγᾶ κὲν ἀταγίαι**: *in war and peace.* The phrase is plainly the equivalent of the usual *καὶ πολέμου καὶ εἰρήνης* (or *ἐν πολέμωι* κτλ.), and is explained by the fact that in early times, as also later in the time of Jason of Pherae, the *ταγός* was the military head of the united Thessalians, appointed only in time of war. Jason of Pherae, in boasting of the military strength of the Thessalians on a war footing, expresses this last by *ὅταν ταγεύηται Θετταλία, ὅταν ταγὸς ἐνθάδε καταστῇ, ὅταν ταγεύηται τὰ κατὰ Θετταλίαν* (Xen.Hell. 6.1.8,9,12). So *ταγά* (one would expect *ταγία*) and *ἀταγία* (cf. *ἀκοσμία time when no κόσμος was in office*) were times of war and peace respectively. But the use of the phrase does not necessarily show that the institution under which it originated was in vogue at the time of this inscription; and, in any case, the *ταγός* of l. 8 is the municipal official, like the *ταγοί* of no. 28.

1, 10. It is obvious that the text as it stands is incomplete both at the beginning and the end, although the bronze tablet on which it is inscribed is intact. A horizontal line was cut in the bronze to indicate that l. 1 did not belong with the following. Either this is one of a connected series of tablets, in which case l. 1 forms the conclusion of a decree given on a preceding tablet, while the present decree was concluded on the following tablet; or, as seems on the whole more likely, l. 1 is the conclusion of the present decree, and was added at the top when it was found that no space was left at the bottom. In this case we read *'Ορέσταο Φερεκράτης* (cf. **108**.2) or, with correction, *Φερεκράτε(ο)ς hυλōρέοντος Φιλονίκō hυῖος, when Orestes, son of Pherecrates son of Philonicus, was ὑλωρός.* The use of the gen. instead of the patronymic adjective would be only another instance (see **214**) of divergence from the usual Thessalian. The addition of the grandfather's name is unusual, but not unprecedented (cf. e.g. no. 20), likewise the use of *υἱός* instead of the gen. alone (cf. e.g. SGDI.1183, Arc.; Ditt.Syll.121, Stratus; *παῖς* often so used in Lesbian and Cyprian). *ὑλωρός* occurs in Arist.

34. Pharsalus. III cent. B.C. IG.IX.ii.234. SGDI.326. Hoffmann II.65.

'A[γαθᾶ τύχα·] ἀ πόλις Φαρσαλίουν τοῖς καὶ οὓς ἐξ ἀρχᾶς συμπολιτευομένοις καὶ συμπο|λ[εμεισάντε]σσι πάνσα προθυμία ἔδουκε τὰν πολιτείαν καττάπερ Φαρσαλίοις τοῖς | ἐ[ξ ἀρχᾶς πο-λ]ιτευομένοις, ἐδούκαεμ μὰ ἐμ Μακουνίαις τᾶς ἐχομένας τοῦ Λου-έρχου | (γ)ᾶ[ς μόραν πλέ]θρα ἑξείκοντα ἑκάστου εἰβάτα ἔχειν πατρουέαν τὸμ πάντα χρόνον. ‖ τ[αγευόντου]ν Εὐμειλίδα Νικασι-αίου, Λύκου Δρουπακείου, 'Οιολύκου Μνασιππείου, Λύκου | Φερε-κρατείου, 'Αντιόχου Δυνατείου. (Four columns of names follow.)

Boeotian

35. Temple of Apollo Ptous, near Acraephia. VI cent. B.C. Bréal, M.S.L.VII,448. Holleaux, ibid.VIII,180. Buck, Class. Phil. IV, 76 ff.,437.

Καλϝὸν ἄγαλμα ϝάνακτι ϝ[εκαβόλοι 'Από(λ)λōνι
?Δαμ]οσίδας ποίϝēσε μ' 'Εχέστροτος. αὐτὰρ ἔπεμφσαν

Pol.6.8.6 as the title of an official similar to the ἀγρονόμος, but nowhere else than in this inscription as an eponymous officer.

34. Pharsalus grants citizenship to those who have assisted it, and gives land to each youth.

1 ff. τοῖς καὶ οὓς κτλ.: 'to those who have already from the beginning been politically associated (non-technical use of συμπολιτευομένοις, not *those who have already enjoyed citizenship*), and to those who have zealously assisted in war, just as to those who have been citizens of Pharsalus from the beginning.' — καὶ οὓς: *even as it is, already*. Cf. SGDI.2160 δουλεύων καθὼς καὶ ὥς *serving just as at present*, SGDI.1832.11 μετὰ τῶν καὶ ὡς συνηρημένων *with those already chosen*. —3. ἐμ Μακουνίαις: 'in the district known as the Poppy (μήκων) Fields.'

35. An epigram of four hexameter verses inscribed βουστροφηδόν on a small tile, broken at the bottom.

Vs. 1. ἄγαλμα: not *statue*, but used in its earlier and more general sense of *ornament, pleasing gift*, about = ἀνάθημα. Cf. CIG.I,p.7, SGDI.5507. — ϝ[εκαβόλοι]: or ϝ[ηεκαβόλοι], cf. ϝηεκαδάμοε, no. 38 (**52***b*).

Vs. 2. It is possible that the second letter is not σ but ρ, in which case we should read some such name as Νεστ]ορίδας (Wilamowitz). In either case various restorations of the first syllable are of course equally possible. The form is in agreement with 'Εχέστροτος, and is either an epic patronymic or a designation of the gens or phratry to which 'Εχέστροτος (a Boeotian; note -στροτος, **5**) belonged.

[-]ον Πτōιε̂ϝι.
τὸς τὺ, ϝάναχς, φεφύλαχσο, δίδοι δ' ἀρ(ε)τάν [τε καὶ ὄλβον.]

36. Vase probably from Tanagra, VI cent. B.C. 'Εφ.'Αρχ.1900,107.

Δēμοθέ(ρ)ρēς hιαρὸν 'Από(λ)λōνος Καρυκēϝίō.

37. Vase from Thebes. VI cent. B.C. 'Εφ.'Αρχ.1900,107.

Hιαρὸν τô̂ Πυθίō Fισϝόδικος ἀνέθēκε.

38–39. Tanagra. VI cent. B.C. IG.VII.593,606. SGDI.876,885.

38. 'Επὶ Fhεκαδάμοε ἐ̣μί. 39. 'Επὶ 'Ōκίβαε.

40. Vase of uncertain origin. Probably V cent. B.C. IG.VII.3467. SGDI.1133.

Μογέα δίδōτι ταῖ γυναικὶ δô̂ρον Εὐχάρι τēὐτρēτιφάντō κότυλον, ὅ̆ς χ' ἅδαν πίē.

41. Thebes. Middle IV cent. B.C. IG.VII.2418. SGDI.705. Ditt. Syll. 201. Hicks 135. Michel 617.

[Τοιὶ χρεί]ματα συνεβ[άλονθο ἐν τὸν πόλεμον | τὸν] ἐπο[λέμιον] Βοιωτοὶ πε[ρὶ τῶ ἱαρῶ τῶ ἐμ Βελφοῖς | π]ὸτ τὼς ἀσεβίοντας τὸ ἱαρὸ[ν τῶ 'Απόλλωνος τῶ | Π]ουθίω. ||

Vs. 3. Here stood the subject of ἔπεμφσαν, the names of the donors. The form of which the final ον is preserved may be an adjective in agreement with, or a noun in apposition with, ἄγαλμα understood.

Vs. 4. **φεφύλαχσο**: Hom. πεφύλαξο, cf. **65**. — **δίδοι**: a rare imperative form which occurs in Pindar, and in another Boeotian and a Corinthian inscription, and is formed, like ἄγει, πίει, by the addition of a particle (cf. οὑτοσί etc.). For the whole verse ending, compare h.Hom.15 and 20, and Callim.1.96.

36. Cf. Paus.9.20.3 ἔστιν . . . ἐν Τανάγρᾳ, καὶ ὄρος Κηρύκιον, ἔνθα 'Ερμῆν τεχθῆναι λέγουσι. But here the epithet Καρύκειος is applied to Apollo. Δε̄μοθέ(ρ)ρε̄ς is the same as Δαμοθέρσης found elsewhere, and, if the E is correctly read, the dedicator was an Athenian or Euboean.

38–39. Examples of the early spelling οε and αε, **26**, **30**. For ϝhεκα- see **52** *b*. For ἐπί with dat. see **136**.6.

40. Μογέα: masc. in -ᾱ. **105**.1 *a*. — **τēὐτρēτιφάντō** (or τεὐ-? See **94**.7): ταῖ Εὐ-, daughter of Εὐτρητιφάντος. The first part of the name is identical with that of the Boeotian town which appears in Homer as Εὔτρησις. Cf. Εὐτρειτιδεῖες in a later Boeotian inscription. See **61**.3. — **ὅ̆ς**: ὥς. **58** *a*.

41. List of contributions for the sacred war (355–346 B.C.). Byzantium was at this time allied with the Boeotians (cf. Dem.9.34). Note the retention of the older spelling ε beside ει,

'Αριστίωνος ἄρχοντος· 'Αλυζῆοι - - - - - - - -· | πρισγῆες Χάροψ Δάδωνος, 'Αριστο - - - - - - - - -· | 'Ανακτοριῆες τριάκοντα μνᾶς· πρι[σγῆες] - - - - - | Φόρμω, Ἄρκος Τερῆος. | Βυζάντιοι χρουσίω Λαμψακανῶ στ[ατεῖρας] ‖ ὀγδοήκοντα πέτταρας, ἀργυρίω 'Ατ[τικῶ δρα]|χμὰς δεκαέξ· σύνεδροι Βυζαντίων [εἴνιξαν] | τὸ χρυσίον Κερκῖνος Εἰροτίμω, 'Αγ - - - - - - | Δηλοπτίχω, Διωνύσιος Εἰραίωνος. | 'Αθανόδωρος Διωνυσίω Τενέ[διος], ‖ πρόξενος Βοιωτῶν, χει[λ]ίας δ[ραχμάς]. |

Νικολάω ἄρχοντος· 'Αλυζ[ῆοι - - - - - - - -] | ἄλλας τριάκοντα μνᾶς εἴ[νιξαν]· | πρισγεῖες 'Αλυζαίων Θεο - - - - - | ['Α]λεξάνδρου, Δίων Πολυλ[άου]. ‖

['Α]γεισινίκω ἄρχοντος· Βυζάντιοι [συνεβά|λ]ονθο ἄλλως πεντακατίως στατεῖρα[ς χρυ|σ]ίως Λαμψακανὸς ἐν τὸν πόλεμον τὸν ὑ[πὲρ τῶ] | ἰαρῶ τῶ ἐμ Βελφοῖς ἐπολέμιον Βοιωτ[οί]· | σύνεδροι εἴνιξαν Σῶσις Καρα[ι]ίχω, ‖ [Π]αρμενίσκος Πυράμου.

42. Temple of Apollo Ptous, near Acraephia. Between 312 and 304 B.C. IG.VII.2723. SGDI.570. Michel 1105. Schwyzer 446.

Βοιωτοὶ 'Απόλλωνι Πτωῖοι ἀνέθιαν ἄρχοντος Βοιωτοῖς Φιλοκώμω 'Α[ντ]ιγ[ενε]ίω Θεισπιε[ῖος], | ἀφεδριατευόντων 'Εμπεδο[κ]λεῖος 'Αθανοκριτίω Ταναγρήω, Πούθωνος Α[ὐ]τομειδε[ί]ω 'Ερχομενίω, | 'Ιπποτίωνος Ϝαστυμειδοντίω Κορωνεῖος, 'Επιρά[λ]τιος Μαχωνίω Θειβήω, Νικίωνος Γ[ρ]υλ[ί]ωνος Πλαταεῖος, | 'Αριστοκλεῖος 'Αγασιήω 'Ανθαδονίω, Σάωνος Θιο[τ]ιμίω Θεισπιεῖος, μαντευομένω 'Ονυμάστω Νικολαίω Θεισπιεῖος.

as πρισγῆες beside πρισγεῖες, Attic αι in 'Αλυζαίων beside 'Αλυζῆοι, and Attic gen. sg. in -ου beside -ω.

22. **τὸν ὑπὲρ** κτλ.: relative use of the article, unknown in the later Boeotian inscriptions. See **126**.

42. Dedication of a tripod to Apollo Ptous by the Boeotian league. This is one of a series of four belonging to the same period (IG.VII.2723–2724*b*).

ἀφεδριατευόντων: *those who serve as* *ἀφεδριᾶται or *official representatives at the dedication.* From ἑδριάω used like Att. ἱδρύω. Cf. Att. ἀφίδρυμα used of a shrine made after the model of another, as that of Asclepius modeled after the one at Epidaurus (cf. Roberts II.66.13). Observe that in the case of the representative of Plataea the gen. sg. of the father's name is used, not the patron. adj. as in the case of the others. The same holds true in the other three dedications, and it is probable that this is not accidental, but that the Plataeans,

43. Orchomenus. Between 222 and 200 B.C. IG.VII.3172. SGDI. 488. Inscr.Jurid.I, pp.276 ff., 509 f. Schwyzer 523. The sections of the text are given in the order in which they were inscribed (cf. ll. 30 ff.), but the numbering of the original publication is added in parentheses.

Τοὶ πολέμαρχοι τοὶ ἐπὶ Πολυκράτιος | ἄρχοντος Φιλόμειλος I (D)
Φίλωνος, | Καφισόδωρος Διωνυσίω, Ἀθανόδω|ρος Ἴππωνος ἀνέ-
γραψαν καθὼς ‖ ἐποείσανθο τὰν ἀπόδοσιν τῶν δα|νείων τῶν Νικα- 5 (106)
ρέτας κὰτ τὸ ψά|φισμα τῶ δάμω.

(Μει)ν(ὸ)ς Ἀλαλκομενίω | ρικαστῆ κὴ ἔκτη, ἐπεψάφιδδε | Φιλό- II (E)
μειλος Φίλωνος, Καφισόδωρος ‖ Διωνουσίω ἔλεξε· προβεβωλευμέ- 10 (111)
νον | εἶμεν αὐτῦ ποτὶ δᾶμον, ἐπιδεὶ ἐπεψα|φίττατο ὁ δᾶμος ἀποδόμεν
Νικαρέτη⟨ι⟩ | Θίωνος τὸν ταμίαν τὸν προάρχοντα | τὰν τρίταν
πετράμεινον ἀπὸ [τ]ᾶν ὑπερ‖αμεριάων τᾶν ἰωσάων κὰτ τᾶς πόλιος, 15 (116)

so long associated politically with the Athenians, adopted the Attic usage at an early date.

43. The Nicareta inscription. Nicareta, daughter of Theon, of Thespiae, had lent various sums of money to the city of Orchomenus, for which she held against it certain notes, generally referred to as *οὐπεραμερίαι* (once, l. 55 f., as *τὰς ἐμπράξις*). These are recorded in IV. When Nicareta appeared at Orchomenus to collect these (ll. 44 ff.), the city was unable to meet them, and an agreement was entered into according to which the city was to pay her the sum of 18,833 drachmas within a certain time and the polemarchs were to give her a personal contract for the payment. The text of the agreement (*ὁμολογά*) is given in VII, and of the contract (*συγγραφος*), written in the *κοινή*, in VI. The sum of 18,833 drachmas is more than the total of the notes recorded in IV (17,585 dr., 2 obols), but probably less than they amounted to with the normal penalties for delayed payment. For the phrase *ὃ ἐπίθωσαν* (l. 135, cf. l. 16), *which they persuaded her to accept*, implies some concession on her part. Finally the city passed a vote (III) to pay the amount and take up the notes and the contract. When this had been accomplished it passed a further vote (II) ordering all the documents to be inscribed in a specified order. This was done as stated in I, which serves as a heading to the whole inscription.

10 ff. **προβεβωλευμένον κτλ.**: *that he had a probouleuma to present to the people, Whereas the people had voted that the treasurer in charge for the third period of four months should pay to Nicareta, in settlement of the notes which she held against the city, the sum which the city persuaded her (to accept), 18,833 drachmas, and that the polemarchs should take up the contract they gave for the money against themselves, they and the treasurer and the ten whom Nicareta selected, and cancel the notes against the city (maturing) in the archonship of Xenocritus, and since the polemarchs had arranged these matters and the*

ὃ ἐ|πίθωσε αὐτὰν ἁ πόλις, ἀργουρίω δραχμὰς | μουρίας ὀκτακισχιλίας ὀκτακατίας τριά|κοντα τρῖς, κὴ τὼς πολεμάρχως ἀνελέσ|θη τάν
20 (121) τε σύνγραφον, ἂν ἔδωκαν οὐπὲρ ‖ [ο]ὔτων τῶν χρειμάτων κατ' α[ὐ]τὺ αὐτῶ[ν] | κὴ ὁ ταμίας κὴ ὧν ποθείλετο Νικαρέτα δέκ[α], | κὴ τὰς ὑπεραμερίας διαγράψασθη τὰς [κὰτ] | τᾶς πόλιος τὰς ἐπὶ Ξενο-
25 (126) κρίτω ἄρχοντος | ἐν Θεισπιῆς, κὴ οὔτα ϝεϝυκονομειόντων ‖ τῶν πολεμάρχων κὴ τῶ ταμίαο ἀποδόν|τος τὰ χρείματα κὰτ τὸ ὁμόλογον τὸ πὰρ | Θιόφεστον Θιοδώρω Θεισπιεῖα τεθέν, | δεδόχθη τῦ δάμυ· τὼς πολεμάρχως, | ἐπί κα τὸ ψάφισμα κούριον γένειτη,
30 (131) ἀγγρά‖ψη ἐν στάλαν λιθίναν τό τε ψάφισμα οὗτο (II) | κὴ τὸ οὐπὲρ τᾶς ἀποδόσιος (III), κὰ(τ) ταὐτὰ δὲ κὴ | τὰς ὑπεραμερίας τὰ(ς) κὰτ τᾶς πόλιος τὰς Νι|καρέτας (IV) κὴ τὸ ὄ[ν]ιουμα τῶ γραμ-
35 (136) ματεῖος τῶ δ[ι]‖αγράψαντος αὐτὰς (V) κὴ τὰν σύγγραφον τὰν ‖ τεθεῖσαν πὰρ Fιφιάδαν (VI) κὴ τὸ ἀντίγραφον ⟨κὴ | τὸ ἀντίγραφον⟩ τῶ ὁμολόγω τῶ τεθέντος πὰρ Θιό|φεστον (VII) κὴ τὰν διαγραφὰν τῶν χρειμάτων ὧν | ἔγραψαν αὐτῆ διὰ τρεπέδδας (VIII), κὴ τὸ
40 (141) ἄλωμα | ἀπολογίτταστη ποτὶ κατόπ[τ]α[ς, π]όρον δ' εἶμεν ‖ ἀπὸ τῶν πολιτικῶν.

III (F) Δαματρίω νιουμεινίη | πετράτη, ἐπεψάφιδδε Κ[α]φισόδωρος Δι-ω|νουσίω, Ἀθανόδωρος Ἵππωνος ἔλεξε· προβε|[β]ωλευμένον εἶ-μεν αὐτῦ ποτὶ δᾶμον, ἐπιδεὶ, | παργενομένας Νικαρέτας Θίωνος
45 (146) Θεισπικᾶς ‖ [κ]ὴ πραττώσας τὸ δάνειον τὰν πόλιν κὰτ τὰς οὐ-πε[ρ]‖αμερία[ς] τὰς ἰώσας αὐτῆ, [ἀνα]γκάσ[θε]ν τὺ πολέμαρ|χυ κὴ ὁ ταμίας συνγχωρείσαντος τῶ δάμω δόμεν | [κ]ὰτ αὐ[τὺ] αὐ-[τ]ῶν σύνγραφον πὸτ τῆ οὐπαρχώση οὐπε[ρ]‖αμερίη, ἐ[ν τ]άν κα

treasurer had paid the money according to the agreement deposited with Theophestus, be it voted by the people, etc.

40–41. **νιουμεινίη πετράτη**: *τετάρτῃ ἰσταμένου*. On *νιου-* from *νεο-*, see **42**.5*a*. — 46 ff. *The polemarchs and the treasurer were obliged, with the assent of the people, to give a contract against themselves in addition to the existing* οὐπεραμερία, *until the levy for this purpose should be made and the amount agreed upon provided.* This is the only satisfactory interpretation of the most troublesome passage in the inscription, though one difficulty remains, the use of the singular *οὐπεραμερίη* where we should expect the plural. —49. **ἐ[ν τ]άν**: *until*, originating in *ἐν τὰν ἀμέραν*. Cf. **136**.1 and note on 28.43. — **ἐν οὗτο**: *for this purpose.* Cf. *πόρον ἐν οὗτο* ll. 59, 60. — *ἐνενιχθείει*, not *ἐνενιχθεῖ*, is declared certain by Baunack, Philol.XLVIII,

ἐνενιχθείει ἁ ἀνφορὰ ἐν οὗτο, κ[ὴ] ‖ κομίττ[ειτη] τὰ συνχωρειθέντα 50 (151)
χρείματα, | δεδόχθη τῦ δάμυ· τὸν ταμίαν τὸν [π]ροάρχοντα | [τὰν]
τρίτα[ν] πετράμεινον ἀποδόμεν πεδὰ τῶν | πολεμάρχων Νικαρέτη
ἀργ[υ]ρίω δραχμὰς μυρίας | [ὀκ]τακισχειλίας ὀκτακατία[ς] τριά-
κ[ο]ντα τρῖς Πολυ‖κράτιος ἄρχοντος ἐν τῦ Δαματρίυ μεινὶ κὴ τὰς 55 (156)
ἐ[μ]‖πράξις τὰς ἰώσας Νικα[ρέτη κὰτ] τᾶς πόλιος Ξεν[ο]‖κρίτω
ἄρχοντος ἐν Θεισπιῆς πάσας διαλιάνασ[θη] | τὼς πολεμάρχως, κὴ
τὰν σουνγραφὰν, ἂν ἔχι κὰτ τ[ῶν] | πολεμάρχων κὴ τῶ ταμίαο,
ἀνελέσθη, πόρον [δ' εἶ]‖μεν ἐν οὗτο ἀπὸ τῶν τᾶς πόλιος ποθοδω- 60 (161)
μάτων πάντ[ων]. |

Ξενοκρίτω, Ἀλαλκομενίω. — Νικαρέτα Θέωνος τᾶς π[ό]‖λιος IV (G)
Ἐρχομενίων κὴ τῶ ἐγγύω Θίωνος Συννόμω· τὰ π|πάματα μούριη
ὀγδοείκοντα πέντε διού[ο] ὀβολίω· | κὴ τῶ τεθμίω ῥίστωρ Ἀριστό-
νικος Πραξιτέλιος· ‖ Λιουκίσκω, Θιουίω, τὸ σουνάλλαγμα. — Νι- 65 (166)
καρέτα Θίω|νος τᾶς πόλιος Ἐρχομενίων κὴ τῶ ἐγγούω Θίωνος |
Σουννόμω· τὰ ππάματα δισχείλιη πεντακάτι[η]· | κὴ τῶ τεθμίω
ῥίστωρ ὁ αὐτός· Λιουκίσκω, Ὁμολωΐω, | [τ]ὸ σουνάλλαγμα. —
Νικαρέτα Θίωνος τᾶς πόλι[ος ‖ Ἐ]ρχομενίων κὴ τῶ ἐγγούω Θίω- 70 (171)
νος Σουννόμω· τὰ π|πάματα πετρακισχείλιη· κὴ τῶ τεθμίω
ῥίστωρ | ὁ αὐτός· χρόνος ὁ αὐτός. — Νικαρέτα Θίωνος τᾶς πόλιος |
[Ἐ]ρχομενίων κὴ τῶ ἐγγούω Θίωνος Σουννόμω· τὰ ππά|ματα χεί-
λιη· κὴ τῶ τεθμίω ῥίστωρ ὁ αὐτός· Λιουκίσκ[ω, ‖ Θε]ιλουθίω, τὸ 75 (176)
σουνάλλαγμα.

Διαγράψη τὰς οὐπερ[α|μ]ερίας τὰς Νικαρέτας ἐν Θεισπιῆς τὰς V (H)
κὰτ τᾶς | [π]όλιος· τῶν τεθμοφουλάκων γραμματεὺς Σα . . . . |

Ἐδάνεισεν Νικαρέτα Θέωνος | Θεσπική, παρόντος αὐτῆι κυ‖ρίου VI 80
τοῦ ἀνδρὸς Δεξίππου Ε[ὐ]‖νομίδου, Καφισοδώρωι Δι[ο]‖νυσίου, (A 3)

413, and agrees with uncontracted forms found elsewhere, as κουρωθείει (151.2). — 50. κομίττ[ειτη], not κομίτ-τ[η], also after Baunack l.c.

61 ff. The first date, archonship of Xenocritus, month of Alalcomenius, applies to all the following notes (cf. ll. 23, 56, 136, 151) and is probably the time at which they fell due, while the date given at the end of each is the time of the loan (τὸ σουνάλλαγμα). Cf. Thalheim, Berl. Phil. Woch. 1893, 267. The expression throughout is condensed. Ξενοκρίτω (ἄρχοντος), (μεινὸς) Ἀλαλκομενίω, Νικαρέτα Θέωνος (κατὰ) τᾶς πόλιος.

78 ff. The text of the contract is in the κοινή, though dialect forms are retained in some of the proper names.

Φιλομήλωι Φίλωνος, | Ἀθανοδώρωι Ἵππωνος, Πο[λυ]‖κρίτωι Θά-
85 (8) ροπος καὶ ἐγγύοις ‖ εἰς ἔκτεισιν τοῦ δανείου | Μνάσων Μέκγαο,
Τελεσίας | Μέκγαο, Λασίππωι Ξενοτί|μου, Εὐάρει Εὐχώρου, Πε-
90 (13) ρι|λάωι Ἀναξίωνος, Διονυσο‖δώρωι Καφισοδώρου, Κωμί|ναι Τελε-
σίππου, Ὀνασίμωι | Θεογείτονος, Καφισοδώρωι | Δαματρίχου,
95 (18) Νικοκλεῖ Ἀθα|νοδώρου Ὀρχομενίοις ἀργυ‖ρίου δραχμὰς μυρίας
ὀκτα|κισχειλίας ὀκτακοσίας τρι|άκοντα τρεῖς ἄτοκον ἐχ Θεσ|πιῶν
100 (23) εἰς τὰ Παμβοιώτια τὰ ἐ|π' Ὀνασίμου ἄρχοντος Βοιωτοῖ[ς]. ‖ ἀπο-
δότωσαν δὲ τὸ δάνειον | οἱ δανεισάμενοι ἢ οἱ ἔγγυ|οι Νικαρέται ἐν
τοῖς Παυβοι|ωτίοις πρὸ τῆς θυσίας ἐν ἡμέ|ραις τρισίν. ἐὰν δὲ μὴ
105 (28) ἀποδῶσ[ι,] ‖ πραχθήσονται κατὰ τὸν νό|μον· [ἡ] δὲ πρᾶξις ἔστω ἔκ
τε | αὐτῶν τῶν δανεισαμένων | καὶ ἐκ τῶν ἐγγύων, καὶ ἐξ ἑνὸ[ς] |
110 (33) καὶ ἐκ πλειόνων καὶ ἐκ πάν‖των καὶ ἐκ τῶν ὑπαρχόντων | αὐτοῖς,
πραττούσηι ὃν ἂν τρό|πον βούληται. ἡ δὲ συγγραφὴ | κυρία ἔστω,
115 (38) κἂν ἄλλος ἐπι|φέρηι ὑπὲρ Νικαρέτας. Μάρ‖τυρες Ἀριστογείτων
Ἁρμο|ξένου, Ἰθιούδικος Ἀθανίαο, | Fιφιάδας Τιμοκλεῖος, Φαρ|σά-
120 (43) λιος Εὐδίκου, Καλλέας Λυ|σιφάντου, Θεόφεστος Θεοδώ‖ρου, Εὐ-
ξενίδας Φιλώνδου | Θεσπιεῖς. ἀ σούγγραφος | πὰρ Fιφιάδαν
Τιμοκλεῖος. |

VII (B) Ὀνασίμω ἄρχοντος Βοιωτοῖ[ς,] | μεινὸς Πανάμω, ὁμολογὰ ‖
125 (48) Νικαρέτηι Θίωνος Θεισπικῆι, | παριόντος Νικαρέτηι Δεξίπ|πω Εὐ-
νομίδαο τῶ ἀνδρὸς Θε[ι]‖σπιεῖος, κὴ τῆ πόλι Ἐρχομεν[ί]‖ων·
130 (53) παρεῖαν οὐπὲρ τᾶς πόλ[ι]‖ος πολέμαρχοι Καφισόδω|ρος Διωνου-
σίω, Φιλόμειλος | Φίλωνος, Ἀθανόδωρος Ἵππω|νος· ἀποδόμεν τὰν
135 (58) πόλιν Ἐρ|χομενίων Νικαρέτηι Θίωνος, ‖ ὃ ἐπίθωσαν οὐπὲρ τᾶν
οὐπε|ραμεριάων τᾶν ἐπὶ Ξενοκρί|τω ἄρχοντος ἐν Θεισπιῆς, ἀρ|γου-
140 (63) ρίω δραχμὰς μυρίας ὀκτ[α]‖κισχειλίας ὀκτακατίας τρ[ιά]‖κοντα
τρῖς, ἔσχατον Ὀνασ[ί]‖μω ἄρχοντος ἐν τῦ Ἀλαλ[κο]‖μενίοι μεινί·
σούγγραφον δὲ | γράψασθη τῶ ἀργουρίω τὼς | ⟨τὼς⟩ πολεμάρχως
145 (68) Ἐρχομενίων ‖ κὴ ἐγγούως, ὥς κα δοκιμάδδ[ει] | Νικαρέτα, κὴ
θέσθη μεσέγγ[υ]‖ον πὰρ Fιφιάδαν Τιμοκλεῖος | Θεισπιεῖα. ἐπὶ δέ
150 (73) κα κομίττε[ι]‖τη Νικαρέτα τὸ ἀργούριον ‖ πὰρ τᾶς πόλιος, ἐσλια-

The names of the first two sureties are given by mistake in the nominative, but with the third the error is rectified. — 113–114. ~~ἐπιφέρηι~~: *presents it.*

νάτω Νικαρέτα τὰς οὑπερ|αμερίας, ἃς ἔχι κὰτ τᾶς πόλιος, τὰς ἐπὶ Ξενοκρίτω | ἄρχοντος ἐν Θεισπιῆς πάσας, κὴ τὰν σούγγραφον ἀπο-| δότω Γιφιάδας τοῖς πολεμάρχυς κὴ τοῖ ταμίη κὴ το[ῖς] | ἐγγούοις. ἢ δέ κα μεὶ ἀποδώει ἁ πόλις Νικαρέτη τὸ ἀρ‖γούριον ἐν τῦ γεγραμ- 155 (78)
μένυ χρόνυ, τὰς μουρίας κὴ ὀκτ[α]‖κισχειλίας ὀκτακατίας τριά-
κοντα τρῖς, ἀποδότω | τὰν σούγγραφον κὴ τὰς οὑπεραμερίας τὰς
κὰτ τᾶς | πόλιος, ἄπαν τὸ ἀργούριον τὸ ἐν τῦ ὁμολό[γ]υ γεγραμ|μέ-
νον· (ἢ δέ κα) ἐν τῦ χρόνυ τῦ γεγραμμένυ μεὶ ἐθέλει κ[ομ]ίδδ[ε]-‖
σθη Νικαρέ[τ]α τὸ ἀργούριον, ἀποδότω Γιφιάδας τὰν | σούγγραφον 160 (83)
τοῖς πολεμάρχοις κὴ τοῖ ταμίη κὴ τοῖς | ἐγγούοις, κὴ ποταποπι-
σάτω Νικαρέτα τᾖ πόλι Ἐρχο|μενίων κὴ τοῖς πολεμάρχοις κὴ τοῖ
ταμίη κὴ τοῖς ἐγ|γούοις ἀργουρίω δραχμὰς πεντακισμουρίας, κὴ
τὴ ‖ οὑπεραμερίη ἄκουρύ νυ ἔνθω. ῥίστορες Ἀριστογί|των Ἁρμο- 165 (88)
ξένω, Ἰθούδικος Ἀθανίαο, Γιφιάδας Τιμο[κλεῖ|ο]ς, Φαρσάλιος Εὐ-
δίκω, Καλλέας Λιουσιφάντω, Θιόφεισ|τος Θιοδώρω, Εὐξενίδας
Φιλώνδαο Θεισπιεῖε‹ι›ς. τὸ ὁμό|λογον πὰρ Θιόφειστον Θιοδώρω
Θεισπιεῖα.

Διαγραφὰ ‖ Νικαρέτη διὰ τραπέδδας τᾶς Πιστοκλεῖος ἐν Θει- 170 (93)
σπι|ῆς· Ἐπιτέλιος ἄρχοντος ἐν Θεισπιῆς, μεινὸς Ἀλαλκομε|νίω
δευτέρω ἀμέρη ἐνακηδεκάτη, ἐπὶ τᾶς Πιστοκλεῖος | τραπέδδας Νι-
καρέτη παρεγράφει πὰρ Πολιουκρίτω Θάρο|πος Ἐρχομενίω ταμίαο
οὑπὲρ τᾶς πόλιος τὸ σουνχωρει‖θὲν τᾶν οὑπεραμεριάων τᾶν ἐπὶ 175 (98)
Ξενοκρίτω ἄρχοντος, | παριόντος πολεμάρχω Ἀθανοδώρω Ἵππω-
νος Ἐρχομενί[ω], | ἀργουρίω δραχμὴ μούριη ὀκτακισχείλιη ὀκτα-
κάτιη τριά|κοντα τρῖς.

154 ff. If the city fails to pay Nicareta in the time specified, it will have to pay the amount stated in the contract and the sum of the notes besides, that is substantially double the amount loaned. But if Nicareta refuses to accept the amount named in the contract, as she might do in order to secure the exorbitant penalty for delay, she forfeits both contract and notes and pays a heavy penalty.

169–170. **διαγραφὰ Νικαρέτη** κτλ.: *memorandum of payment to Nicareta* (adnom. dat. **172**) *through the bank of Pistocles.* **διαγραφά** *cancellation* (cf. **διαγράφασθη** l. 22), and so *payment.* So ll. 172 ff., *at the bank of Pistocles there was paid over to Nicareta by Polycritus the treasurer in behalf of the city the sum agreed upon of the notes* (part. gen.; cf. **ἀπὸ τᾶν ὑπεραμεριάων** ll. 14–15).

44. Lebadea. III cent. B.C. IG.VII.3083. SGDI.425. Inscr.Jurid.II, p.238. Michel 1392. **Schwyzer 509.**

Θιὸς τούχα ἀγα|θά. | Γαστίαο ἄρχοντος | Βοιωτῦς, ἐν δὲ Λεβα-‖
δείη Δόρκωνος, Δωίλος | Ἰρανήω ἀντίθειτι τὸν | ρίδιον θεράποντα
Ἀν|δρικὸν τῦ Δὶ τῦ Βασιλεῖι | κὴ τῦ Τρεφωνίυ ἰαρὸν εἶ‖μεν, παρ-
μείναντα πὰρ | τὰν ματέρα Ἀθανοδώ|ραν ρέτια δέκα, καθὼς ὁ |
πατεὶρ ποτέταξε· ἢ δέ κα | ἔτι δώει Ἀθανοδώρα, εἴσι [αὐτῆ] ‖
Ἀνδρικὸς φόρον τὸν ἐν τῆ | θείκη γεγραμμένον· ἢ δέ τί | κα πάθει
Ἀθανοδώρα, παρμ|ενῖ Ἀνδρώνικος τὸν περιττὸν | χρόνον πὰρ Δωί-
λον· [ἔ]πιτα ἰα‖ρὸς ἔστω με[ὶ] ποθ[ί]κων μει|θενὶ μειθέν· μὲι
ἐσσεῖμε|ν δὲ καταδουλίττασθη | Ἀνδρικὸν μειθενί· Ἀν|δρικὸν δὲ
λειτωργῖμεν ‖ ἐν τῆς θοσίης τῶν θιῶν | ⟨ων⟩ οὔτων.

45. Lebadea. II cent. B.C. IG.VII.3080. SGDI.430. **Schwyzer 512.**

[Σάων - - - - - - ἀντίθειτι τὸ ρίδιον | πη]δάριον Ἀθάνωνα τῦ Δὶ
τεῖ Βασιλεῖ κὴ τεῖ Τρεφωνίει ἰαρὸν εἶμεν τὸν πάν[τα | χρό]νον ἀπὸ
τᾶσδε τᾶς ἀμέρας, μὲι προθίκοντα μείτε αὐτεῖ Σάωνι μείτε ἄλλει |
[μ]ειθενὶ κατὰ μειθένα τρόπον. ἢ δέ κά τις ἀντιποιεῖτη Ἀθάνωνος
εἴ ἄλλο τι ἀδικῖ ‖ [κ]αθ' ὅντινα ὢν τρόπον, οὐπερδικιόνθω κὴ προῖ-
στάνθω τύ τε ἰαρεῖες κὴ τε[ὶ | ἰαρ]άρχη τὺ ἠὶ ἀντιτιουνχάνοντες
κὴ τῶν ἄλλων ὁ βειλόμενος. ρίστορε[ς] | .... λεις Σάωνος, Εὔβω-
λος Σωκράτιος, Νίκαργος κὴ Κράτων Εὐνοστίδ[αο].

46. Chaeronea. II cent. B.C. IG.VII.3303. SGDI.385. Michel 1394.

Καλλίκωνος ἀρχῶ μεινὸς Δαματρίω πεντεκηδεκάτη | Πούριππος
Προξένω ἀντίθειτι ἰαρὰν τὰν ριδίαν θεράπη‖[να]ν Ἀφροδιτίαν τῦ

44-48. Manumission decrees, of which there are over one hundred examples from Chaeronea alone, all of about the same period. Even from the same year some are in dialect, some in the *κοινή*, and some in a mixture of both. In those given here *κοινή* influence shows itself in *ἀγαθήν* no. 46, in the *ζ* of *ζώωνθι*, *ζῶνθι* nos. 46, 47 (cf. *δώει* no. 44, *δαμιώοντες* no. 48), *κατὰ τὸν νόμον* no. 47 (cf. *κὰτ τὸν νόμον* no. 46), *παραμείνασαν* nos. 46, 47 (cf. *παρμείναντα* no. 44), in *προθίκοντα* no. 45 (cf. *ποθίκων* no. 44), in *ποιούμενει* no. 47 (cf. *ποϊόμενος* no. 46 = *ποιούμενος*), *ἐξεῖμεν* no. 48 (*ἐσσεῖμεν* no. 44).

Note *ει* for usual *υ* from *οι* (30); *εἴσι* = *οἶσει*. For *θοσίης* no. 44, see 24. For *στ* = *σθ* and *δαμιώοντες*, in no. 48, see 222.

Σαράπι, παραμείνασαν ἀσαυτῦ κὴ τῆ γου[νη]κὶ αὐτῶ ἀγαθὴν ἃς κα ζώωνθι, τὰν ἀνάθεσιν ποϊόμε[νος] διὰ τῶ σουνεδρίω κὰτ τὸν νόμον· κὴ κατέβαλε τῦ ταμίη | [ἐ]πὶ τῶν ἰαρῶν τὸ γινιούμενον δραχμὰς ϝίκατι παραχρε[ῖ]μα.

47. Chaeronea. II cent. B.C. IG.VII.3352. SGDI.395. Schwyzer 517.

Ἀρχείνω ἀρχῶ μεινὸς Θουίω | πεντεκηδεκάτη Διουκλεῖς κὴ Κω-| τίλα ἀντίθεντι τὰν ϝιδίαν θρε|πτάν, ἢ ὄνιουμα Ζωπουρίνα, ἰαρ[ὰν] || τεῖ Σεράπει, παραμείνασαν αὐτε|ῖς ἃς κα ζῶνθι ἀνενκλείτως, τὰν | ἀνάθεσιν ποιούμενει διὰ τῶ σ[ο]|υνεδρίω κατὰ τὸν νόμον.

48. Orchomenus. II cent. B.C. IG.VII.3200. SGDI.497. Inscr.Jurid. II.p.237. Michel 1393. Schwyzer 528.

Ἀπολλωνίδαο ἄρχον|τος, ἰαρειάδδοντος Ἀντι|γένιος Σωκράτιος, ἰαραρχιόν|των Ἀγεισινίκω Σουκράτιος, || Σωσιβίω Πουθίλλιος, | ἀντίθειτι Θίων Δαματρίχ|[ω] τὸν ϝίδιον ϝυκέταν Ἀκρίσιον | ἰαρὸν εἶμεν τῶ Σαράπιος κὴ τᾶ[ς] | Ἴσιος, κὴ μεὶ ἐξεῖμεν μει||θενὶ ἐφάπτεστη μειδὲ κα|ταδουλίτταστη· ἢ δέ κά τις ἐφά|πτειτη, κούριος ἔστω ὁ ἰαρεύς κὴ τὺ | ἰαράρχη κὴ τὺ σούνεδρυ σουλῶντες κὴ δαμιώοντες.

Phocian

Delphian

49. Delphi. Early V cent. B.C. SGDI.1683 (with II, p.722). Roberts 229. Schwyzer 320. Bourguet,B.C.H.XLIX,25 ff.

Τοὶ πεντεκαίδεκ[α] | τῶν Λαβυαδᾶν ΤΟΝ[. . ?] | Θ[ρ]ασύμαχον καὶ Καμ|ιρέα ἐπὶ Τριχᾶ ἄρχ[ον||το], κἀπέδειξαν [μνᾶ]|ς δεκατέτορες [καὶ] | ἡμιμναῖον [κα]|ὶ δραχμὰς πεν[τ̃ε]|κοντα καὶ ϝέξ.

As in similar decrees from other parts of Greece, the act of manumission takes the form of a dedication or sale (ἀπέδοτο at Delphi, e.g. no. 53) to the divinity of the local shrine, thus securing religious sanction and protection of the rights of the slave who has purchased his freedom. Often the manumission does not go into immediate effect, but is subject to various conditions, such as remaining in service during the lifetime of the master (nos. 46, 47) or for a term of years (no. 44), payment of an annuity, etc. Cf. no. 53.

49. The Fifteen of the Labyadae (cf. no. 51) give date of their holding office (? some readings still doubtful), and render account of certain sums.

50. Delphi. V cent. B.C. **Schwyzer 321. Buck, Class.Phil.VII, 78.**

Τὸν ϝοῖνον μὲ̣ φάρεν ἐς τοῦ δρ|όμου· αἰ δέ κα φάρēι, hιλαξά-
στō | τὸν θεὸν hō̃ι κα κεραίε̄ται καὶ | μεταθυσάτō κἀποτεισάτō
πέν‖τε δραχμάς· τούτου δὲ τō̃ι κατα|γορέ̄σαντι τὸ hέ̄μισσον.

51. Delphi. About 400 B.C. **SGDI.2561.** Ditt.Syll.^{2}438 (with II, pp. 819 f.). Inscr.Jurid.II, pp. 180 ff. **Michel 995.** Schwyzer 323. Ziehen, Leges Sacrae 74 (C and D). Ionic alphabet, but with F, and H = *h* (in contrast to H = *η*); lengthened *o* usually OY, but sometimes O.

A

[ὸ δὲ hόρκος] | ἔστω· "ταγε[υ]σέω δι[καίως κ]‖ατὰ τοὺν νόμους
τᾶς [π]ό[λι]‖ος καὶ τοὺς τῶν Λαβυαδ[ᾶν] | πὲρ τῶν ἀπελλαίων καὶ
τᾶ‖ν δαρατᾶν· καὶ τὰ χρήματα | συμπραξέω κἀποδειξέω [δ|ι]καίως
τοῖς Λαβυάδαις [κ]‖οὔτε κλεψέω οὔτε [β]λα[ψ]έω | οὔτε τέχναι
οὔτε μαχαν[ᾶ‖ι] τῶν τῶλ Λαβυαδᾶν χρημ[ά]‖των· καὶ τὸς ταγοὺ[ς
ἐπ]αξέ|ω τὸν hόρκον τοὺς [ἐν ν]έω[τ]‖α κὰτ τὰ γεγραμμένα. hόρκ|ος·
hυπίσχομαι ποὶ τοῦ Δι‖ὸς τοῦ πατρώιου· εὐορκέο|ντι μέμ μοι ἀγαθὰ
εἴη, αἰ δ' | ἐφιορκέοιμι [ϝε]κών, τὰ κα|κὰ ἀντὶ τῶν ἀγαθῶν." |

50. The inscription is on a wall connected with the stadium, where there were no doubt shrines of divinities. Prohibitions of the removal of the sacrificial meat are well known. Here we have a prohibition of the removal of the wine. *If one does carry it off, one must propitiate the god for whom it is prepared (mixed), make an offering in its place,* **etc.**

51. Regulations of the phratry of the Labyadae. The Labyadae have already appeared in no. 49.

A 3. **τοὺν νόμους**: *τοὺς νόμους*. So *τὸν νόμους* B 16, but usually *s* unassimilated. 97.1. — 4. **ἀπελλαίων**: *victims for the* Ἀπέλλαι. Cf. ll. 44–46 where *ἄγεν* is used with *ἀπελλαῖα*, in contrast to *φέρεν* with *δαράτας*. Ἀπέλλαι is the name of the Delphian festival corresponding to the Attic Ἀπατούρια, at which children were introduced into the phratries and offerings for the occasion were made by the parents. — 5. **δαρατᾶν**: *cakes*. Ath.3.110d, 114b cites a *δάρατον* meaning *unleavened bread* and says the word was used by the Thessalians. The *δαράται* at the Delphian festival were of two kinds (cf. l. 25), the *γάμελα* or cakes offered in behalf of the newly married wives that were introduced into the phratry by their husbands, and the *παιδῆια* offered for the children that were introduced into the phratry by their parents. — 6. **συμπραξέω κἀποδειξέω**: *I will collect and pay over*. *ἀποδείκνυμι*, like Att. *ἀποφαίνω*, *render account for, pay over*. Cf. *ἀπέδειξαν* no. 49. — 10. **τῶλ Λαβυαδᾶν**: *τῶν Λαβ-*, elsewhere unassimilated, as l. 3. 96.3. — 11. *I will impose the oath upon the ταγοί for the next year*. Cf. B.27.

Ἔδοξε Λαβυάδαις Βουκατ‖ίου μηνὸς δεκάται ἐπὶ Κ[ά]‖μπου ἐν τᾶι ἀλίαι σὺμ ψάφ|οις ϝεκατὸν ὀγδοήκοντα | δυοῖν· τοὺς ταγοὺς μὴ δέκ|εσθαι μήτε δαρατᾶν γάμε‖λα μήτε παιδῆια μήτ' ἀπελ|λαῖα, αἰ μὴ τᾶς πατριᾶς ἐπ|αινεούσας καὶ πληθυό̄σα|ς ἃς κα ἦι. αἰ δέ τί κα πὰρ νό|μον κελεύσωντι, τῶν κελε‖υσάντων ὁ κίνδυνος ἔστω. | τὰ δὲ ἀπελλαῖα ἄγεν Ἀπέλ|λαις καὶ μὴ ἄλλαι ἀμέραι | μήτε ἄγεν τοὺς ἄγοντας μ|ήτε τοὺς ταγοὺς δέκεσθα‖ι· αἰ δέ κα [δ]έξωνται ἄλλαι | ἀμέραι ἢ Ἀπέλλαις, ἀποτε|ισάτω ϝέκαστος δέκα δρα|χμάς· ὁ δὲ χρήζων καταγορ|εῖν τῶν δεξαμένων ἐπὶ τῶ‖ν ϝυστέρων ταγῶν καταγο|ρείτω ἐν τᾶι ἀλίαι τᾶι με|τὰ Βουκάτια, αἴ κ' ἀμφιλλέ|γωντι τοὶ ταγοὶ τοὶ δεξά|μενοι. ἄγεν δὲ τἀπελλαῖα ‖ ἀντὶ ϝέτεος καὶ τὰς δαρά|τας φέρεν. ϝόστις δέ κα μὴ | ἄγηι τἀπελλαῖα ἢ τὰν δαρ|άταν μὴ φέρηι, ἀμμόνιον κ|ατθέτω στατῆρα ἐπὶ ϝεκα‖τέρωι, τῶι δὲ ϝυστέ-ρωι ϝέ|τει ἀγέτω τἀπελλαῖα καὶ | τὰν δαράταν φερέτω· αἰ δέ | κα μὴ ἄγηι, μηκέτι δεκέσθ|ων ἀμμόνια, ἀλλ' ἢ ἀγέτω ἀπ‖ελλαῖα ἢ ἀποτεισάτω ϝίκ|ατι δραχμὰς ἢ ϝυπογραφό|μενος τόκιομ φερέτω· καὶ | τὰν δαράταν τῶι ϝυστέρω|ι ϝέτει φερέτω ἢ ἀποτεισ‖[άτω - - - .

B

[1–4 fragmentary. τ]‖οὶ Λαβυάδα[ι Εὐκλείοι]|ς περὶ τᾶν δα[ρα-τᾶν ἐπι]|κρινόντων καὶ [Ἀπέλλα]|ις περὶ τῶν ἀπελ[λαίων, | π]α-ρεόντες μὴ μείō[ς ϝε‖ν]ὸς καὶ ϝεκατόν· τὰ[ν δὲ] | ψᾶφον φερόντων ἀνδ[εξ]|άμενοι ποὶ τῶ̄ Ἀπόλλω[ν]|ος καὶ τοῦ Ποτειδᾶνος | τοῦ φρα-τρίου καὶ τοῦ Δ‖ιὸς πατρώιου δικαίως | οἰσεῖν κὰτ τὸν νόμους | τῶν Δελφῶν· κἠπευχέσθ|ω δικαίως τὰν ψᾶφον φέ|ροντι πόλλ' ἀγαθὰ

23 ff. *The ταγοί are to receive neither, in the case of the cakes* (lit. *of the cakes*), *the γάμελα or the παιδῆια, nor the ἀπελλαῖα, unless the gens to which one belongs approves in full session.* The approval of the gens (**πατριά**, as in Elis; **πάτρα** in most Doric dialects) was a prerequisite to the introduction into the phratry, which was the larger body including several gentes.—30. **ὁ**: without *h*, as also A 38, C 19, but **ϝο** (demonst.) B 53, **ϝόδε** C 19. Cf. **ἃς** A 28 beside **ϝᾶ** B 55, **ϝόστις** A 46, B 30, C 19. See **58 a**.—38 ff. 'Any one who wishes to accuse the **ταγοί** of having received the offering at other than the stated times shall bring the charge when their successors are in office.'—45. **ἀντὶ ϝέτεος**: *by the year, for each year, annually.* See **136**.8.2).—56. *Or let him sign a note* (for the twenty drachmas) *and pay interest.*

B 11–12. **ἀνδεξάμενοι**: *undertaking, promising.* They swear by the gods of

τοὺ[ς ‖ θ]εοὺς διδόμεν, αἰ δὲ ἀ[δ]‖ίκως, τὰ κακά. τοῦτα δὲ τ|οὶ ταγοὶ ἐπιτελεόντω|ν καὶ τῶι δεομένωι συν|αγόντων τοὺς Λαβυάδα‖ς· αἰ δέ κα μὴ ποιῶντι κὰ‖[τ] τὰ γεγραμμένα ἢ μὴ το|[ὺ]ς ταγοὺς τὸν hόρκον ἐ‖παγάγωντι, ἀποτεισάτ|[ω] ϝέκαστος ἐπὶ ϝεκατέ‖[ρ]ωι δέκα δραχμάς. hόστ|[ι]ς δέ κα μὴ ὀμόσηι, μὴ τα|[γ]ευέτω· αἰ δέ κ' ἀνώμοτο|ς ταγεύηι, πεντήκοντα | δραχμὰς ἀποτεισάτω. ‖ αἰ δέ κα δέξωνται τοὶ [τ]‖αγοὶ ἢ γάμελα ἢ παιδῆι|α πὰρ τὰ γράμματα, ἀποτ|εισάτω πεντήκοντα δρ|αχμὰς ϝέκαστος τῶν δϝ‖ξαμένων· αἰ δέ κα μὴ ἀπο-| τείσηι, ἄτιμος ἔστω ἐγ | Λαβυαδᾶν καὶ ἐπὶ τούτ|ωι καὶ ἐπὶ ταῖς ἄλλαις | ζαμίαις, hέντε κ' ἀποτε‖ίσηι. καὶ hᾶ κα δέξωνται|ι ἢ δαράταν ἢ ἀπελλαῖα | πὰρ τὰ γράμματα, μὴ ἔστ|ω Λαβυάδας μηδὲ κοινα|νείτω τῶν κοινῶν χρημ‖άτων μηδὲ τῶν θεμάτων. | αἰ δέ τίς κα τῶν ταγῶν κ|αταγορῆι ποιῆσαί τι π|ὰρ τὰ γράμματα, ho δὲ ἀνὴτι[φ]âι, τοὶ ταγοὶ ἐν τâι ‖ - - - - - - - - - - - -

C

[ὀμ|νύτω ποὶ τοῦ Ἀπόλλωνος κ|αὶ Ποτειδᾶνος τοῦ φρ]ατ[ρ|ίου καὶ Διός, καὶ δικ]άζο[ν|τι μὲν δικαίως ἐπ]ευχέσ[θ|ω πόλλ' ἀγαθὰ τ]οὺς θεοὺς [δ‖ιδόμεν, αἰ δ' ἐ]φιορκέοι, κα‖[κά· αἰ δέ κα μ]ὴ δικάζηι hαι‖[ρεθείς, ἀπ]οτεισάτω πέντ|[ε δραχμάς], ἄλλον δ' ἀνθελο‖[μένοι τ]ὰν δίκαν τελεόντ‖[ων. hόσ]τις δέ κα πὰρ νόμον | [τι] ποιέοντα τâι δίκαι hέ|ληι, τὸ hήμισσον ἐχέτω. το|ὶ δὲ ταγοὶ τῶι καταγορέ-ον|τι τὰν δίκαν ἐπιτελεόν‖των· αἰ δὲ μή, τὸ διπλοῦν ϝέκ|αστος ἀποτεισάτω. hόστι‖[ς] δέ κα ζαμίαν ὀφείληι, ἄτ|[ι]μος ἔστω, hέντε κ' ἀποτεί|σηι.— Hόδ' ὁ τεθμὸς πὲρ τῶ‖ν ἐντοφήιων. μὴ πλέον πέν|τε καὶ τριάκοντα δραχμ[â]‖ν ἐνθέμεν μήτε πριάμενο|[ν] μήτε

the city, phratry, and gens. — 50. **θεμάτων**: probably *established rites, institutions*, though this meaning of *θέμα* is not quotable. Cf. *τεθμός* = *θεσμός*, *law, ordinance*, C 19.

C 1 ff. Oath of the person appointed to act as judge. The missing conclusion of B must have been the provision for such an appointment. — 6 ff. *If the one chosen fails to serve as judge, he shall pay five drachmas, and (the ταγοί) shall bring the case to issue by appointing another in his place. Whoever convicts one guilty of an unlawful action shall receive half the fine* (cf. no. 18.24-25,50). — 19 ff. Law concerning funeral rites. Like the law of Iulis in Ceos (no. 8), this is directed against extravagance. — 20 ff. *One shall not expend more than thirty-five drachmas, either by purchase*

ϝοίκω· τὰν δὲ παχεῖ[a]ν χλαῖναν φαωτὰν εἶμεν. ‖ αἰ δέ τι τούτων παρβάλλο|ιτο, ἀποτεισάτω πεντήκο|ντα δραχμάς, αἴ κα μὴ ἐξομ|όσηι ἐπὶ τῶι σάματι μὴ πλ|έον ἐνθέμεν. στρῶμα δὲ hὲ‖ν hυποβαλέτω καὶ ποικεφ|άλαιον hὲν ποτθέτω· τὸν δ|ὲ νεκρὸν κεκαλυμμένον φ|ερέτω σιγâι, κὴν ταῖς στρ|οφαῖς μὴ καττιθέντων μη‖[δ]αμεῖ, μηδ' ὀτοτυζόντων ἔ[χ]θὸς τâς ϝοικίας, πρίγ κ' ἐ|πὶ τὸ σâμα hίκωντι, τηνεῖ | δ' ἔναγος ἔστω, hέντε κα hα | θιγάνα ποτθεθῆι. τῶν δὲ π‖ρόστα τεθνακότων ἐν τοῖς | σαμάτεσσι μὴ θρηνεῖν μη|δ' ὀτοτύζεν, ἀλλ' ἀπίμεν ϝο|ίκαδε ἕκαστον ἔχθω homε|στίων καὶ πατραδελφεῶν ‖ καὶ πενθερῶν κὴσγόνων [κ]|αὶ γαμβρῶν. μηδὲ τâι hυσ[τ]|εραία(ι) μηδ' ἐν ταῖς δεκάτ[α]|ις μηδ' ἐν τοῖς ἐνιαυτοῖ[ς | μ]ήτ' οἰμώζεν μήτ' ὀτοτύ[ζε‖ν]· αἰ δέ τι τούτων παρβ|άλλοιτο τῶν γεγραμ|μένων - - - - - - -

D

.....αχα...δ...|.....θοῖναι δὲ ταίδ[ε νόμιμ]οι· Ἀπέλλαι καὶ Β|[ουκά]τια, Ηηραῖα, Δαιδαφ‖[όρια], Ποιτρόπια, Βυσίου | [μην]ὸς τὰν hεβδέμαν καὶ | [τ]ὰν hενάταν, κηὔκλει[α κ]|ἀρταμίτια

or (in articles taken) from the home. — 23–24. *The shroud shall be thick and of a light gray color.* For φαωτός = *φαιωτός, see **31**, and, as used of mourning apparel, cf. φαιὰ ἱμάτια Polyb. 30.4.5, and φαιὰ ἐσθής Ditt.Syll.879.5. — 25 ff. *If one trangresses* (παρβάλλω = παραβαίνω) *any of these things, he shall pay fifty drachmas, unless he denies under oath at the tomb that he has spent more.* — 29 ff. **στρῶμα δὲ** κτλ.: cf. no. 8.3–4. — 31 ff. **τὸν δὲ νεκρὸν** κτλ.: cf. no. 8.10–11. — 33 ff. **κὴν ταῖς στροφαῖς** κτλ.: *they shall not set the corpse down anywhere at the turns in the road* (but carry it straight on to the tomb without interruption), *nor shall they make lamentations outside the house until they arrive at the tomb, but there there shall be a ceremony for the dead* (? cf. ἐναγίζω) *until the lid* (?) *is closed* (cf. προστίθημι τὰς θύρας, etc.). But the last part, from τηνεῖ on, is variously read and interpreted. — 39 ff. 'There shall be no mourning for the former dead, but every one shall go home, except the members of the immediate family and the near relatives by blood or marriage.' — 46 ff. *There shall be no wailing or lamentation on the following day, nor on the tenth day, nor on the anniversary.* —**ἐνιαυτοῖς**: See Glossary, and cf. τὰ ἐνιαύσια in the same sense at Ceos.

D 1 ff. Enumeration of the regular feasts. These are given in the order of their occurrence, as appears from the correspondence between many of them and the names of the months (Ἀπελλαῖος, Βουκάτιος, Ἡραῖος, etc.). For the identification of these festivals, see Ditt. l.c., notes. — 5–7. 'Those which occur on the seventh and the ninth of the month Βύσιος.' — 7–8. **κηὔκλεια κάρταμίτια**: καὶ Εὔκλεια καὶ Ἀρταμίτια. —

καὶ Λάφρι[α κ]|αὶ Θεοξένια καὶ Τελχίν||α καὶ Διοσκουρῆια, Μεγ|αλάρτια καὶ Ηηράκλει[α], | καΐ κ' αὐτὸς θύηι hιαρῆ[ι]|ον καΐ κα λεκχοῖ παρῆι [κ]||αΐ κα ξένοι ϝοι παρέωντ||ι hιαρῆια θύοντες καΐ κ|α πενταμαριτεύων τύχη|ι· αἰ δέ τι τούτων παρβάλ|λοιτο τῶν γεγραμμένων, | θωεόντων τοί τε δαμιορ||γοὶ καὶ τοὶ ἄλλοι πάντε|ς Λαβυάδαι, πρασσόντων | δὲ τοὶ πεντεκαίδεκα. α[ἰ] | δέ κα ἀμφιλλέγηι τᾶς θω|ιάσιος, ἐξομόσας τὸν νό||[μιμ]ον hόρκον λελύσθω. α||[ἰ δ' ἀ]λίαν ποιόντων ἄρχω|[ν ἀ]πείη, ἀποτεισάτω ὀδε|λόν, καὶ συγχέοι, ἀποτει|σάτω ὀδελόν. τοιάδε κὴν || Φανατεῖ γέγραπται ἐν [τ]||ᾶι πέτραι ἔνδω· "[τ]άδε Φά[ν]||οτος ἐπέδωκε τᾶι θυγατ|ρὶ Βουζύγαι, τὰ hημιρρ[ή]||νια κὴκ τᾶς δυωδεκαΐδο||ς χίμαιραν καὶ τὴμπροναίαν δάρματα καὶ τὰ τῶι | Λυκείωι δάρματα καὶ τὰ|ν ἀγαίαν μόσχον." πάντων | καὶ ϝιδίων καὶ δαμοσίω||ν τὸμ προθύοντα καὶ προ|μαντευόμενον παρέχεν | τὰ γεγραμμένα Λαβυάδα|ις· τᾶι δὲ θυσίαι Λαβυαδ|ᾶν τὠπελλαίου μηνὸς τῶ||ι Διονύσωι, Βουκατίοις | τῶι Δὶ πατρωίωι καὶ τὠπ|όλλωνι τὰν ἀκρόθινα κα|ὶ συμπιπίσκεν

12 ff. Feasts are also held *if one sacrifices a victim for himself, if one assists (in the sacrifices for the purification of) a woman recently delivered of child, if there are strangers with him sacrificing victims, and if one is serving as* πενταμαριτας. πενταμαριτας is the name of some official appointed to serve five days (ἡμέρα, see **12**), but nothing more is known about this office. — 22. τοὶ πεντεκαίδεκα: cf. no. 49. — 26–27. *If, when they hold an assembly, any official is absent.* ἄρχων nom. sg. part. *one holding office.* — 29 ff. *These things are written at Phanoteus on the inner side of the rock.* The ancient city of Phanoteus (Panopeus) was perhaps the original seat of the phratry of the Labyadae. — 30. Φανατεῖ: cf. Φάνοτος ll. 30–31. Both Φανατεύς and Φανοτεύς occur in other inscriptions. See **46**. — 31 ff. τάδε Φάνοτος . . . μόσχον: quotation from the ancient rock inscription, stating what the eponymous hero gave to his daughter Buzyga. This mythical heroine is mentioned elsewhere as a daughter of Lycus (cf. Λυκείωι l. 37). — 35. τὴμπροναιαν: τὰ ἐμ Προναίαν. Cf. ἱαρήιον ἐμ Προναίαν of another inscription. — 38. τὰν ἀγαίαν μόσχον: apparently *the admirable* or *wonderful calf* (a sort of wonder-calf ?), but the allusion is of course obscure. — 38 ff. πάντων κτλ.: 'in the case of all undertakings, both private and public, for which one offers sacrifice or consults the oracle in advance, the one doing so shall furnish to the Labyadae the victims mentioned (i.e. in the rock inscription just quoted).' πάντων depends upon προθύοντα and προμαντευόμενον, *sacrificing* etc. *in advance of*. — 47. τὰν ἀκρόθινα (ἀκρόθις = usual ἀκροθίνιον, as also in Pindar): sc. ταγοὺς παρέχεν, *the* ταγοί *shall furnish the first-fruits*. — 48 f. συμπιπίσκεν κτλ.: *invite the Labyadae to drink together*. —

hαμεῖ το|ὺς Λαβυάδας· τὰς δ' ἄλλας ‖ θοίνας κὰ[τ] τὰν hώραν 50
ἀπ|άγεσθαι.

52. Delphi. Between 240 and 200 B.C. SGDI.2653. **Schwyzer 382.**

Ἀγαθᾶι τύχαι. Δελφοὶ ἔδωκαν Νικάνδρωι | Ἀναξαγόρου Κολοφωνίωι, ἐπέων ποητᾶι, αὐ|τῶι καὶ ἐγγόνοις προξενίαν, προμαντείαν, | ἀσυλίαν, προδικίαν, ἀτέλειαν πάντων, προε‖δρίαν ἐν πάντε(σ)σι τοῖς 5
ἀγώνοις οἷς ἁ πόλις τί|θητι καὶ τἄλλα ὅσα καὶ τοῖς ἄλλοις προξένοις καὶ | εὐεργέταις τᾶς πόλιος τῶν Δελφῶν· ἄρχοντος | Νικοδάμου, βουλευόντων Ἀρίστωνος, Νικοδάμου, Πλεί|στωνος, Ξένωνος, Ἐπιχαρίδα.

53. Delphi. 186 B.C. SGDI.2034. **Schwyzer 335.**

Ἄρχοντος [N]ικοβούλου μηνὸς Βουκατίου, ἐπὶ τοῖσδε ἀπέδοτο Νεοπάτρα *Ὀρθαίου | Δελφὶς τῶι Ἀπόλλωνι τῶι Πυθίωι σώματα γυναικεῖα δύο αἷς ὀνόματα Ζωπύ|ρα, Σωσίχα, τιμᾶς ἀργυρίου μνᾶν ἓξ, καθὼς ἐπίστευσαν Ζωπύρα, Σωσίχα τῶι | θεῶι τὰν ὠνάν, ἐφ' ὥιτε ἐλευθέρας εἶμεν καὶ ἀνεφάπτους ἀπὸ πάντων τὸμ ‖ πάντα* 5
βίον. βεβαιωτὴρ κατὰ τὸν νόμον· Δαμένης Ὀρέστα Δελφός. παραμε[ι]νάν|των δὲ Ζωπύρα, Σωσίχα παρὰ Νεοπάτραν ἄχρι κα ζώηι Νεοπάτρα *ποέουσαι | τὸ ποτιτασσόμενον πᾶν τὸ δυνατὸν ἀνεγκλήτως· εἰ δέ τί κα μὴ ποιέωντι | Ζωπύρα ἢ Σωσίχα τῶν ποτιτασσομένων ὑπὸ* Νεοπάτρας *καθὼς | γέγραπται δυναταὶ οὖσαι, ἐξέστω* Νεοπάτραι *κολάζειν καθώς ‖ κα αὐτὰ δείληται καὶ ἄλλωι ὑπὲρ* 10

49 ff. **τὰς δ' ἄλλας** κτλ.: *the other feasts one shall carry out in accordance with the season.*

52. Proxeny decree in honor of the poet Nicander of Colophon, whose writings included a prose work on Aetolia. At this time the Aetolians were dominant in Delphi, and this shows itself in the language of the inscriptions. See **279**. Note in l. 5 the combination of Delph. **πάντε(σ)σι** with Aetol. **ἀγώνοις.**

53. A typical Delphian manumission decree, of which there are more than 1600. See note to nos. 44–48. They show all varieties of mixture of Delphian, Northwest Greek **κοινή**, and Attic elements, e.g. in this inscription, 3 pl. imv. **ἐόντω, ἐόντων, ἔστων.** Nearly always at this time, the older **αι, ιαρός** are replaced by **ει, ιερός**, and **τοι** by **οι**, though **τοι** is frequently retained in the formal **τοι ιερεῖς** beginning the list of witnesses.

Νεοπάτραν ἀζαμίοις ὄντοις καὶ ἀνυ|ποδίκοις πάσας δίκας καὶ ζαμίας. εἰ δέ τί κα πάθηι Νεοπάτρα, ἐλεύθεραι | ἔστων Ζωπύρα καὶ Σωσίχα κυριεύουσαι αὐτοσαυτᾶν καὶ ποέουσαι ὅ κα θέλωι|τι, καθὼς ἐπίστευσαν τῶι θεῶι τὰν ὠνάν. εἰ δέ τίς κα ἅπτηται Ζωπύρας | ἢ Σωσίχας ἐπεί κα τελευτάσηι Νεοπάτρα, βέβαιον παρε-
15 χέτω ὁ βεβαιωτὴρ τῶι ‖ θεῶι τὰν ὠνὰν κατὰ τὸν νόμον. ὁμοίως δὲ καὶ οἱ παρατυγχάνοντες κύριοι ἐόν|των συλέοντες ὡς ἐλευθέρας οὔ-σας ἀζάμιοι ὄντες καὶ ἀνυπόδικοι | πάσας δίκας καὶ ζαμίας. εἰ δέ τί κα ἀζετωθέωντι περὶ Νεοπάτραν πεπο|νηρευμέναι ἢ τῶν Νεοπά-τρας ὑπαρχόντων τι, κύριοι ἐόντω οἱ ἐπίνομοι κολά|ζοντες αὐτὰς
20 καθ' ὅτι κα αὐτοῖς δοκῆι ἀζάμιοι ὄντες καὶ ἀνυπόδικοι ‖ πάσας δίκας. μάρτυρες· τοὶ ἱερεῖς Ξένων, Ἄθαμβος, τῶν ἀρχόντων Εὐ-κλείδας, | ἰδιῶται Ἱεροκλῆς, Χαρίξενος, Βάχχιος.

Exclusive of Delphi

54. Stiris. About 180 B.C. IG.IX.i.32. SGDI.1539. Ditt.Syll.647. Michel 24. Schwyzer 353.

A

[Θ]εὸς τύχαν ἀγα|[θ]άν. στραταγέοντος | [τ]ῶν Φωκέων Ζευ-
5 ξίου, | [μ]ηνὸς ἑβδόμου, ὁμολο[γ‖ί]α τᾶ πόλει Στειρίων καὶ | [τᾶ] πόλει Μεδεωνίων· συ[ν|ε]πολίτευσαν Στείριοι κα[ὶ | Μ]εδεώνιοι
10 ἔχοντες ἱερά, πό|[λι]ν, χώραν, λιμένας, πάντα ‖ [ἐ]λεύθερα, ἐπὶ τοῖσδε. εἶμεν | [τ]οὺς Μεδεωνίους πάντας | [Σ]τιρίους ἴσους καὶ ὁμοίους, |
15 καὶ συνεκλησιάζειν καὶ συ|ναρχοστατεῖσθαι μετὰ τᾶς ‖ [πό]λιος τᾶς Στιρίων, καὶ δικά|[ζ]ειν τὰς δίκας τὰς ἐπὶ πόλι|[ο]ς πάσας τοὺς ἐνικομένους | [τ]αῖς ἁλικίαις. ἱστάνθω δὲ κα[ὶ | ἱ]εροταμίαν ἐκ

17. **ἀζετωθέωντι** κτλ.: *are convicted of having done any wrong to Neopatra or her possessions.* Cf. ἐξελεγχθεί⟨ι⟩σαν in another of the manumission decrees. The derivation of ἀζετόω from *ἀνζετόω (cf. 77.2) and connection with ἀναζητέω is most attractive, though ζητέω has original ā, of which the weak grade would be α not ε. Others compare Hesych. ἄζετον· ἄπιστον, Σικελοί, the origin of which is obscure.

54. Agreement establishing a συμπολιτεία or joint-citizenship between the Stirians and Medeonians.

10. **ἐλεύθερα**: *free, open to all* (of both towns). — 11 ff. **τοὺς** κτλ.: *all the Medeonians shall be Stirians with equal rights, and shall join with the city of the Stirians in the assembly and in appointing magistrates, and those who have arrived at proper age shall try all cases which come before the state.* — 18. **ἱστάνθω**: Boeotian

τῶν Μεδεω‖[ν]ίων ἕνα τὸν θυσέοντα τὰς | θυσίας τὰς πατρίους Μεδεων[ί]οις, ὅσαι ἐντὶ ἐν τῶ πολιτικῶ νόμ[ω, | μ]ετὰ τῶν ἀρχόντων τῶν στα‖[θ]έντων ἐν Στίρι· λανβανέτω ‖ [δ]ὲ ὁ ἱεροταμίας ἀρέσμιον, ὃ τ[οὶ | ἄ]ρχοντες ἐλάμβανον, ἡμι‖[μ]ναῖον καὶ τῶν χοῶν τὸ ἐπ[ι|β]αλὸν τῶ ἱεροταμίαι. συνδι‖[κ]αξεῖ δὲ ὁ ἱεροταμίας μετὰ ‖ [τ]ῶν ἀρχόντων τὰς δίκας, ἃς | [τ]οὶ ἄρχοντες δικάζοντι, καὶ | [κ]λαρωσῖ τὰ δικαστήρια, ἄ κα | δέη κλαρώειν, μετὰ τῶν ἀ[ρ]‖χόντων. μὴ ἔστω δὲ ἐπάναγ‖[κ]ες λειτουργεῖν τοὺς Μεδε|ωνίους ἐν Στίρι τὰς ἀρχάς, ὅσοι | γεγένηνται ἐν Μεδεῶνι ἄρ|χοντες, ξενοδίκαι, πρακτῆρες, | δαμιουργοί, ἱερεῖς, ἱεράρχαι, καὶ ‖ τᾶν γυναικῶν ὅσαι ἱερητεύ|κατι, εἰ μή τις ἐκὼν ὑπομένοι· | ἱστάνθων δὲ ἐκ τῶν ἀλειτου|ργήτων τῶν Μεδεωνίων κ|αὶ ἐκ τῶν Στιρίων· δαμιουρ‖[γ]εόντων δὲ καὶ τὰ ἐν Μεδε|[ῶνι ἱ]ερὰ καθὼς ὁ πολιτικὸς νό|μος κελεύει. καὶ τὰν χ[ώ|ραν] τὰν Μεδεωνίαν εἶμεν | [π]ᾶσαν Στιρίαν καὶ τὰν Στι‖ρίαν Μεδεωνίαν κοινὰν π[ᾶ|σα]ν. κοινωνεόντω δὲ οἱ Μεδε|[ώ]νιοι τᾶν θυσιᾶν τᾶν ἐν Στί|[ρι] πασᾶν καὶ τοὶ ⟨τοὶ⟩ Στίριοι τᾶν ἐν Με|δεῶνι πασᾶν. μὴ ἐξέστω δ‖ὲ ἀποπολιτεύσασται τοὺ[ς] | Μεδεωνίους ἀπὸ τῶν Στιρί‖[ω]ν μηδὲ τοὺς Στιρίους ἀπὸ | [τ]ῶν Μεδε[ωνί]ων. ὁπότεροι | [δ]έ κα μὴ ἐμμείνωντι ἐν τοῖ‖[ς] γεγραμμένοις, ἀποτει|σάντων τοῖς ἐμμεινά[ν]‖τοις ἀργυρίου τάλαν|τα δέκα.

B

[.....π]οιεόντων· | [γ]ραψάντων δὲ τὰν ὁμ[ο]‖λογίαν ἐν στάλαν καὶ ἀν[αθέ]‖ντων ἐν τὸ ἱερὸν τᾶς Ἀ[θάν]‖ας, θέστων δὲ τὰν ὁμο[λογί]‖αν καὶ παρὰ ἰδιώταν ἐσ[φρα]‖γισμέναν. ἁ ὁμολογία π[αρὰ] | Θράσωνα Λιλαιέα. μάρ[τυ]‖ρες Θράσων Δαματρίου Ἐ‖λατεύς, Εὐπαλίδας Θρά|σωνος Λιλαιεύς, Τιμο|κράτης Ἐπινίκου Τιθορρε|ύς. δόντων δὲ τοὶ Στίριοι | τᾶ φατρία τῶν Μεδεωνί‖ων ἐν ἐτέοις τεττάροις | ἀργυρίου μνᾶς πέντε κα[ὶ | τ]όπον τὰν καλειμέναν | . α . . τρειαν.

for ἱστάντω. So ἱστάνθων l. 42 and θέλωνθι in another Stirian inscription. Cf. also κλαρωσῖ l. 32 with Boeot. ι for ει. See **231**. — 34 ff. **μὴ ἔστω** κτλ.: 'those who have been officials in Medeon shall be exempt from compulsory office holding in Stiris.' — 40–41. **ἱερητεύκατι**: see **138**.4. — 55. **ἀποπολιτεύσασται**: στ = σθ as in θέστων B 5. **85**.1.

B 13 ff. The phratry of the Medeonians, in distinction from the state, retained its own organization, and was

Locrian

55. Oeanthea (Galaxidi). First half V cent. B.C. IG.IX.i.334. SGDI. 1478. Hicks 25. Inscr.Jurid.I,pp.180 ff. Michel 285. Roberts 231 and pp. 346 ff. Schwyzer 362. Ditt.Syll.47.

Ἐν Ναύπακτον κὰ(τ) τῶνδε hἀπιϝοικία. Λοϙρὸν τὸν Hυποκναμίδιον, ἐπ\|εί κα Ναυπάκτιος γένēται, Ναυπάκτιον ἐόντα, hόπō(ς)

to receive a subsidy of money and land from the Stirians.

55. Law governing the relations between the Eastern Locrian colonists at Naupactus and the mother country. This does not refer to the founding of Naupactus, which was much earlier. Colonists are called *ἄποικοι* from the point of view of the mother country, but *ἔποικοι* as here (*ἐπίϝοιϙοι*) from the point of view of their new home. The Eastern Locrians are referred to ethnically as Hypocnemidians (of which Epicnemidians is an equivalent), politically as Opuntians, since Opus was the seat of government, the two terms standing in the same relation as Boeotian and Theban.

It is probable that one copy was set up at Opus, with another at Naupactus, and that the present tablet is still another copy, which with the addition of the last sentence, stating that similar relations are to subsist between colonists from Chaleion and the mother city, was set up at Chaleion, from which place it may easily have found its way to Galaxidi.

In both this and the following inscription a single letter is used for double consonants, not only in the interior of a word, as *θαλά(σ)σας*, but often in sentence combination, as *κὰ(τ) τῶνδε*. So *ἐ(δ) δάμο*, *ἐ(λ) λιμένος*, etc., with assimilation of *ἐκ* (**100**); similarly *ἐ(ν) Ναυπάκτō* (once *ἐγ Ναυπάκτō*), in contrast to which *ἐν Ναύπακτον*, *ἐν Ναυπάκτōι* with original *ἐν* are always written out. Cf. also (in no. 56) *τι(ς) συλδι*, *ἀνάτō(ς) συλε͂ν*, *ἀδίκō(ς) συλδι*, in view of which the reading *hόπō(ς) ξένον* (no. 55.2), which is generally though not universally adopted, is not a violent correction. No other Greek inscription has so many examples of ϙ as no. 55, where it is uniformly employed before ο or ρο. In no. 56 it is no longer used. In no. 55 lengthened *ε* is expressed by EI, lengthened ο by O in the genitive singular, OV in the accusative plural. But in no. 56 always E and O. See **25** *d*. No. 55, beginning in l. 11, is divided into paragraphs by the letters A–Θ.

No. 55 exhibits many instances of repetition (see l. 3, note), and some of omission of what is essential to clearness (e.g. the subject of *ἀποθάνēι* l. 30), and in general the style of both inscriptions is crude and obscure.

1. *The colony to Naupactus on the following terms.* — **hαπιϝοικία**: *hα ἐπιϝοικία*. **94**.5. — **κὰ(τ) τῶνδε**: see **136**.5. — **Λοϙρὸν τὸν Hυποκναμίδιον** κτλ.: *A Hypocnemidian Locrian, when he becomes a Naupactian, being a Naupactian, may as a ξένος share in the social and religious privileges* (i.e. in the mother country) *when he happens to be present, if he wishes. If he wishes,*

ξένον ὅσια λανχάν|ειν καὶ θύειν ἐξεῖμεν ἐπιτυχόντα, αἴ κα δείλē-ται· αἴ κα δείλētαι, θύειν καὶ λ|ανχάνειν κε̑(δ) δάμō κε̑(ρ) ροινάνōν αὐτὸν καὶ τὸ γένος καταιρεί. τέλος το||ὺς ἐπιροίρους Λορρō̃ν τō̃ν 5 *Ηυποκναμιδίōν μὲ φάρειν ἐν Λορροῖς τοῖ|ς Ηυποκναμιδίοις, φρίν κ' αὖ τις Λορρὸς γένētαι τō̃ν Ηυποκναμιδίōν. αἰ | δείλēτ' ἀνχō-ρεῖν, καταλείποντα ἐν τâι ἰστίαι παῖδα hēβατὰν ε̑ 'δελφεὸν ἐξ|εῖ-μεν ἄνευ ἐνετērίōν· αἴ κα hυπ' ἀνάνκας ἀπελάōνται ἐ(ν) Ναυπάκτō Λορ|ροὶ τοὶ Ηυποκναμίδιοι, ἐξεῖμεν ἀνχōρεῖν, hόπō ρέκαστος ἑ̃ν, ἄνευ ἐ||νετērίōν. τέλος μὲ φάρειν μēδὲν hότι μὲ μετὰ Λορρō̃ν τō̃ν* 10 *Fεσπαρί|ōν.— A —Ϝένορρον τοῖς ἐπιροίροις ἐν Ναύπακτον μὲ 'ποστâμεν ἀ(π' 'Ο)ποντίōν| τέκναι καὶ μαχανâι μēδεμιâι ρεφόντας. τὸν hόρρον ἐξεῖμεν, αἴ κα δεί|λōνται, ἐπάγειν μετὰ τριάροντα ρέτεα ἀπὸ τō̃ hόρρō hεκατὸν ἄνδρας 'Ο|ποντίοις Ναυπακτίōν καὶ Ναυπακτίοις 'Οποντίους.— B — Hόσστις κα λιποτελέε̑||ι ἐγ Ναυπάκτō τō̃ν ἐπι-* 15 *ροίρōν, ἀπὸ Λορρō̃ν εἶμεν, ἔντε κ' ἀποτείσēι τὰ νό|μια Ναυπακτίοις.*

he may share in these privileges, both those of the people and those of the members of the societies, himself and his descendants forever. The colonists of the H. Locrians are not to pay taxes among the H. Locrians, until one becomes a H. Locrian again. In ὅσια λανχάνειν καὶ θύειν there is probably the same contrast as in *ἱερὰ καὶ ὅσια* or Cretan *θέινα καὶ ἀνθρώπινα*, though it is possible that both terms refer to religious privileges. — 3. **αἴ κα δείλētαι**: for the repetition cf. also ἔ̄ι ll. 16 f., δόμεν ll. 41 f., καρῦ-ξαι ἐν τάγορâι ll. 20 ff. — 4. **κε̑(δ) δάμō κε̑(ρ) ροινάνōν**: καὶ ἐκ δήμου καὶ ἐκ κοινω-νῶν. **94.6, 100.** — 7 ff. *If a colonist wishes to return, he may do so without taxes of admission (to citizenship), provided he leaves behind in his house an adult son or brother. If the H. Locrians are driven from Naupactus by force, they may return without admission taxes to the town from which they each came. They are to pay no taxes except in common with the Western Locrians,* i.e. they are not to be subject to any special taxes as colonists. — **αἰ δείλēτ'**: for subj. without κα (also in l. 26), see **174.** — 9. **hόπō ρέκαστος ἑ̃ν**: a 3 sg. **ἦν** is otherwise known only in Attic-Ionic, other dialects retaining the original **ἦς**. See **163.3.** Hence this is the 3 pl. **ἦν** agreeing with the logical subject *they* (cf. the preceding). Cf. Hom. ἔβαν οἰκόνδε ἕκαστος, etc. Kühner-Gerth I, p. 286. — 11 ff. *The colonists to Naupactus must take oath not to forsake the alliance with the Opuntians willingly by any device. If they wish they may impose the oath thirty years after this oath, one hundred Naupactians upon the Opuntians and the Opuntians upon the Naupactians.* — 11. **ϝένορρον**: used impersonally with the dative, like ἔνδικον in Cretan etc. — 14 ff. *Whoever of the colonists departs from Naupactus with unpaid taxes shall lose his rights as a Locrian until he pays*

— Γ — Αἴ κα μὲ̀ γένος ἐν τᾶι ἰστίαι ἔ̄ι ἒ 'χεπάμōν τō̂ν ἐπι|ϝοίϱōν ἔ̄ι ἐν Ναυπάκτōι, Λοϱϱō̂ν τō̂ν Ηυποκναμιδίōν τὸν ἐπάνχισ|τον κρατεῖν, Λοϱϱō̂ν hόπō κ' ἔ̄ι, αὐτὸν ἰόντα, αἴ κ' ἀνὲ̀ρ ἔ̄ι ἒ παῖς, τριō̂ν μ|ēνō̂ν· αἰ δὲ μέ, τοῖς Ναυπακτίοις νομίοις χρε̂σται. — Δ — 'Ε(ν) Ναυπάκτō ἀνχōρέ||οντα ἐν Λοϱροὺς τοὺς Ηυποκναμιδίους ἐν Ναυπάκτōι καρῦξαι ἐν τἀ|γορᾶι, κἒν Λοϱροῖς τοῖ(ς) Ηυποκναμιδίοις ἐν τᾶι πόλι, hō̂ κ' ἔ̄ι, καρῦξαι ἐν | τἀγορᾶι. — Ε — Περϱοθαριᾶν καὶ Μυσαχέōν ἐπεί κα Ναυπάκτι(ός τι)ς γένēτα|ι αὐτός, καὶ τὰ χρέματα τἒν Ναυπάκτōι τοῖς ἐν Ναυπάκτōι χρε̂σται, | τὰ δ' ἐν Λοϱροῖς τοῖς Ηυποκναμιδίοις χρέματα τοῖς Ηυποκναμιδί||οις ||| νομίοις χρε̂σται, hόπōς ἀ πόλις ϝεκάστōν νομίζει Λοϱϱō̂ν τō̂ν Ηυποκν|αμιδίōν. αἴ τις hυπὸ τō̂ν νομίōν τō̂ν ἐπιϝοίϱōν ἀνχōρέēι Περϱοθαριᾶ|ν καὶ Μυσαχέōν, τοῖς αὐτō̂ν νομίοις χρε̂σται κατὰ πόλιν ϝεκάστους. | — F — Αἴ κ' ἀδελφεοὶ ἔōντι τō̂ 'ν Ναύπακτον ϝοικέοντος, hόπōς καὶ Λοϱϱō̂||ν τō̂ν Ηυποκναμιδίōν ϝεκάστōν νόμος ἐστί, αἴ κ' ἀποθάνēι, τō̂ν χ|ρēμάτōν κρατεῖν τὸν ἐπίϝοιϱον, τὸ κατιϱόμενον κρατεῖν. — Ζ — | Τοὺς ἐπιϝοίϱους ἐν Ναύπακτον τὰν δίκαν πρόδιϱον hαρέσται

the Naupactians his lawful dues. — 16 ff. *If there is no family in the home, or heir to the property among the colonists in Naupactus, the next of kin among the H. Locrians shall inherit, from whatever place among the Locrians he comes, and, if a man or boy, he shall go himself within three months. Otherwise the laws of Naupactus shall be followed.* — 19 ff. *If one returns from Naupactus to the H. Locrians, he must have it announced in Naupactus in the market-place, and among the H. Locrians in the city whence he comes.* — 22 ff. *Whenever any of the* Περϱοθαρίαι *and the* Μυσαχεῖς (probably the names of two noble or priestly families, the first obviously containing κοθαρός = καθαρός) *becomes a Naupactian himself, his property in Naupactus shall also be subject to the laws in Naupactus, but his property among the H. Locrians to the H. laws, as the law may be in the several cities of the H. Locrians. If any of them, under the laws of the colonists, return, they shall be subject to their own laws, each according to the city of his origin.* — 29 ff. *If there are brothers of the one who goes as a colonist to Naupactus, then, according to what the law of the H. Locrians severally* (i.e. in each city) *is, if (one of them) dies, the colonist shall inherit his share of the property, shall inherit what belongs to him.* Note the double construction with κρατεῖν according as the sense is partitive or not. But many take TO as gen. sg. τō̂ in relative sense, though this use is not otherwise attested in Locrian, and understand ἐστί with κατιϱόμενον, translating *which it is proper for him to inherit.* — 32 f. *The colonists may bring suit before the judges with right of precedence, they may bring suit and submit*

πὸ(τ) τοὺς δ|ικαστε̃ρας, hαρέσται καὶ δόμεν ἐν Ὀπόεντι κατὰ ϝέος αὐταμαρόν. Λοϙ|ρῶν τῶν Ηυποκναμιδίων προστάταν καταστᾶσαι τῶν Λοϙρῶν τὸπιϝ‖οίϙōι καὶ τῶν ἐπιϝοίϙων τῶι Λοϙρῶι, hοίτινες κα 35
'πιατὲς ἔντιμοι ⟨ες⟩ (ἔōντι).— Η — Hόσσ|τις κ' ἀπολίπēι πατάρα καὶ τὸ μέρος τῶν χρēμάτōν τῶι πατρί, ἐπεί κ' | ἀπογένēται, ἐξεῖμεν ἀπολαχεῖν τὸν ἐπίϝοιϙον ἐν Ναύπακτον. | — Θ — Hόσστις κα τὰ ϝεϝαδēρότα διαφθείρēι τέχναι καὶ μαχανᾶι κα|ὶ μιᾶι, hότι κα μὲ ἀνφοτάροις δοκέēι, Hοποντίōν τε χιλίōν πλέθ‖αι καὶ Ναϝπακτίōν 40
τῶν ἐπιϝοίϙōν πλέθαι, ἄτιμον εἶμεν καὶ χρε̃|ματα παματοφαγεῖσται. τὸνκαλειμένōι τὰν δίκαν δόμεν τὸν ἀρ|χόν, ἐν τριάροντ' ἀμάραις δόμεν, αἴ κα τριάκοντ' ἀμάραι λείπōντ|αι τᾶς ἀρχᾶς· αἴ κα

to suits against themselves in Opus on the same day. This provision is intended to secure for the colonists the greatest expedition in their litigation at Opus. *hαρέσται* (i.e. *ἑλέσθαι*) *καὶ δόμεν* = *λαβεῖν καὶ δοῦναι* (cf. Hdt.5.83). *δίκην λαβεῖν* is usually *to bring suit*, as here, though sometimes the opposite, while *δίκην δοῦναι* is usually *to submit to suit* (e. g. Thuc. 1.28), as here, though sometimes used of a magistrate, *to grant trial*, as below, l. 41 f. — 34 f. *Whoever are in office for the year shall appoint from among the H. Locrians a προστάτης, one of the Locrians for the colonist, one of the colonists for the Locrian.* *τῶν Λοϙρῶν Ηυποκναμιδίων* applies properly only to the appointment of the *πρόστατης* for the colonist, this being the important provision in continuation of the preceding paragraph. Making the provision mutual was an afterthought. — *καπιατες* without correction is to be read *κα 'πιατές*, with hyphaeresis where we expect elision, from *κα* and *ἐπιατές*, an adv. cpd. of *ϝέτος* for which we should expect *ἐπιϝετές* or *ἐπιετές* (intervocalic *ϝ* is not always written, cf. *Ὀπόεντι*, *δαμιουργούς*). Some correct to *'πι(ϝε)τές*, but a by-form with *(ϝ)ατ* is possible. ΕΣ after *ἔντιμοι* is due to dittography (cf. the ending of the preceding *hοίτινες*, *'πιατές*). The omission of *ἔōντι* may be the engraver's error, or simply ellipsis, such as is not infrequent in a clause of this kind (Kühner-Gerth I,p.41,n.2*c*). — 36 f. *A colonist to Naupactus who has left behind a father and his portion of the property with the father, shall inherit his share when (the father) dies.* — 38 ff. *Whoever violates these statutes by any device in any point which is not agreed to by both parties, the assembly of the Thousand in Opus and the assembly of the colonists in Naupactus, shall be deprived of civil rights and shall have his property confiscated.* For the spelling *Naϝπακτίōν* see **32**. — 41 ff. *To the one who brings suit the magistrate shall grant trial within thirty days, if thirty days of his magistracy remain. If he does not grant trial to the one bringing suit he shall be deprived of civil rights and have his property confiscated, his real estate together with his servants. The customary oath shall be taken. The voting shall be by ballot.* For *μέρος real*

μὲ διδῶι τῶι ἐνκαλειμένωι τὰν δίκαν, ἄτιμ|ον εἶμεν καὶ χρέματα παμα-
τοφαγεῖσται, τὸ μέρος μετὰ ϝο||κιατᾶν. διομόσαι hόρρον τὸν νόμιον.
ἐν ὑδρίαν τὰν ψάφιξ|ξιν εἶμεν. καὶ τὸ θέθμιον τοῖς Hυποκναμιδίοις
Λορροῖς ταὐ|τᾶ τέλεον εἶμεν Χαλειέοις τοῖς σὺν Ἀντιφάται ϝοικēταῖς.

56. Oeanthea. Second half V cent. B.C. IG. IX.i.333. SGDI. 1479. Hicks 44. Michel 3. Roberts 232 and pp. 354 ff. Schwyzer 363.

Τὸν *ξένον μὲ hάγēν ἐ(τ) τᾶς Χαλεΐδος τὸν Οἰανθέα, μ|ēδὲ τὸν*
Χαλειέα ἐ(τ) τᾶς Οἰανθίδος, μēδὲ χρέματα αἴ τι(ϛ) συ|λῶι· τὸν δὲ
συλῶντα ἀνάτō(ϛ) συλῆν. τὰ ξενικὰ ἐ(θ) θαλά(σ)σας hάγēν | ἄσυ-
λον πλὰν ἐ(λ) λιμένος τῶ κατὰ πόλιν. αἴ κ' ἀδίκō(ϛ) συλῶι, τέ||το-
ρες δραχμαί· αἰ δὲ πλέον δέκ' ἀμαρᾶν ἔχοι τὸ σῦλον, hē|μιόλιον
ὀφλέτō ϝότι συλάσαι. αἰ μεταϝοικέοι πλέον μēνὸς ἒ | ὁ Χαλειεὺς
ἐν Οἰανθέαι ἒ Ὀιανθεὺς ἐν Χαλείōι, ταὶ ἐπιδαμίαι δίκαι χ|ρέστō.
τὸν πρόξενον, αἰ ψευδέα προξενέοι, διπλ|είōι θōιέστō. ||| αἴ κ' ἀνδι-
χάζōντι τοὶ ξενοδίκαι, ἐπōμότας hελέσ|τō ὁ ξένος ὀπάγōν τὰν δίκαν

estate, cf. the similar use of κλῆρος. — 46 f. *And this compact for the H. Lorians shall hold good in the same terms for the colonists from Chaleion under Antiphates.* See introductory note.

56. The tablet consists of two documents inscribed by different hands, as appears from the forms of the letters, which also show, together with the absence of ϙ, that both are later than no. 55. The first, ending with χρέστō l. 8, is a treaty between Oeanthea and Chaleion of the kind known as σύμβολον or συμβολά (the latter in l. 15). It is for the protection of foreigners, that is citizens of other Greek states, visiting either city from reprisal at the hands of citizens of the other. Such reprisal or seizure in enforcement of claims was freely employed, so far as it was not specifically regulated by treaty. For graphic peculiarities see no. 55, introductory note.

1 ff. *An Oeanthean shall not carry off a foreigner from Chaleian territory, nor a Chaleian from Oeanthean territory, nor his property, in case one makes a seizure. But him who makes a seizure himself one may seize with impunity. The property of a foreigner one may carry off from the sea without being subject to reprisal, except from the harbor of each city. If one makes a seizure unlawfully, four drachmas (is the penalty); and if he holds what has been seized for more than ten days, he shall owe half as much again as the amount he seized. If a Chaleian sojourns more than a month in Oeanthea or an Oeanthean in Chaleion, he shall be subject to the local court.*

The second document, ll. 8–18, consists of regulations of one of the two cities, presumably Oeanthea, regarding the legal rights of foreigners.

8 ff. *The prozenus who is false to his duty one shall fine double (the amount involved in each particular case). If*

ἐχθὸς προξένō | καὶ ϝιδίō ξένō ἀριστίνδαν, ἐπὶ μὲν ταῖς μναια|ίαις καὶ πλέον πεντεκαίδεκ' ἄνδρας, ἐπὶ ταῖς | μειόνοις ἐννέ' ἄνδρας. αἴ κ' ὁ ϝασστὸς ποὶ τὸν ϝ‖αστὸν δικάζētαι κὰ(τ) τᾶς συνβολᾶς, δαμιορ- 15
γὸς hελέσται τὸς horκōμότας ἀριστίνδαν τὰν πε|ντορκίαν ὀμόσαντας. τὸς horκōμότας τὸν αὐτὸ|ν hόρκον ὀμνύēν, πλēθὺν δὲ νικε͂ν.

Elean

57. Olympia. Before 580 B.C. SGDI.1152. Inschr.v.Olympia 2. Michel 195. Roberts 292 and pp.364 ff. Schwyzer 409. Danielsson, Eranos III, 80 ff. Keil, Gött.Nachr.1899, 154 ff. Glotz, Solidarité de la famille en Grèce, pp.248 ff.

Ἀ ϝράτρα τοῖς Fαλείοις. πατριὰν θαρρε͂ν καὶ γενεὰν καὶ ταὐτο͂. |

the ξενοδίκαι (the judges in cases involving the rights of foreigners) *are divided in opinion, the foreigner who is plaintiff* (ὁπάγōν = ὁ ἑπάγων) *shall choose jurors from the best citizens, but exclusive of his proxenus and private host* (who would be prejudiced in his favor), *fifteen men in cases involving a mina or more, nine men in cases involving less. If citizen proceeds against citizen under the terms of the treaty, the magistrates shall choose the jurors from the best citizens, after having sworn the quintuple oath* (i.e. oath by five gods). *The jurors shall take the same oath, and the majority shall decide.*

57. *This covenant for the Eleans.* (*An accused man's*) *gens and family and his property shall be immune. If any one brings a charge against a male citizen of Elis, if he who holds the highest office and the* βασιλεῖς *do not impose the fines, let each of those who fail to impose them pay a penalty of ten minae dedicated to Olympian Zeus. Let the Hellanodica enforce this, and let the body of demiurgi enforce the other fines* (which they had neglected to impose). *If he* (the Hellanodica) *does not enforce this, let him pay double the penalty in his accounting* (or *in the body of the* μαστροί?). *If any one maltreats one who is accused in a matter involving fines, let him be held to a fine of ten minae, if he does so wittingly. And let the scribe of the gens suffer the same penalty if he wrongs any one. This tablet sacred at Olympia.*

The numerous interpretations of this inscription have differed fundamentally. According to that preferred here the object of the decree is to do away with the liability which under primitive conditions, such as survived longer in Elis than elsewhere, had attached to the whole gens and family of an accused person, also to prevent confiscation of his property and personal violence, and to prescribe the manner in which penalties were to be imposed.

1. **ἁ**: *this, the following*, see Kuhner-Gerth I, p.597. — **πατριάν**: like Delph. πατριά, Dor. πάτρα = γένος, while γενεά is the immediate family. — **θαρρε͂ν**: *be of good cheer, without fear*, hence, as a technical term in Elean, *be secure, immune*, just as the Attic ἄδεια is in origin *freedom from fear* (δέος). It is used of persons and things. Cf. θ[άρρος] αὐτοῖ καὶ χρε͂μάτοις in another inscription. — **αὐτο͂**: refers to ϝάρρενορ Fαλείο of the

αἰ ζέ τις κατιαραύσειε ϝάρρενορ Ϝαλείῑ, αἰ ζὲ μὲ ϝπιθεῖαν τὰ ζί|καια ὂρ μέγιστον τέλος ἔχοι καὶ τοὶ βασιλᾶες, ζέκα μναίς κα | ἀποτίνοι ρέκαστος τῦν μὲ ϝιποεόντων κα(θ)θυταίς τοῖ Ζὶ Ὀλυν||πίοι. ἐπενπῦ ζέ κ' Ἐλλανοζίκας καὶ τἄλλα ζίκαια ἐπενπ|έτω ἀ ζαμιοργία· αἰ ζὲ μὲ ϝνπῦι, ζίφυιον ἀποτινέτω ἐν μαστρά|αι. αἰ ζέ τις τὸν αἰτιαθέντα ζικαίων ἰμάσκοι, ἐν ταῖ ζεκαμναίαι κ' ἐ|νέχο[ιτ]ο, αἰ ϝειζὸς ἰμάσκοι. καὶ πατριᾶς ὀ γροφεὺς ταὐ[τ]ά κα πάσκοι, | [αἴ τ]ιν' [ἀζ]ικέο[ι]. ὀ π[ί]ναξ ἰαρὸς Ὀλυνπίαι.

58. Olympia. VI cent. B.C. SGDI.1149. Inschr.v.Olympia 9. Hicks 9. Michel 1. Roberts 291 and pp.362 ff. Schwyzer 413. Ditt.Syll.9.

Ἀ ϝράτρα τοῖρ Ϝαλείοις καὶ τοῖς Ἔρ|ϝαΰοις. συνμαχία κ' ἔα ἑκατὸν ϝέτεα, | ἄρχοι δέ κα τοῖ. αἰ δέ τι δέοι αἴτε ϝέπος αἴτε ϝ|άργον, συνέαν κ' ἀ(λ)λάλοις τά τ' ἄ(λ)λ(α) καὶ πὰ||ρ πολέμῡ. αἰ δὲ μὰ συνέαν, τάλαντόν κ' | ἀργύρῡ ἀποτίνοιαν τοῖ Δὶ Ὀλυνπίοι τοὶ κα|(δ)δαλέμενοι λατρειόμενον. αἰ δέ τιρ τὰ γ|ράφεα ταῖ κα(δ)δαλέοιτο αἴτε ϝέτας αἴτε τ|ελεστὰ αἴτε δᾶμος, ἐν τἐπιάροι κ' ἐνέχ||οιτο τοῖ ϝναῦτ' ἐγρα(μ)μένοι.

59. Olympia. VI cent. B.C. SGDI.1156. Inschr.v.Olympia 7. Michel 196. Roberts 296 and pp.369 ff. Ziehen, Leges Sacrae 61. Schwyzer 412.

κα θεαρὸς εἰῑ. αἰ δὲ βενέοι ἐν τἰαροῖ, βοῖ κα θῡά(δ)δοι καὶ κοθάρσι τελείαι, καὶ τὸν θεαρὸν ἐν τ|α[(ὐ)]ταῖ. αἰ δέ τις πὰρ τὸ

following clause, which logically goes with the preceding as well as the following. — 2. **κατιαραύσειε**: *καθιερεύω*, but meaning first to *utter an imprecation against some one* (cf. *κατεύχομαι*), and then, since this was, or had been, the manner of introducing a charge, simply *κατηγορέω*. See also no. 60. Like various other expressions in Elean, this reflects the essentially religious character of the legal procedure. — **αἰ ζὲ μὲ** κτλ.: cf. no. 51 C 13-16. For *ἐπενπῦι*, *μαστράαι*, *ἰμάσκω*, etc., see the Glossary.

58. *This covenant between the Eleans and the Heraeans* (of Arcadia). *There shall be an alliance for one hundred years, beginning with the present year. If there shall be any need of word or deed, they shall combine with one another both in other matters and in war. If they do not combine, let those who violate (the agreement) pay a talent of silver consecrated to Olympian Zeus. If any one violates these writings, whether private citizen, official, or the state, let him be held in the penalty here written.*

59. This is the conclusion of an inscription which was begun on another tablet not preserved.

If he (some one previously mentioned) *commits fornication* (?) *in the sacred precinct, one shall make him expiate it by*

γράφος δικά(δ)δοι, ἀτελὲς κ' εἴ̄ ἀ δίκα, ἀ δέ κα ϝράτρα ἀ δαμοσία τελεία εἴ̄|ē δικά(δ)δō̄σα. τō̃ν δέ κα γραφέō̄ν ὄτι δοκέοι κα(λ)λιτέρō̄ς ἔχē̄ν πὸ(τ) τὸν θ(ε)όν, ἐξαγρέō̄ν καὶ ἐ|νποιō̃ν σὺν βō̄λαῖ (π)εντακατίō̄ν ἀϝλανέō̄ς καὶ δάμοι πλē̄θύοντι δινάκοι· (δινά)κοι δέ κα (ἐ)ν τρίτ||ον, αἴ τι ἐνποιοῖ αἴτ' ἐξαγρέοι. 5

60. Olympia. Second half IV cent. B.C. Szanto, Oest.Jhrh.I, 197 ff. Danielsson, Eranos III, 129 ff. Meister, Ber.Sächs.Ges.1898, 218 ff. Keil, Gött. Nachr.1899, 136 ff. Reinach, Rev.Ét.Gr.XVI, 187 ff. Schwyzer 424.

Θεός· τύχα. ταίρ δὲ γενεαίρ μὰ φυγαδείημ μαδὲ κ|ὰτ ὀποῖον τρόπον, μάτε ἐρσεναιτέραν μάτε θηλυτ|έραν, μάτε τὰ χρήματα

the sacrifice of an ox and by complete purification, and the θεαρός in the same way. If any one pronounces judgment contrary to the regulation, this judgment shall be void, but the decree of the people shall be final in deciding. One may make any change in the regulations which seems desirable in the sight of the god (136.3), *withdrawing or adding with the approval of the whole council of the Five Hundred and the people in full assembly. One may make changes three times, adding and withdrawing.* — The restoration and interpretation of the last sentence, (δινά)κοι κτλ., is uncertain. In l. 4 the adverb ἀϝλανέō̄ς (see **55**) is used loosely where we should expect an adjective in agreement with βō̄λαῖ or πεντακατίō̄ν.

60. *But one shall not exile the children (of an exile) either male or female, under any circumstances, nor confiscate the property. If any one exiles them or confiscates the property, he shall be subject to trial before (in the name of) Olympian Zeus on a capital charge, and any one who wishes may bring the charge against him with impunity. And it shall be permitted, even in case they have exiled any, to any one who wishes to return and be free from punishment so far as concerns matters happening later than the time of the demiurgi under Pyrrhon. Those next of kin shall not sell or send off the property of the exiles, and if one does any of these things contrary to the regulation, he shall pay double the amount sent off and sold. If any one defaces the stele, he shall be punished like one guilty of sacrilege.*

Several times during the fourth century B.C. the oligarchy and democracy alternated in power in Elis, with resulting banishment and recall of exiles. It is probable that this decree belongs to the Macedonian period and perhaps refers to the exiles of 336 B.C. who were recalled in 335 B.C. Cf. Arrian 1. 10.1 Ἠλεῖοι δὲ τοὺς φυγάδας σφῶν κατεδέξαντο, ὅτι ἐπιτήδειοι Ἀλεξάνδρῳ ἦσαν. It is a supplementary decree to another on the same subject, as is shown by δέ in the first sentence after the introductory formula, and the use of γενεαίρ without modifier, which must be understood from the preceding. On the dialect as compared with that of the earlier inscriptions, see **241**.

1. **γενεαίρ**: the singular is often used collectively in the sense of *offspring*,

δαμοσιῶμεν· αἰ δέ τιρ φυγαδ|είοι αἴτε τὰ χρήματα δαμοσιοία, φευ-
γέτω πὸτ τῶ Δ‖ὸρ τὠλυμπίω αἴματορ, καὶ κατιαραίων ὸ δηλομὴρ |
ἀνάατορ ἤστω. ἐξήστω δέ, καἴ κα φυγαδεύαντι, τοῖ δ|ηλομένοι νο-
στίττην καὶ ἀττάμιον ἦμεν, ὅσσα κα ὕ|σταριν γένωνται τῶν περὶ
Πύρρωνα δαμιοργῶν. το|ὶρ δὲ ἐπ' ἄ(σ)σιστα μὰ ἀποδόσσαι μάτε
ἐκπέμψαι τὰ χρ‖ήματα τοῖρ φυγάδεσσι· αἰ δέ τι ταύτων πὰρ τὸ
γράμ|μα ποιέοι, ἀποτινέτω διπλ[ά]σιον τῶ κα ἐκπέμπα κα|ὶ τῶ κα
ἀποδῶται. αἰ δέ τιρ ἀδεαλτώhαιε τὰ στάλαν, | ὠρ ἀγαλματοφῶραν
ἐόντα πάσχην.

61. Olympia. Late III, or II cent. B.C. SGDI.1172. Inschr.v.Olympia 39. Michel 197. Schwyzer 425.

Θεόρ. Τύχα. | Ὑπὸ Ἑλλανοδικᾶν τῶν περὶ | Αἰσχύλον, Θυίω. |
ὅπωρ, ἐπεὶ Δαμοκράτηρ Ἀγήτορορ ‖ Τενέδιορ, πεπολιτευκὼρ
παρ' ἀμὲ | αὐτόρ τε καὶ ὸ πατάρ, καὶ ἐστεφανωμέ|νορ τόν τε τῶν

descendants, e.g. Epir. *αὐτῶι καὶ γενεᾶι καὶ γένει ἐκ γενεᾶς* (SGDI.1334), Arc. *αὐτοὶ καὶ γενεά* (Oest.Jhrb.IV,79), both = usual *αὐτῶι καὶ ἐκγόνοις*. For the plural cf. Mess. *τὰν γυναῖκά τε καὶ τὰς γενεὰς αὐτοῦ* (SGDI.4689.97). Some take *γενεαίρ* here as *members of the γενεαί*, understanding these as noble families, but this is less likely. — 4–5. **φευγέτω πὸτ τῶ Διὸρ** κτλ.: see **136**.3 and no. 57.2, note. — 5. **δηλομήρ**: we expect *δηλόμενορ*. Probably an error, for which the existence of some such form as *δηλοντήρ* (cf. *ἐθελοντήρ*) may be responsible. — 6. **φυγαδεύαντι**: aor. subj. **151**.1. — 9–10. It is uncertain whether this is a provision in favor of the exiles, preventing their property being disposed of by relatives, or one directed against them, preventing the relatives from selling the property for them or sending it to them. In the former case *ἀποδόσσαι* may refer to the sale of real estate, and *ἐκπέμψαι* to the sending off of movable property for sale abroad. *φυγάδεσσι* is dative of advantage or of disadvantage, according to the interpretation preferred. — 12–13. **αἰ δέ τιρ ἀδεαλτώhαιε** κτλ.: cf. *ἢν δέ τις [τὴν στήλην] ἀφαν[ίζηι ἢ τὰ γράμματα], πασχέτω ὡς ἱερόσυλος* in an inscription of Iasus, SGDI.5517. *ἀδελτόω* = *ἀδηλόω, ἀφανίζω*, is probably from **δεαλος* (cf. *δέαμαι, δῆλος*), whence — perhaps through the medium of a verb *δεάλλω* — **δεαλτός*, **δεαλτόω*. According to another view, from *δέλτος tablet* (cf. Cypr. *δάλτος*), so that the meaning would be *make the stele ἄδελτος*, i.e. remove the tablet from the stele. For *τὰ στάλαν* see **96**.2.

61. Proxeny decree in honor of Damocrates of Tenedos, who is mentioned as one of the Olympian victors by Pausanias (6.17.1). On the dialect as compared with that of the earlier inscriptions, see **241**. With *ὑπὸ Ἑλλανοδικᾶν* l.2 for usual *ἐπί* with gen., compare Lac. *ὑπό* with acc. in no. 66.66.

'Ολυμπίων ἀγῶνα καὶ | ἄλλοιρ καὶ πλείονερ, ἐπανιτακὼρ ἐν τὰν | ἰδίαν τάν τε τῶ πατρὸρ θεαροδοκίαν δια‖δέδεκται καὶ ὑποδέχεται τοὶρ θεαροίρ, | ὁμοίωρ δὲ καὶ τοῖρ λοιποῖρ τοῖρ παρ' ἀμέων | τὰν πᾶσαν χρείαν ἐκτενέωρ καὶ ἀπρο|φασίστωρ παρέχεται, φανερὰν ποιέων | τὰν ἔχει εὔνοιαν ποτὶ τὰν πόλιν, καθὼρ ‖ πλείονερ ἀπεμαρτύρεον τῶμ πολιτᾶν· | ὅπωρ δὲ καὶ ἀ πόλερ καταξίαιρ φαίνεται | χάριτερ ἀνταποδιδῶσσα τοῖρ αὐτᾶρ | εὐεργέταιρ, ὑπάρχην Δαμοκράτη πρό|ξενον, καὶ εὐεργέταν δ' ἦ‖μεν τᾶρ πόλιορ αὐτὸν καὶ γένορ, καὶ τὰ | λοιπὰ τίμια ἦμεν αὐτοῖ ὅσσα καὶ τοῖρ ἄλ|λοιρ προξένοιρ καὶ εὐεργέταιρ ὑπάρχει παρὰ | τᾶρ πόλιορ. ἦμεν δὲ καὶ ἀσφάλειαν καὶ πολέμω | καὶ εἰράναρ, καὶ γᾶρ καὶ βοικίαρ ἔγκτησιν, καὶ ‖ ἀτέλειαν, καὶ προεδρίαν ἐν τοῖρ Διονυσιακοῖρ | ἀγώνοιρ, τᾶν τε θυσιᾶν καὶ τιμᾶν πασᾶν | μετέχην, καθὼρ καὶ τοὶ λοιποὶ θεαροδόκοι | καὶ εὐεργέται μετέχοντι. δόμεν δὲ αὐτοῖ | καὶ Δαμοκράτη τὸν ταμίαν ξένια τὰ ‖ μέγιστα ἐκ τῶν νόμων. τὸ δὲ ψάφισμα | τὸ γεγονὸρ ἀπὸ τᾶρ βωλᾶρ γραφὲν ἐγ χάλκω|μα ἀνατεθᾶι ἐν τὸ ἰαρὸν τῶ Διὸρ τῶ 'Ολυμπίω. | τὰν δὲ ἐπιμέλειαν τᾶρ ἀναθέσιορ ποιήασσαι | Αἰσχίναν τὸν ἐπιμελητὰν τᾶν ἴππων. ‖ περὶ δὲ τῶ ἀποσταλᾶμεν τοῖρ Τενεδίοιρ | τὸ γεγονὸρ ψάφισμα ἐπιμέλειαν ποιήαται | Νικόδρομορ ὁ βωλογράφορ, ὅπωρ δοθᾶι τοῖρ | θεαροῖρ τοῖρ ἐμ Μίλητον ἀποστελλομέ|νοιρ ποτὶ τὰν θυσίαν καὶ τὸν ἀγῶνα ‖ τῶν Διδυμείων.

Northwest Greek κοινή

62. Thermum. About 270 B.C. Schwyzer 381. Ditt.Syll.421 A.

ΣΥΝΘΗΚΑ ΚΑΙ ΣΥΜΜΑΧΙΑ ΑΙΤΩΛΟΙΣ ΚΑΙ ΑΚΑΡΝΑΝΟΙΣ

'Αγαθᾶι τύχαι. Συνθήκα Αἰτωλοῖς καὶ 'Ακαρνάνοις ὁμόλογος. εἰρήναν | εἶμεν καὶ φιλίαν ποτ' ἀλλάλους, φίλους ἐόντας καὶ συμμάχους ἄμα|τα τὸμ πάντα χρόνον, ὅρια ἔχοντας τᾶς χώρας τὸν

62. Treaty of alliance between the Aetolians and Acarnanians. This is an example of the mixed dialect current at this time in various parts of Northwest Greece, which we call the Northwest Greek *κοινή*. See **279**. Note e.g. the retention of original *ā*, *κα*, *ποτί*, infin. in *-μεν*, 3 pl. imv. in *-ντω*, *ξ* in aor. (*τερμαξάντω*), but Att. *ει* for *αι*, *ου* beside *εο* (e.g. *ἀντιποωῦνται* but *στρατηγέοντος*),

Ἀχελῶιον ποταμ|ὸν ἄχρι εἰς θάλασσαν. τὰ μὲν ποτ' ἀὼ τοῦ Ἀχε-
λώιου ποταμοῦ Αἰτωλῶν εἶμεν, τὰ δὲ || ποθ' ἑσπέραν Ἀκαρνάνων
πλὰν τοῦ Πραντὸς καὶ τᾶς Δέμφιδος· ταύτας δὲ Ἀκαρνᾶν|ες
οὐκ ἀντιποιοῦνται. ὑπὲρ δὲ τῶν τερμόνων τοῦ Πραντὸς, εἰ μέγ κα
Στράτιοι καὶ Ἀγραῖ|οι συγχωρέωντι αὐτοὶ ποτ' αὐτούς, τοῦτο κύ-
ριον ἔστω, εἰ δὲ μή, Ἀκαρνᾶνες καὶ Αἰτωλοὶ | τερμαξάντω τὰμ
Πραντίδα χώραν, αἱρεθέντας ἑκατέρων δέκα πλὰν Στρατίων καὶ
Ἀγραί|ων· καθὼς δέ κα τερμάξωντι, τέλειον ἔστω. εἶμεν δὲ καὶ
ἐπιγαμίαν ποτ' ἀλλάλους καὶ γ||ᾶς ἔγκτησιν τῶι τε Αἰτωλῶι ἐν
Ἀκαρνανίαι καὶ τῶι Ἀκαρνᾶνι ἐν Αἰτωλίαι καὶ πολίταν εἶμε|ν τὸν
Αἰτωλὸν ἐν Ἀκαρνανίαι καὶ τὸν Ἀκαρνᾶνα ἐν Αἰτωλίαι ἴσον καὶ
ὅμοιον. ἀναγραψάν|τω δὲ ταῦτα ἐν στάλαις χαλκέαις ἐπ' Ἀκτίωι
μὲν οἱ ἄρχοντες τῶν Ἀκαρνάνων, ἐν δὲ Θέρμ|ωι τοὶ ἄρχοντες τῶν
Αἰτωλῶν, ἐν Ὀλυμπίαι δὲ καὶ ἐν Δελφοῖς καὶ ἐν Δω(δ)ώναι κοι-
νᾶι ἑκάτ|εροι. ἐπὶ ἀρχόντων ἐμ μὲν Αἰτωλίαι στραταγέοντος Πολυ-
κρίτου Καλλιέος τὸ δεύτε||ρον, ἱππαρχέοντος Φίλωνος Πλευρωνίου,
γραμματεύοντος Νεοπτολέμου Ναυπακτίου, | ἐπιλεκταρχεόντων
Λαμέδωνος Καλυδωνίου, Ἀριστάρχου Ἐρταίου, Λέωνος Κα|φρέος,
Καλλία Καλλιέος, Τιμολόχου Ποτειδανιέος, Παμφαίδα Φυσκέος,
Σίμου | Φυταιέος, ταμιευόντων Κυδρίωνος Λυσιμαχέος, Δωριμάχου
Τριχονίου, Ἀρίστ|ωνος Δαιᾶνος, Ἀριστέα Ἰστωρίου, Ἀγήσωνος
Δεξιέος, Τιμάνδρου Ἐριναῖος, || Ἀγρίου Σωσθενέος· ἐν δὲ Ἀκαρνα-
νίαι στραταγῶν Βυνθάρου Οἰνιάδα, Ἐπι[λ]||άου Δηριέος, Ἀγήσωνος
Στρατίου, Ἀλκέτα Φοιτιᾶνος, Ἀλκίνου Θυρρείου, Θέων|ος Ἀνακτο-
ριέος, Πολυκλέος Λευκαδίου, ἱππαρχέοντος Ἱππολάου Οἰνιάδα, |
γραμματεύοντος Περικλέος Οἰνιάδα, ταμία Ἀγελάου Στρατικοῦ. |
—Συμμαχία Αἰτωλοῖς καὶ Ἀκαρνάνοις ἄματα τὸμ πάντα χρόνον. ||
εἴ τίς κα ἐμβάλληι εἰς τὰν Αἰτωλίαν ἐπὶ πολέμωι, βοαθοεῖν

εἰς beside *ἐν* with acc. (*εἰς τὰν Αἰτωλίαν* but *ἐν Ἀκαρνανίαν*), *ἱππεῦσι* beside *ἱππέοις*.

16. **ἐπιλεκταρχεόντων**: this is the first reference to *ἐπιλεκτάρχαι* as military officials in the Aetolian league. For the Achaean league, cf. *ἐπίλεκτοι*, used of the citizen levies in contrast to the mercenaries, Polyb.2.65, 5.91,95, and *ἐπιλεκτάρχης* Plut.Arat.32. — 24. **ἄματα**: probably connected with *μάτην*, Dor. *μάταν*, and so having the same force as the frequent *ἁπλῶς καὶ ἀδόλως*. Cf. *ἀμάται τέχναι* SGDI.1568.

τοὺς | Ἀκαρνᾶνας πεζοῖς μὲν χιλίοις, ἱππεῦσι δὲ ἑκατόν, οὕς κα τοὶ ἄρχοντε|ς πέμπωντι, ἐν ἁμέραις ἕξ. καὶ εἴ τις ἐν Ἀκαρνανίαν ἐμβάλλοι ἐπὶ πολέμωι, | βοαθοεῖν Αἰτωλοὺς πεζοῖς μὲν χιλίοις, ἱππέοις δὲ ἑκατὸν, ἐν ἁμέραις ἕξ, οὕς | κα τοὶ ἄρχοντες πέμπωντι. εἰ δὲ πλειόνων χρείαν ἔχοιεν ἄτεροι πότεροι, ‖ βοαθοούντω τρισχι- 30
λίοις ἑκάτεροι ἑκατέροις, ἐν ἁμέραις δέκα. τᾶς δὲ βοαθοίας τ|ᾶς ἀποστελλομένας ἔστω τὸ τρίτομ μέρος ὁπλῖται. πεμπόντω δὲ τὰμ βοάθοιαν | ἐγ μὲν Ἀκαρνανίας οἱ στραταγοὶ τῶν Ἀκαρνάνων καὶ οἱ σύνεδροι, ἐγ δὲ Αἰτωλίας | οἱ ἄρχοντες τῶν Αἰτωλῶν. σιταρχούντω δὲ τοὺς ἀποστελλομένους στρατιώτ|ας ἑκάτεροι τοὺς αὐτῶν ἁμερᾶν τριάκοντα· εἰ δὲ πλείονα χρόνον ἔχοιεν τᾶς βοα‖θοίας 35
χρείαν οἱ μεταπεμψάμενοι τὰμ βοάθοιαν, διδόντω τὰς σιταρχίας ἔστε κα | ἐν οἶκον ἀποστείλωντι τοὺς στρατιώτας. σιταρχία δ' ἔστω τοῦ πλείονος χρόν|ου τῶ[ι μὲν ἱππεῖ στα]τὴρ Κορίνθιος τᾶς ἁμέρας ἑκάστας, τῶι [δὲ] τὰμ πανοπλίαν ἔχο‖[ντι . . . . .], τῶι δὲ τὸ ἡμιθωράκιον ἐννέ' ὀβολοί, ψιλῶι ἕπτ' ὀβολοί. ἀγείσθων |
[39–42 fragmentary].

Laconian

63. Olympia. VI cent. B.C. SGDI.4405. Inschr.v.Olympia 252. Roberts 261. Schwyzer 7. IG.V.i.1562.

[Δέξ]ο, ϝάν[αξ] Κρονίδα [Z]εῦ Ὀλύνπιε, καλὸν ἄ[γ]αλμα
ἱλέϝῳ θυ]μῶι τοῖ(λ) Λακεδαιμονίο[ις].

64. Delphi. Soon after 479 B.C. SGDI.4406. Ditt.Syll.31. Hicks 19. Michel 1118. Roberts 259. **Schwyzer 11.**

[T]ο[ίδε τὸν] | πόλεμον [ἐ]‖πολ[έ]μεον· | Λακ[εδ]α[ι]μόν[ιοι], ‖
Ἀθ[α]ν[α]ῖ[ο]ι, | Κορίνθιοι, | Τεγεᾶτ[αι], | Σικυόνιοι, | Αἰγινᾶται, ‖ 5

63. This is the inscription mentioned by Paus.5.24.3, who reproduces it, eliminating the dialectic peculiarities, as follows:

Δέξο, ἄναξ Κρονίδα Ζεῦ Ὀλύμπιε, καλὸν
ἄγαλμα
ἱλάῳ θυμῷ τοῖς Λακεδαιμόνιοις.

64. The famous bronze serpent-column which once supported the gold tripod set up at Delphi after the battle of Plataea. The tripod was destroyed by the Phocians in the Sacred War, but the column remained until it was carried by Constantine to Constantinople, where it still remains. According to Thucydides (1.132.3) and others, the Lacedaemonians, after erasing the boastful epigram of Pausanias, inscribed simply the names of the cities

Μεγαρε̃ς, | Ἐπιδαύριοι, | Ἐρχομένιοι, | Φλειάσιοι, | Τροζάνιοι, ‖ Ἑρμιονε̃ς, | Τιρύνθιοι, | Πλαταιε̃ς, | Θεσπιε̃ς, | Μυκανε̃ς, ‖ Κεῖοι, | Μάλιοι, | Τένιοι, | Νάξιοι, | Ἐρετριε̃ς, ‖ Χαλκιδε̃ς, | Στυρε̃ς, | Φαλεῖοι, | Ποτειδιᾶται, | Λευκάδιοι, ‖ Φανακτοριε̃ς, | Κύθνιοι, | Σίφνιοι, | Ἀμπρακιῶται, | Λεπρεᾶται.

65. Found at Tegea. V cent. B.C. IG.V.ii.159. SGDI.4598. Ditt.Syll.1213. Schwyzer 57. Comparetti, Annuario II, 246 ff. Buck, Class.Phil.XX, 133 ff.

A Ξουθίαι τῶι Φιλαχαίω διακάτι|αι μναῖ. αἴ κ' αὐτὸς hίκε̄, ἀνελέσ|θω̄· αἰ δέ κ' ἀποθάνε̄ι, τῶν τέκνων | ἔ̄μεν, ἐπεί κα πέντε ϝέτεα ‖ hε̄βῶ̃ντι· αἰ δέ κα μὲ γενεὰ λ[ε]‖ίπεται, τῶ̃ν ἐπιδικατῶ̃ν ἔ̄μεν· | διαγνῶμεν δὲ τὸς Τεγεάτα[ς] | κὰ(τ) τὸν θεθμόν.

B Ξουθίαι παρκα(θ)θέκα τῶι Φιλαχα|ίω̄ τ‹ζ›ετρακάτιαι μναῖ ἀργυρίω̄. εἰ μ|έν κα ζῶ̃ε̄, αὐτὸς ἀνελέσθω̄· αἰ δέ κ|α μὲ ζῶ̃ε̄, τοὶ υἱοὶ ἀνελόσθω̄ τοὶ γνέ̃‖σιοι, ἐπεί κα ἐβάσōντι πέντε ϝέτε|α· εἰ δέ κα μὲ

which had taken part in the war and had set up the tripod. On the retention of *σ* in *Φλειάσιοι*, see **59.1**. Note also *[ἐ]πολ[ἐ]μεον*, for which the true Laconian form would be *ἐπολέμιον*.

65. Statements of two deposits of money made by a certain Xuthias, son of Philachaeus, and the conditions for their future disbursement. The place of deposit was without doubt the temple of Athena Alea in Tegea, the Greek temples often being used for such purposes. But the dialect is not Arcadian, and must therefore represent that of a foreign depositor. The most natural assumption is that Xuthias was from the neighboring Laconia, and we are expressly informed (cf. Athen.6.233) that the Spartans used to deposit money with the Arcadians to evade the law against holding private property. It has been suggested, partly on account of the names (Xuthias, Philachaeus), but mainly because of the retention of intervocalic *σ* (*γνέσιοι*, *ἐβάσōντι*), that Xuthias was not a Spartan proper, but an Achaean perioecus. But there is no good evidence that the perioeci differed in speech from the Spartans at this time, and the retention of intervocalic *σ* and of antevocalic *ε* (*ϝέτεα*) is sufficiently explained by the fact that the document was intended for use outside of Laconia. See **59.1**, **275**.

A. *For Xuthias the son of Philachaeus* (*are deposited*) *two hundred minae. If he comes in person, let him take it, but if he dies, it shall belong to his children five years after they reach the age of puberty. If no offspring survives, it shall belong to those designated by law as heirs. The Tegeans shall decide according to the law.*

B. This was inscribed later than A, which was thereupon canceled, as shown by its mutilation. The Tegean engraver is responsible for the use of *ει* instead of *αι*, the subj. *ζῶ̃ε̄* (cf. **149**)

ζῶντι, ταὶ θυγατέρες | ἀνελόσθω ταὶ γνέσιαι· εἰ δέ κα μὲ | ζῶντι, τοὶ νόθοι ἀνελόσθω· εἰ δέ κα | μὲ νόθοι ζῶντι, τοὶ 's ἄ(σ)σιστα πόθικ‖ες ἀνελόσθω· εἰ δέ κ' ἀνφι(λ)λέγοντ|(ι, τ)οὶ Τεγεᾶται διαγνόντω κὰ(τ) τὸν θεθμόν.

66. Sparta. V cent. B.C. IG.V.i.213. SGDI.4416. Michel 946. Roberts 264. Schwyzer 12. Annual British School XIII, 174 ff.

Δαμόνων | ἀνέθεκε 'Αθαναία[ι] | Πολιάχοι
νικάhας | ταυτᾶ hât' οὐδὲς ‖ πέποκα τῶν νῦν. |

Τάδε ἐνίκahε Δαμ[όνων] | τῶι αὐτῶ τεθρίππο[ι] | αὐτὸς ἀνιοχίων· | ἐν Γαιαρόχω τετράκι[ν] ‖ καὶ 'Αθάναια τετ[ράκιν] | κελευhύνια τε- τ[ράκιν.] | καὶΠοhοίδαια Δαμόνω[ν] | ἐνίκε Hέλει, καὶ ho κέλ[εξ | haμ]â, αὐτὸς ἀνιοχίων ‖ ἐνhεβόhais hίπποις | hεπτάκιν ἐκ τᾶν αὐτῶ | hίππων κἐκ τῶ αὐ[τ]ῶ [hίππω.] | καὶ Ποhοίδαια Δαμόνων | [ἐ]νίκε Θευρίαι ὀκτά[κ]ι[ν] ‖ αὐτὸς ἀνιοχίων ἐν|hεβόhais hίπποις | ἐκ τᾶν αὐτῶ hίππων | κἐκ τῶ αὐτῶ hίππω. | κἐν 'Αριοντίας ἐνίκε ‖ Δαμόνων ὀκτάκιν | αὐτὸς ἀνιοχίων | ἐνhεβόhais hίπποις | ἐκ τᾶν αὐτῶ hίπ- πων | κἐκ τῶ αὐτῶ hίππω, καὶ ‖ ho κέλεξ ἐνίκε h[αμᾶ]. | καὶ 'Ελευ- hύνια Δαμ[όνων] | ἐνίκε αὐτὸς ἀνιοχίων | ἐνhεβόhais hίπποις |

in contrast to ἀποθάνει of A, the omission of *h* in *vloí*, ἐβάσωντι (cf. **58** *d*); and his blunder in writing τζετρακάτιαι was perhaps due to the Arcadian pronunciation (cf. **68**.3). It is also possible that in ll. 10–11 we should read, without correction, ἀνφι(λ)λέγωντοι, with Arc. -τοι = -ται (**139**.1). But the passive with μναῖ understood as subject is less natural than the corrected reading usually adopted. For the reading ἀνφι(λ)λεγ-, rather than ἀνφιλεγ-, cf. the λλ attested in other dialects (**89**.3). For ἀνελόσθω see **140**.3*b*.

66. Record of the victories of Damonon and his son. The portion of the stone containing ll. 42–94 was only recently discovered.

3 ff. **νικάhας** κτλ.: *Having won victories in such a manner as never any one of those now living.* — 7. *With his own four-horse chariot*, **αὐτῶ** reflexive as in ll. 16, 17, etc. — 9. *In the games of Poseidon*, with elliptical genitive as in **ἐν 'Αίδαο** etc. So **ἐν 'Αριοντίας** l. 24. **Γαιάροχος** = Hom. γαιήοχος. — 11, 31. **κελευhύνια**: καὶ 'Ελευσίνια (**20**, **59**.1), games in honor of the Eleusinian Demeter. — 12, 18. **Ποhοίδαια**: Ποσειδώνια (**49**.1, **59**.1, **61**.5) celebrated at Helos in Laconia and Thuria in Messenia. — 15 ff. *Seven times with colts (bred) from his own mares and his own stallion.* — **ἐνhεβόhais hίπποις**: ἐνηβώσαις *being in ἥβη, young mares.* — 19. **Θευρίαι**: the usual form of the name is Θουρία. — 24. **'Αριοντία**: the name of some goddess or heroine otherwise unknown. —

τετράκιν. ‖ τάδε ἐνίκαhε Ἐνυμα[κρατίδ|ας] πρατ[οπ]αίδōν · δο[λιχὸν | Λιθέ]hια καὶ κέλēξ μι[ᾶς | ἀμέρ]ας hα[μᾶ] ἐν[ίκōν. | - - - ‖ - - - - | - - - -] | δολιχὸ[ν καὶ ho κέλēξ μιᾶς] | ἀμέρας hαμᾶ ἐνίκōν. | καὶ Παρπαρόνια ἐνίκē ‖ Ἐνυμακρατίδας παῖδας | στάδιον καὶ δίαυλον | καὶ δολιχὸν καὶ ho κέ[λēξ] | μιᾶς ἀμέρας hαμᾶ | ἐνίκē. καὶ Δαμόνōν ‖ ἐνίκē παῖς ἰὸν ἐν | Γαιαϝόχō στάδιον καὶ | [δί]αυλον. | [κ]αὶ Δαμόνōν ἐνίκē | παῖς ἰὸν Λιθέhια ‖ στάδιον καὶ δίαυλον. | καὶ Δαμόνōν ἐνίκē | παῖς ἰὸν Μαλεάτεια | στάδιον καὶ δίαυλον. | καὶ Δαμόνōν ἐνίκē ‖ παῖς ἰὸν Λιθέhια | στάδιον καὶ δίαυλον. | καὶ Δαμόνōν ἐνίκē | παῖς ἰὸν Παρπαρόνια | στάδιον καὶ δίαυλον, ‖ καὶ Ἀθάναια στάδιον. | hυπὸ δὲ Ἐχεμένē ἔφορο[ν] | τάδε ἐνίκē Δαμό-νōν, | Ἀθάναια ἐνhēβόhαις | hίπποις αὐτὸς ἀνιοχίōν ‖ καὶ ho κέλēξ μιᾶς | ἀμέρας hαμᾶ ἐνίκē, καὶ | ho hυιὸς στάδιον hαμᾶ | ἐνίκē. hυπὸ δὲ | Εὔιππον ἔφορον τάδε ‖ ἐνίκē Δαμόνōν, Ἀθάναια | ἐνhēβόhαις hίπποις | αὐτὸς ἀνιοχίōν καὶ | ho κέλēξ μιᾶς ἀμέρας | hαμᾶ ἐνίκē, καὶ ho hυιὸς ‖ στάδιον hαμᾶ ἐνίκē. | hυπὸ δὲ Ἀριστῆ ἔφορον | τάδε ἐνίκē Δαμόνōν, | ἐν Γαιαϝόχō ἐνhēβόhαις | [h]ίπποις αὐτὸς ἀνιοχίōν ‖ [κ]αὶ ho κέλēξ μιᾶς ἀμέρας | [h]αμᾶ ἐνίκē, καὶ ho hυιὸς | στάδιον καὶ δίαυλον καὶ | δολιχὸν μιᾶς ἀμέρας | ἐνίκōν πάντες hαμᾶ. ‖ hυπὸ δὲ Ἐχεμένē ἔφορον | τάδε ἐνίκē Δαμόνōν, | ἐν Γαιαϝόχō ἐνhēβόhαις | hίπποις αὐτὸς ἀνιοχίōν, | [κ]αὶ ho hυιὸς στάδιον κ[αὶ - - -

67. Taenarum. V/IV cent. B.C. IG.V.i.1232. SGDI.4591. Roberts 265*c*. Schwyzer 52,4). Transitional alphabet. H = *h* and once *η*.

Ἀνέθēκε | τōῖ Ποhοιδᾶνι | Νίκōν | Νικαφορίδα ‖ καὶ Λύhιππον | καὶ Νικαρχίδαν | καὶ ταὐτᾶς πάντα. | ἔφορος | Εὐδαμίδας. ‖ ἐπάκοε | Μενεχαρίδας | Ἀνδρομέδης.

35 ff. Victories won by Ἐνυμακρατίδας (cf. l. 45), evidently Damonon's son (cf. ll. 72, 79, etc.). The name (cf. Ὀνομάκριτος) points to an ἔνυμα = ὄνυμα, ὄνομα, with an inherited *e*-grade in the first syllable, which is seen in some of the cognate forms of other languages, e.g. Old Prussian *emmens*, but was hitherto unknown in Greek. Probably the o of the usual form is due to assimilation to the vowel of the second syllable. — 44, 63. **Παρπαρόνια**: Πάρπαρος is the name of a mountain in Argolis where games were held. — 49 ff. Victories won by Damonon as a boy. — 54, 60. **Λιθέhια**: games in honor of Apollo Lithesius. — 57. **Μαλεάτεια**: games in honor of Apollo Maleates. Cf. Paus. 3.12.8.

68. Taenarum. V/IV cent. B.C. IG.V.i.1231. SGDI.4592. Roberts 265*d*. Schwyzer 52,3). Transitional alphabet. H = *h* and *η*.

'Ανέθηκε | Αἰσχρίων | 'Απειρότας | τῶι Ποhοιδᾶ‖νι 'Ηρακλήιδαν | αὐτὸν καὶ | ταὐτῶ. ἔφορος | Ηαγηhίστρατος. | ἐπάκω Πρυαῖος, ‖'Επικύδη[ς].

69. Thalamae. IV cent. B.C. IG.V.i.1317. Schwyzer 54. Ionic alphabet, but H = *h* as well as *η*.

Νικοσθενίδας τâι Παhιφâι | γεροντεύων ἀνέσηκε, | αὐτός τε καὶ hο τῶ πατρὸς π|ατὴρ Νικοσθενίδας, προβειπ‖άhας τâ(ς) σιῶ ποτ' 'Ανδρίαν συ|νεφορεύοντα ἀνι[σ]τάμεν | Νικοσθενίδαν ἐ[ν] τῶι ἰ[ε]ρῶι, hὸν καὶ σὺν καλῶι χρῆσται.

70. Sparta. II cent. A.D. IG.V.i.301. SGDI.4498.

- - - |ος καὶ Νεικηφόρ|ος οἱ Νεικήφορου, | νεικάαντερ κασ|σηρατόριν μῶαν (καὶ) καιλ[ῆ]‖αν, 'Αρτέμιδι Βωρθέα ἀν|έθηκαν ἐπὶ

—66 ff. Victories won by Damonon and his son at the same games.—66, 73, 81, 90. *hυπό* with acc. for usual *ἐπί* with gen., as El. *ὑπό* with gen. in no. 61.2.

67, 68. Manumissions of slaves in the form of dedications to Poseidon.

ἐπάκος, ἐπάκω: dual forms of *ἐπάκοος* = *ἐπήκοος witness*. *ἐπάκω* is the contracted form, of which the uncontracted *ἐπακόω* occurs in another inscription of the same class. *ἐπάκος* is due to the analogy of consonant stems, to which nouns in *-oos* are not infrequently subject, e.g. Att. *χοῦς* (**112**.6), late *νοῦς* gen. sg. *νοός*, nom. pl. *νόες* (after *βοῦς*, *βοός*, *βόες*).

69. From the shrine of Pasiphae at Thalamae, an oracle often consulted by the Spartan officials. Cf. Cic.de divin. 1.43.96, Plut.Agis 9 and Cleom.7. The name of the goddess was *Παασιφάα* (Att. *Πασιφάη*), whence the contracted *Πασιφâ*, like *'Αθηνâ*, and here, with Lac. *h* for intervocalic *σ*, *Παhιφâ*. Since Nicosthenidas the dedicator was a member of the Council of Elders, his grandfather of the same name could not have been living at the time. He was carrying out an injunction previously laid upon the grandfather by the goddess, which for some reason had been unfulfilled.

4 ff. **προβειπάhας** κτλ.: *since the goddess had declared that Nicosthenidas should set up in the shrine a statue in honor of Andreas his fellow-ephor, and that he would then consult the oracle with success.* The construction *ποτ' 'Ανδρίαν . . . ἀνιστάμεν* is unusual, but other possible interpretations are equally difficult in this respect. — **hὸν** κτλ.: infin. clause depending on *προβειπάhας*, *who would = and that he would*. For *χρῆσται = χρῆσθαι* see **85**.1.

70-73. These belong to a series, now over 100 in number, of dedications to Artemis Orthia by the victors in certain juvenile contests. The object

πατρονόμ|ου Μάρ(κου) Αὐρ(ηλίου) Σωσινείκου | τοῦ Νεικάρωνος, φ[ιλ|οκαίσαρορ καὶ φιλοπάτριδορ.]

71. Sparta. II cent. A.D. **IG.V.i.307. Schwyzer 34.**

Κλέανδρορ | ὁ καὶ Μῆνιρ | Καλλιστράτω | βουαγὸρ ἐπὶ ‖ πατρονόμω | Γοργίππω τῶ (Γοργίππω) | νικάαρ μῶαν Ἀρτέ|μιτι Βωρσέα ἀνέση|κε.

72. Sparta. II cent. A.D. **IG.V.i.309. Schwyzer 35.**

Ἀγαθῆ τύ]χη. | Φίλητορ | Φιλήτω | ἐπὶ πατρο‖νόμω Γορ|γίππω τῶ (Γοργίππω) | νεικάαρ κελῦαν | Ἀρτέμιτι Βωρσέα | ἀνέσηκε.

73. Sparta. II cent. A.D. **IG.V.i.289. Schwyzer 31.**

Εὐδόκιμορ (Εὐδοκίμω) κε|λοία καὶ Εὐδόκι|μορ Δαμοκράτεορ | ὁ καὶ Ἀριστείδαρ κασ‖σηρατορίοι νεικάαν|τερ ἐπὶ Ἀλκάστω βουαγοὶ | μικιχιδδομένων Fωρθέα.

dedicated, the prize itself, was an iron sickle, which was let into a socket, with which each of the stone slabs is provided, some with two (as nos. 70, 73), or even three. Of the contests, one is called καασσηρατόριν, καθθηρατόριν, καθθηρατόριον, etc., i.e. καταθηρατόριον, not an actual chase of wild beasts, but some athletic game called *the hunt*. The μῶα, i.e. μοῦσα, was of course a musical contest. The word which is variously spelled καιλ[ῆ]αν, κελῦαν, κελῆα, κελοῖαν, κελέαν, probably from the root seen in κέλαδος, κελαδέω, also denotes a musical contest. That the contests were between boys is shown by the use of παιδικόν in many of the dedications, e.g. νεικάαρ τὸ παιδικὸν μώα *winning the boys' contest in music* (μώα dat. sg.), and by the appearance of the βουαγόρ *leader of the* βοῦαι, the bands in which the Spartan boys were trained, or βουαγὸρ μικκιχιδδομένων, *leader of boys in their tenth year*. According to a gloss to Herodotus, the Spartan boy in the third year of his training was called μικιζόμενος. This is from Dor. μικκός = μικρός, while μικκιχιδδόμενος is from a diminutive in -ιχος (original or for -ικος? Cf. παιδιχόν beside παιδικὸν).

A few of the dedications are in the κοινή, and a few show Doric forms without the specific Laconian coloring, e.g. νικάσας. But most of them, like those given here, represent an artificial revival of the local dialect, that is, artificial as regards its use in inscriptions, but probably reflecting, though only crudely and with great inconsistency in spelling (e.g. in the use of σ = θ), the form of speech which still survived as a patois among the Laconian peasants. Some of the peculiarities in spelling are not characteristic of Laconian especially, but of the late period, e.g. ει = ī in νεικάαντερ etc., ω for ο in Βωρθέα, final α for āι in Βωρθέα etc.

Heraclean

74. The Heraclean Tables. End of IV cent. B.C. IG.XIV.645. SGDI. 4629. Inscr.Jurid.I,p.194 ff. Schwyzer 62. Ionic alphabet, but with ϝ, and ⊦ = *h*. Only Table I is given.

I

Ἔφορος Ἀρίσταρχος Ηηρακλείδα· μὴς | Ἀπελλαῖος· ha πόλις καὶ τοὶ ὀρισταί, | ϝε τρίπους Φιλώνυμος Ζωπυρίσκω, | πε καρυκεῖον Ἀπολλώνιος Ηηρακλήτω, ‖ αι πέλτα Δάζιμος Πύρρω, κν θρῖναξ | Φιλώτας Ηιστιείω, με ἐπιστύλιον | Ηηρακλείδας Ζωπύρω, Διονύσωι. |

Ἀνέγραψαν τοὶ ὀρισταὶ τοὶ haιρεθέντες ἐπὶ τὼς χώρως τὼς haιρὼς τὼς τῶ Διονύσω, | Φιλώνυμος Ζωπυρίσκω, Ἀπολλώνιος Ηηρακλήτω, Δάζιμος Πύρρω, Φιλώτας Ηιστιείω, ‖ Ηηρακλείδας Ζωπύρω, καθὰ [ὥρ]ιξαν καὶ ἐτέρμαξαν καὶ συνεμέτρησαν καὶ ἐμέρι|ξαν τῶν Ηηρακλείων διακνόντων ἐν κατακλήτωι ἀλίαι.

Συνεμετρήσαμες δὲ ἀρξάμε|νοι ἀπὸ τῶ ἀντόμω τῶ hυπὲρ Πανδοσίας ἄγοντος τῶ διατάμνοντος τώς τε haιρὼς χώ|ρως καὶ τὰν ϝιδίαν γᾶν ἐπὶ τὸν ἄντομον τὸν ὀρίζοντα τώς τε τῶ Διονύσω χώρως καὶ | τὸν Κωνέας ho Δίωνος ἐπαμώχη. κατετάμομες δὲ μερίδας τέτορας· ‖ τὰν μὲν πράταν μερίδα ἀπὸ τῶ ἀντόμω τῶ πὰρ τὰ Ηηρώιδεια ἄγοντος, | εὖρος ποτὶ τὰν τριακοντάπεδον τὰν διὰ τῶν haιρῶν χώρων ἄγωσαν, | μᾶκος δὲ ἄνωθα ἀπὸ τᾶν ἀποροᾶν ἄχρι ἐς ποταμὸν τὸν Ἄκιριν, καὶ | ἐγένοντο μετριώμεναι ἐν ταύταις τᾶι μερείαι ἐρρηγείας μὲν δι|ακάτιαι μία σχοῖνοι, σκίρω δὲ καὶ ἀρρήκτω καὶ

74. The lands which were the property of the temples of Dionysus and Athena Polias having been encroached upon by private parties, with a consequent diminution of their revenue, two commissions were appointed to define and mark their boundaries, survey them, and divide them into lots. Table I contains the report of the commission dealing with the lands of Dionysus (ll. 1–94), a statement of the regulations under which the lands were offered for rental (ll. 95–179), and a list of those who took leases, with their sureties and the amount of the rental (ll. 179–187). Table II, which is not given here, contains a report of the commission on the lands of Athena Polias.

1–7. The groups of letters ϝε, πε, etc., and the names of objects which served as emblems *τρίπους*, *καρυκεῖον*, etc., are used as symbols to denote the tribe and family of the person named. — 11. **διακνόντων**: *διαγνόντων* II.9. **66**. — 18 ff. **ἐρρηγείας κτλ.**: *201 σχοῖνοι of arable land, 646½ of brushwood, barren,*

δρυμῶ ϝεξακάτιαι ‖ τετρώκοντα ϝὲξ σχοῖνοι ϝημίσχοινον· τὰν δὲ δευτέραν μερίδα, εὖρος ἀπὸ | τᾶς τριακονταπέδω ἐπὶ τὸν ἄντομον τὸν πρᾶτον, μᾶκος δὲ ἀπὸ τᾶν | ἀποροᾶν ἄχρι ἐς ποταμόν, καὶ ἐγένοντο μετριώμεναι ἐν ταύται τᾶι με|ρείαι ἐρρηγείας μὲν διακάτιαι ϝεβδεμήκοντα τρὶς σχοῖνοι, σκίρω δὲ | καὶ ἀρρήκτω καὶ δρυμῶ πεντακάτιαι σχοῖνοι· ‖ τὰν δὲ τρίταν μερίδα, εὖρος ἀπὸ τῶ ἀντόμω τῶ πράτω τῶ πὰρ τὰν τρι|ακοντάπεδον ἄγοντος ἐπὶ τὸν ἄντομον τὸν δεύτερον ἀπὸ τᾶς τρια|κονταπέδω, μᾶκος ἀπὸ τᾶν ἀποροᾶν ἄχρι ἐς ποταμόν, καὶ ἐγέ|νοντο μετριώμεναι ἐν ταύται τᾶι μερείαι ἐρρηγείας μὲν τριακάτιαι | δέκα δύο σχοῖνοι ϝημίσχοινον, σκίρω δὲ καὶ ἀρρήκτω καὶ δρυμῶ πενται‖κάτιαι τριάκοντα ϝεπτὰ ϝημίσχοινον· τὰν δὲ τετάρταν μερίδα, εὖρος ἀπὸ | τῶ ἀντόμω τῶ δευτέρω ἀπὸ τᾶς τριακονταπέδω ἐπὶ τὸν ἄντομον τὸν | ὀρίζοντα τάν τε ϝιαρὰν καὶ τὰν ϝιδίαν γᾶν, μᾶκος δὲ ἀπὸ τᾶν ἀποροᾶν | ἄχρι ἐς ποταμόν, καὶ ἐγένοντο μετριώμεναι ἐν ταύται τᾶι μερείαι ἐρρη|γείας μὲν τρια-κάτιαι ϝοκτὼ σχοῖνοι ϝημίσχοινον, σκίρω δὲ καὶ ἀρρήκτω ‖ καὶ· δρυμῶ πεντακάτιαι τετρώκοντα μία ϝημίσχοινον. |

Κεφαλὰ πάσας ἐρρηγείας χίλιαι ϝενενήκοντα πέντε σχοῖνοι, σκί|ρω δὲ καὶ ἀρρήκτω καὶ δρυμῶ δισχίλιαι διακάτιαι ϝίκατι πέντε· | τὰν δὲ νᾶσον τὰν ποτιγεγενημέναν ἐς τὰν ἄρρηκτον γᾶν συνεμε|τρήσαμες. ἀπὸ ταύτας τᾶς γᾶς ἀπολώλη ἐρρηγείας μὲν τριακάτιαι ‖ τρῖς σχοῖνοι ϝημίσχοινον, σκίρω δὲ καὶ ἀρρήκτω καὶ δρυμῶ τετρα|κόσιαι τριάκοντα πέντε σχοῖνοι, ἐμ μὲν τᾶι πράται μερείαι τᾶι | πὰρ τὰ Ηηρώιδεια ἐρρηγείας μὲν ϝεβδεμήκοντα ϝὲξ σχοῖνοι, σκί|ρω δὲ καὶ ἀρρήκτω καὶ δρυμῶ ϝεκατὸν ϝογδοήκοντα πέντε σχοῖ|νοι, ἐν δὲ τᾶι τετάρται μερείαι τᾶι πὰρ τὰ Φιντία ἐρρη-γείας μὲν ‖ διακάτιαι ϝίκατι ϝεπτὰ σχοῖνοι ϝημίσχοινον, σκίρω δὲ καὶ ἀρρή|κτω καὶ δρυμῶ διακάτιαι πεντήκοντα σχοῖνοι. Κεφαλὰ πά|σας γᾶς ϝᾶς κατεσώισαμες τῶι Διονύσωι ϝεπτακάτιαι τριά-| κοντα ϝοκτὼ σχοῖνοι ϝημίσχοινον· ταύταν τὰν γᾶν κατεσώισα|μες ἐγδικαξάμενοι δίκας τριακοσταίας τοῖς τὰν ϝιαρὰν γᾶν ϝι‖δίαν

and wooded, land. — 39. **ἀπολώλη**: *had been lost*, i.e. by private encroachment. This land the commissioners restored to Dionysus, bringing suits against those who had appropriated it to private use (ll. 47 ff.). — 49. **δίκας τριακοσταίας**: *suits which had to be tried within thirty days*. Cf. no. 55.42 and the Attic

ποιόντασσιν. haύτα ἐμισθώθη [ha γᾶ] κατὰ βίω | [hόσσα]ν h[a]|μὲς κατεσώισαμες τριακατίων μεδίμνων τὸ ϝέτος hέκαστον, | ha δὲ πάσα γᾶ ha τῶ Διονύσω τετρακατίων δέκα μεδίμνων κάδ|διχος τὸ ϝέτος hέκαστον.

'Εστάσαμες δὲ καὶ ὄρως ἐπὶ μὲν τᾶς | πλευριάδος ἄνω, hένα μὲν ἐπὶ τῶ ἀντόμω τῶ πὰρ Πανδοσίαν || τῶ πὰρ τὰ Hηρώιδεια τῶ ὀρί- 55
ζοντος τάν τε hιαρὰν γᾶν καὶ τὰν ϝιδίαν | ἀνχωρίξαντες ἀπὸ τᾶν ἀποροᾶν ἐς τὰν ϝιδίαν γᾶν, hως μὴ καταλυ|μακωθὴς ἀδηλωθείη καθὼς τοὶ ἔμπροσθα ὄροι, ἄλλον δὲ ἐπὶ τῶ ἀν|τόμω τῶ πὰρ τὰ Φιντία ἄγοντος ἐστάσαμες πὰρ τὰν βυβλίαν καὶ | τὰν διώρυγα ἀνχωρίξαντες hωσαύτως ἐς τὰν ϝιδίαν γᾶν ⟨ταν⟩. ἄλ||λως δὲ ἀντό- 60
ρως τούτοις ἐστάσαμες ἐπὶ τᾶς ἀμαξιτῶ τᾶς διὰ τῶ χα|ράδεος ἀγώσας τᾶς πὰρ τὸν δρυμόν, τὰς μὲν στάλας ἐς τὰν hιαρὰν | γᾶν, τὼς δὲ ἀντόρως ἐς τὰν ϝιδίαν γᾶν, καταλιπόντες ϝικατίπεδον | ἄντομον. ἐστάσαμες δὲ καὶ μεσσόρως, δύο μὲν ἐπὶ τᾶς hοδῶ τᾶς | ἀγώσας ἔκ τε πόλιος καὶ ἐκ Πανδοσίας διὰ τῶν hιαρῶν χώρων, δύο || δὲ ἐν ταῖς 65
hακροσκιρίαις· τούτως πάντας ἀν εὐθυωρείαν hομολό|γως ἀλλά-
λοις, τὼς μὲν ἐς τὸ hιαρὸν πλάγος τῶ ἀντόμω ἐπιγε|γραμμένως "hιαρὼς Διονύσω χώρων," τὼς δὲ ἐν ταῖ ϝιδίαι γᾶι ἐπι|γεγραμμένως "ἀντόρως." hωσαύτως δὲ καὶ ἐπὶ τῶ ἀντόμω τῶ | πὰρ τὰ Φιντία ἄγοντος ἐστάσαμες μεσσόρως, δύο μὲν ἐπὶ || τᾶς hοδῶ τᾶς ἐκ πόλιος 70
καὶ ἐκ Πανδοσίας ἀγώσας διὰ τῶν | hιαρῶν χώρων, δύο δὲ ἐπὶ τᾶν hακροσκιριᾶν πὰρ τὰς τυρείας· | τούτως πάντας hομολόγως ἀν εὐθυωρείαν τοῖς ἐπὶ τᾶς hοδῶ | τᾶς διὰ τῶ χαράδεος ἀγώσας πὰρ τὸν δρυμόν, τὼς μὲν ἐς τὸ hιαρὸν | πλάγος ἐπιγεγραμμένως "hιαρὼς Διονύσω χώρων," τὼς δὲ ἐς τὰν ϝιδί||αν γᾶν ἐπιγεγραμμένως "ἀντό- 75
ρως," ἀπέχοντας ἀπ' ἀλλάλων hως ἢ|μεν ϝικατίπεδον ἄντομον. ἐπὶ δὲ τᾶς τριακονταπέδω τᾶς διὰ τῶν hι|αρῶν χώρων ἀγώσας ἐπὶ μὲν τᾶς πλευριάδος ἄνω δύο ἀπέχοντας ἀπ' ἀλ|λάλων τριάκοντα πόδας, ἄλλως δὲ ἀντόρως τούτοις ἐπάξαμες πὰρ | τὰν hοδὸν τὰν πὰρ τὸν δρυμὸν ἄγωσαν δύο ἀπέχοντας ἀπ' ἀλλάλων || τριάκοντα πό- 80
δας· ἐν δὲ μέσσωι τῶι χώρωι ἐπὶ τᾶς τριακονταπέδω τέ|τορας

δίκαι ἔμμηνοι. — 56. *Setting it* (the boundary) *back from the springs onto the private land, so that it should not be covered over with stones* (which were washed

ἀπέχοντας ἀπ' ἀλλάλων hâι μὲν τριάκοντα πόδας, hâι δὲ ϝίκα|τι· ἐπὶ δὲ τῶ ἀντόμω τῶ πὰρ τὰν τριακοντάπεδον δύο ἀπέχοντας ἀπ' ἀλ|λάλων ϝίκατι πόδας καὶ ἄλλως ἐπὶ τῶ δευτέρω ἀντόμω ἀπέχοντας | ἀπ' ἀλλάλων ϝίκατι πόδας· τούτως πάντας ἀνεπιγρόφως ὀρίζοντας ‖ τὰς μερείας τὰς ποτ' ἀλλάλως τοῖς μεμισθωμένοις τὼς hιαρὼς χώ|ρως. τὼς δὲ πάντας χώρως τὼς τῶ Διονύσω τερμάζοντι τοί τε ἄντομοι | hό τε πὰρ τὰ Ηηρώιδεια ἄγων καὶ ho πὰρ τὰ Φιντία ἀπὸ τᾶν ἀποροᾶν ἄνω|θα ἄχρι ἐς ποταμὸν τὸν Ἄκιριν. ἀριθμὸς ὅρων τῶν ἐστάσαμες τῶν μὲν | ἐπὶ τῶ ἀντόμω τῶ πὰρ τὰ Ηηρώιδεια hεπτὰ σὺν τῶι ἐπὶ τᾶς πλευριάδος, ‖ ἐπὶ δὲ τᾶς τριακονταπέδω hοκτὼ σὺν τῶι τετρώ⟨ι⟩ρωι, ἐπὶ δὲ τῶ ἀντόμω | τῶ τε πὰρ τὰν τριακοντάπεδον καὶ τῶ ἐχομένω δύο ἐφ' ἑκατέρω, ἐπὶ δὲ τῶ | πὰρ τὰ Φιντία hεπτὰ σὺν τῶι πὰρ τὰν βυβλίναν μασχάλαν καὶ πὰρ τὰν δι|ώρυγα. |

Συνθήκα Διονύσω χώρων. ‖

Ἐπὶ ἐφόρω Ἀριστίωνος, μηνὸς Ἀπελλαίω, ha πόλις καὶ τοὶ πολιανόμοι, ⟦ασ⟧ βότρυς Τίμαρ|χος Νίκωνος, ⟦ϝε⟧ ἄνθεμον Ἀπολλώνιος Ἀπολλωνίω, καὶ τοὶ ὁρισταὶ ⟦ϝε⟧ τρίπους Φιλώνυ|μος Ζωπυρίσκω, ⟦πε⟧ καρυκεῖον Ἀπολλώνιος Ηηρακλήτω, ⟦αι⟧ πέλτα Δάζιμος Πύρρω, | ⟦κν⟧ θρῖναξ Φιλώτας Ηιστιείω, ⟦με⟧ ἐπιστύλιον Ηηρακλείδας Ζωπύρω, μισθῶντι τὼς hι|αρὼς χώρως τὼς τῶ Διονύσω ἔχοντας hως ἔχοντι κατὰ βίω, καθὰ τοὶ Ηηρακλείοι διέ‖γνον. τοὶ δὲ μισθωσάμενοι καρπεύσονται τὸν ἀεὶ χρόνον, hᾶς κα πρωγγύως ποτάγων|τι καὶ τὸ μίσθωμα ἀποδιδῶντι πὰρ ϝέτος ἀεὶ Πανάμω μηνὸς προτερείαι· καΐ κ' ἔμπροσθα | ἀποδίνωντι, ἀπάξοντι ἐς τὸν δαμόσιον ῥογὸν καὶ παρμετρήσοντι τοῖς σιταγέρταις τοῖς | ἐπὶ τῶν ϝετέων τῶι δαμοσίωι χοΐ μεστὼς τὼς χοῦς κριθᾶς κοθαρᾶς δοκίμας, hοίας κα ha γᾶ | φέρει· ποτάξοντι δὲ πρωγγύως τοῖς πολιανόμοις τοῖς ἀεὶ ἐπὶ τῶν ϝετέων ἔντασσιν πὰρ ‖ πενταhετηρίδα, hὼς κα ἐθέλοντες τοὶ πολιανόμοι δέκωνται. καὶ αΐ τινί κα ἄλλωι |

down by the current) *and made invisible, like the former boundaries.* — 102. **ἀποδίνωντι**: *thresh.* But some correct to ἀποδιδῶντι. — 104. **φέρει**: for φέρηι. **39**. So usually, but also ἐπιβῆι, κόπτηι, θραύηι ll. 138–139, and ἀμμισθωθῆ l. 111. — 105 ff. **καὶ αΐ τινί κα ἄλλωι** κτλ.: *if they assign to another the land which they*

παρδῶντι τὰν γᾶν, hάν κα αὐτοὶ μεμισθώσωνται, ἢ ἀρτύσωντι ἢ ἀποδῶνται τὰν ἐ|πικαρπίαν, ἀν αὐτὰ τὰ παρhέξονται πρωγγύως hοι παρλαβόντες ἢ hοῖς κ' ἀρτύσει ἢ hοι πρι|άμενοι τὰν ἐπικαρπίαν, ἀν hà καὶ hο ἐξ ἀρχᾶς μεμισθωμένος. hόστις δέ κα μὴ ποτάγει πρωγγύ|ως ἢ μὴ τὸ μίσθωμα ἀποδιδῶι κὰτ τὰ γεγραμμένα, τό τε μίσθωμα διπλεῖ ἀποτεισεῖ τὸ ἐπὶ τῶ ϝέ‖τεος καὶ τὸ ἀμπώλημα τοῖς τε πολιανόμοις καὶ τοῖς σιταγέρταις τοῖς ἀεὶ ἐπὶ τῶ ϝέτεος, hόσσωι κα | μείονος ἀμμισθωθῆ πὰρ πέντε ϝέτη τὰ πρᾶτα, hότι κα τελέθει ψαφισθὲν hάμα πᾶν τῶι πράτωι | μισθώματι, καὶ τὰ ἐν τᾶι γᾶι πεφυτευμένα καὶ οἰκοδομημένα πάντα τᾶς πόλιος ἔσσονται.

'Εργάξον|ται δὲ κὰτ τάδε· hο μὲν τὸν πρᾶτον χῶρον μισθωσάμενος τὸν πὰρ τὸν ἄντομον τὸν hυπὲρ Πανδοσί|ας ἄγοντα τὸν πὰρ τὰ Ηηρώιδα ἄχρι τᾶς τριακονταπέδω ἀμπέλων μὲν φυτευσεῖ μὴ μεῖον ἢ δέκα ‖ σχοίνως, ἐλαιᾶν δὲ φυτὰ ἐμβαλεῖ ἐς τὰν σχοῖνον hεκάσταν μὴ μεῖον ἢ τέτορα ἐς τὰν | δυνατὰν γᾶν ἐλαίας ἔχεν· αἰ δέ κα μὴ φᾶντι τοὶ μεμισθωμένοι δυνατὰν ἦμεν ἐλαίας ἔ|χεν, τοὶ πολιανόμοι τοὶ ἀεὶ ἐπὶ τῶν ϝετέων ἔντες καὶ αἴ τινάς κα ἄλλως τοὶ πολιανόμοι ποθέ|λωνται ἀπὸ τῶ δάμω, ὀμόσαντες δοκιμάξοντι καὶ ἀνανγελίοντι ἐν ἀλίαι θασάμενοi τὰν | γᾶν πὸτ τὰν τῶν ἐπιχωρίων. ἐπιμελήσονται δὲ καὶ τῶν hυπαρχόντων δενδρέων· αἰ δέ τινά κα ‖ γήραι ἢ ἀνέμωι ἐκπέτωντι, αὐτοὶ hέξοντι. ταῦτα δὲ πάντα

have leased, or devise it by will, or sell the harvest rights, those who take it over or those to whom it has been willed, or those who purchase the harvest rights, shall furnish sureties in the same manner as the one who leased it in the beginning. — 108. **hόστις δέ κα μὴ ποτάγει** κτλ.: 'whoever fails to fulfill his obligations shall pay not only double the rental for the year, but also, all together with the first rental, whatever rebate, namely the decrease allowed in releasing for the first five years, is determined by decree.' To insure leasing the land again it was generally necessary to offer it at a rental less than that originally fixed. The **ἀμπώλημα** is the *re-bargaining*, hence concretely the amount involved in it, the *rebate*. Cf. also ll. 155 ff. *be surety for the rentals, fines, rebates, and judgments.* **hάμα** l. 111 seems from its position to go with **πᾶν** as well as with **τῶι πράτωι μισθώματι**. For the whole situation, cf. from a Delian inscription, B.C.H.XIV,432 **ἀνεμισθώσαμεν δὲ καὶ τῆς Χαριτείας τὸ μέρος, ὃ ἐμίσθωτο Μνησίμαχος, οὐ καθιστάντος τοὺς ἐγγύους Μνησιμάχου, - - - · τὸ δὲ λοῖπον, ὅσωι ἔλαττον ἠῦρεν ἡ γῆ ἀναμισθωθεῖσα, ὀφείλει Μνησίμαχος** κτλ. — 120. **ἐκπέτωντι**: **ἔπετον**, aor. of **πίπτω**, occurs also in Pindar and Alcaeus and

πεφυτευμένα παρhέξοντι καὶ ἐνδε|διωκότα, hόσσα ἐν τâι συνθήκαι γεγράψαται, ἐν τῶι πέμπτωι καὶ δεκάτωι ϝέτει ἀπὸ τῶ ποτεχεῖ ϝέ|τεος ἢ Ἀριστίων ἐφορεύει· αἰ δέ κα μὴ πεφυτεύκωντι κὰτ τὰ γεγραμμένα, κατεδικάσθεν πὰρ μὲν τὰν | ἐλαίαν δέκα νόμως ἀργυρίω πὰρ τὸ φυτὸν hέκαστον, πὰρ δὲ τὰς ἀμπέλως δύο μνâς ἀργυρίω πὰρ τὰν | σχοῖνον hεκάσταν. τὼς δὲ πολιανόμως τῶς ἐπὶ τῶ
125 ϝέτεος ποθελομένως μετ' αὐτοσαυτῶν ἀπὸ τῶ ‖ δάμω μὴ μεῖον ἢ δέκα ἄνδρας ἀμφίστασθαι, ἤ κα πεφυτεύκωντι πάντα κὰτ τὰν συνθήκαν, | καὶ τὼς πεφυτευκότας ἀγγράψαι ἐς δόγμα· ἀνγράφεν δὲ hόσσα κα πεφυτεύκωντι· ἀν αὐτὰ δὲ τὰ | καὶ εἴ τινές κα μὴ πεφυτεύκωντι κὰτ τὰν συνθήκαν, ἀνγραψάντω καὶ ἐπελάσθω τὰ ἐπιζά|μια τὰ γεγραμμένα πὸτ τῶι ἄλλωι μισθώματι. αἰ δέ τίς κα ἐπιβῆι ἢ νέμει ἢ φέρει τι τῶν ἐν τâι hιαρâι | γâι ἢ τῶν δενδρέων τι κόπτηι
130 ἢ θραύηι ἢ πριῶι ἢ ἄλλο τι σίνηται, hο μεμισθωμένος ἐγδικαξῆ‖ται hως πολίστων καὶ hότι κα λάβει αὐτὸς hεξεῖ.

Τὰς δὲ τράφως τὰς διὰ τῶν χώρων ϝεώσας καὶ | τὼς ϝόως οὐ κατασκάψοντι οὐδὲ διασκάψοντι τῶι hύδατι οὐδὲ ἐφέρξοντι τὸ hύδωρ οὐδ' ἀφέρξον|τι· ἀνκοθαρίοντι δὲ hοσσάκις κα δέωνται τὰ πὰρ τὰ αὐτῶν χωρία ϝέοντα· οὐδὲ τὰς hοδὼς τὰς ἀπο|δεδειγμένας ἀράσοντι οὐδὲ συνhέρξοντι οὐδὲ κωλύσοντι πορεύεσθαι· hότι δέ κα τούτων τι ποι|ῶντι πὰρ τὰν συνθήκαν, τοὶ πολιανόμοι τοὶ ἀὲς ἐπὶ τῶ
135 ϝέτεος ἐπικαταβα(λί)οντι καὶ ζαμιώσοντι, ‖ ἄχρι hῶ κα ἀφομοιώσωντι κὰτ τὰν συνθήκαν. οὐ κοψεῖ δὲ τῶν δενδρέων οὐδὲ θραυσεῖ οὐδὲ πριωσεῖ | οὐδὲ hὴς οὐδὲ hὲν οὐδὲ ἄλλος τήνωι. οὐδὲ γαιῶνας θησεῖ πὰρ τὼς hυπάρχοντας οὐδὲ σαρμευσεῖ, | αἰ μὴ hόσσα κα ἐν

is probably the form of all dialects except Attic-Ionic, where **ἔπεσον** shows a change of *τ* to *σ* which does not fall under the usual conditions (**61**) and is not certainly explained. — 122. **κατεδικάσθεν**: *have been condemned*, i.e. are hereby condemned in advance. Cf. **προκαδδεδικάσθω** l. 171. — 128. **ἐπιβῆι**: *trespasses*, from **ἐπιβάω** = **ἐπιβαίνω**. — 130 ff. **τὰς δὲ τράφως** κτλ.: *the ditches and canals which run through the lands they shall not dig deeper nor make a breach in for the water, nor shall they dam in or dam off the water.* — **ἐφέρξοντι, ἀφέρξοντι, συνhέρξοντι**: these belong with Ion. **ἀπέργω** (Hom. also **ἀποέργω**), **συνέργω**, etc. from **ϝέργω**, while Att. **ἀπείργω** etc. are from ***ἐϝέργω** with prothetic **ε**. The spiritus asper is found mainly, as here, with the forms

αὐτâι τâι γâι hâι μεμίσθωται οἰκοδόμηται· οὐδὲ τοφιῶνας ἐν τâι hιαρâι γâι ποιησεῖ | οὐδὲ ἄλλον ἐασεῖ· αἰ δὲ μή, hυπόλογος ἐσσῆται hως τὰν hιαρὰν γᾶν ἀδικίων. οἰκοδομησῆται δὲ καὶ οἰ|κίαν ἐν τοῖς χώροις τούτοις, βοῶνα, μυχόν, ἀχύριον, τὸν μὲν βοῶνα τὸ μὲν μâκος ϝίκατι καὶ δυῶν πο‖δῶν, τὸ δὲ εὖρος hοκτὼ καὶ δέκα ποδῶν, τὸν δὲ ἀχύριον μὴ μεῖον τὸ μὲν μâκος hοκτὼ καὶ δέκα ποδῶν, | τὸ δὲ εὖρος πέντε καὶ δέκα ποδῶν, τὸν δὲ μυχὸν πέντε καὶ δέκα ποδῶν παντâι. ταῦτα δὲ παρέξοντι οἰκο|δομημένα καὶ στεγόμενα καὶ τεθυρωμένα ἐν τοῖς χρόνοις ἐν hοῖς καὶ τὰ δένδρεα δεῖ πεφυτευκῆμεν· αἰ | δὲ μή, κατεδικάσθεν πὰρ μὲν τὸν βοῶνα ϝὲξ μνâς ἀργυρίω, πὰρ δὲ τὸν ἀχύριον τέτορας μνâς ἀργυρίω, | πὰρ δὲ τὸν μυχὸν τρὶς μνâς ἀργυρίω. τῶν δὲ ξύλων τῶν ἐν τοῖς δρυμοῖς οὐδὲ τῶν ἐν τοῖς σκίροις οὐ πωλη‖σοντι οὐδὲ κόψοντι οὐδὲ ἐμπρήσοντι οὐδὲ ἄλλον ἐάσοντι· αἰ δὲ μή, hυπολόγοι ἔσσονται κὰτ τὰς ῥήτρας | καὶ κὰτ τὰν συνθήκαν. ἐς δὲ τὰ ἐποίκια χρήσονται ξύλοις ἐς τὰν οἰκοδομὰν hοῖς κα δήλωνται, καὶ ἐς τὰς | ἀμπέλως· τῶν δὲ ξηρῶν κόψοντι hόσσα αὐτοῖς ποτ' οἰκίαν ἐς χρείαν· τοῖς δὲ σκίροις καὶ τοῖς δρυμοῖς χρή|σονται τοὶ μισθωσάμενοι ἀν τὰν αὐτῶ μερίδα hέκαστος. hόσσαι δέ κα τâν ἀμπέλων ἢ τῶν δενδρέων ἀπο|γηράσωντι, ἀποκαταστάσοντι τοὶ καρπιζόμενοι hως ἦμεν τὸν ἴσον ἀριθμὸν ἀεί.

Οὐχ ὑπογράψονται ‖ δὲ τὼς χώρως τούτως hοι μισθωσάμενοι οὐδὲ τίμαμα hοίσοντι οὔτε τῶν χώρων οὔτε τâς ἐπιοικοδο|μâς· αἰ δὲ μή, hυπόλογος ἐσσῆται κὰτ τὰς ῥήτρας. αἰ δέ τίς κα τῶν καρπιζομένων ἄτεκνος ἄφωνος ἀπο|θάνει, τâς πόλιος πάσαν τὰν ἐπικαρπίαν ἦμεν. αἰ δέ χ' ὑπὸ πολέμω ἐγϝηληθίωντι hώστε μὴ ἐξῆμεν | τὼς μεμισθωμένως καρπεύεσθαι, ἀνhεῶσθαι τὰν μίσθωσιν

in ξ, e.g. Att. καθεῖρξα beside κατείργω. — 137. **οἰκοδόμηται**: perf. subj. of the same type as Cret. πέπᾶται (151). For lack of reduplication, as also in οἰκοδομημένα ll. 112, 141, cf. οἴκημαι etc. in Ionic (Hdt.) and later Attic. — 146. **ἐς δὲ τὰ ἐποίκια** κτλ.: *But they shall use what wood they wish for the construction of the farm buildings*, i.e. the βοών, μυχός, etc. — 149 ff. **οὐχ ὑπογράψονται**: *the lessees shall not mortgage the lands or make a payment* (perhaps *pay a fine*) *out of either the lands or the buildings thereon.* Note that when a mute is changed to an aspirate by a following *h* the latter is not written. So also αἰ δέ χ' ὑπὸ l. 152.

καθά κα τοὶ Ηηρακλείοι διαγνῶντι, καὶ μὴ | ἦμεν hυπολόγως μήτε αὐτὼς μήτε τὼς πρωγγύως τῶν ἐν ταῖ συνθήκαι γεγραμμένων. τὼς δὲ πρωγγύ||ως τὼς ἀεὶ γενομένως πεπρωγγευκῆμεν τῶν τε μισθωμάτων καὶ τῶν ἐπιζαμιωμάτων καὶ τῶν ἀμ|πωλημάτων καὶ τᾶν καταδικᾶν καὶ αὐτὼς καὶ τὰ χρήματα hά κα ἐπιμαρτυρήσωντι, καὶ μὴ ἦμεν μήτε hάρ|νησιν μήτε παλινδικίαν μηδὲ κατ' ἄλλον μηδὲ hένα τρόπον τᾶι πόλι πράγματα παρέχεν μηδὲ τοῖς hυ|πὲρ τᾶς πόλιος πρασσόντασσι· αἰ δὲ μή, ἀτελὲς ἦμεν.

Δεύτερος. Ho δὲ τὸν δεύτερον μισθωσάμενος | καρπευσῆται ἀπὸ τᾶς τριακονταπέδω τᾶς διὰ τῶν τετρώρων ἀγώσας ἐπὶ τὸν ἄντομον τὸν πρᾶτον hόσ||σος κ' εἶ καὶ πραξεῖ πάντα κὰτ τὰν συνθήκαν καὶ hυπόλογος ἐσσῆται καὶ αὐτὸς καὶ τοὶ πρωγγύοι, hότι κα | μὴ πράξει κὰτ τὰν συνθήκαν.

Τρίτος. Ho δὲ τὸν τρίτον χῶρον μισθωσάμενος καρπευσῆται ἀπὸ τῶ ἀν|τόμω τῶ ἀνώτερον τᾶς τριακονταπέδω πὸτ τὸν ἄντομον τὸν δεύτερον ἀπὸ τᾶς τριακονταπέδω καὶ | πραξεῖ πάντα κὰτ τὰν συνθήκαν καὶ hυπόλογος ἐσσῆται καὶ αὐτὸς καὶ τοὶ πρωγγύοι, hότι κα μὴ πράξει κὰτ τὰν συνθήκαν.

Τέταρτος. Ho δὲ τὸν τέταρτον χῶρον μισθωσάμενος πάρ τε τῶν πολιανό||μων τῶν ἐπὶ 'Αριστίωνος ἐφόρω καὶ τῶν ὁριστᾶν καὶ πὰρ τῶν πολιανόμων τῶν ἐπὶ 'Αριστάρχω τῶ Ηηρα|κλείδα ἐφόρω $\overline{ha}$ ἄνθεμα Φιλωνύμω τῶ Φιλωνύμω, $\overline{ha}$ ἔμβολος Ηηρακλείδα τῶ Τιμοκράτιος καρπευ|σῆται ἀπὸ τῶ ἀντόμω τῶ τρίτω ἀπὸ τᾶς τριακονταπέδω ἐπὶ τὸν ἄντομον τὸν ὁρίζοντα τώς τε τῶ Διο|νύσω χώρως καὶ τὰ Φιντίας ho Κρατίνω παμωχεῖ. ho δὲ ἀνhελόμενος ἐργαξῆται τὰ μὲν ἄλλα κὰτ τὰν | συνθήκαν, καθὼς καὶ τὼς λοιπὼς γέγραπται, τὰς δὲ ἀμπέλως τὰς hυπαρχώσας ἐργαξῆται hως βέλτι||στα· hόσσαι δέ κα τᾶν ἀμπέλων ἀπογηράσκωντι, ποτιφυτευσεῖ hώστε ἀεὶ hυπάρχεν τὸν ἴσον ἀριθμὸν τᾶν | σχοίνων τὸν νῦν hυπάρχοντα, ϝίκατι τέτορας σχοίνως· αἰ δὲ μή, προκαδδεδικάσθω δύο μνᾶς ἀργυρίω | πὰρ τὰν σχοῖνον hεκάσταν. τὰς δὲ ἐλαίας καὶ τὰς συκίας καὶ τὰ ἄλλα δένδρεα τὰ hήμερα τὰ hυπάρχον|τα πάντα ἐν τᾶι μερίδι ταύται περισκαψεῖ καὶ ποτισκαψεῖ καὶ περικοψεῖ τὰ δεόμενα, καὶ αἴ τινά κα γήραι ἢ | ἀνέμωι ἐκπέτωντι, ἀποκαταστασεῖ

μὴ μείω τὸν ἀριθμὸν τῶν hυπαρχόντων· ποτιφυτευσεῖ δὲ καὶ ἐλαίας ‖ ἐν τâι ψιλâι homολόγως ποιῶν τοῖς hυπαρχόντασσι δενδρέοις καὶ τὸν ἀριθμὸν τὸν hίσον καθῶς καὶ ἐν τâι | ἄλλαι συνθήκαι γέγραπται. hότι δέ κα μὴ πράξει ho ἀνhελόμενος κὰτ τὰν συνθήκαν ἢ μὴ ἐν τοῖς χρό|νοις τοῖς γεγραμμένοις, hυπόλογος ἐσσῆται τοῖς πολιανόμοις καὶ τοῖς σιταγέρταις τοῖς ἐπὶ τῶ ϝέτεος | καθὼς καὶ ἐν τâι ἄλλαι συνθήκαι γέγραπται. αἰ δέ κα τοὶ πολιανόμοι τοὶ ἀεὶ ἐπὶ τῶν ϝετέων ἔντες μὴ πρά|ξωντι πάντα κὰτ τὰν συνθήκαν, αὐτοὶ hυπολόγοι ἔσσονται κὰτ τὰν συνθήκαν.

Ἐπὶ τούτοις ἐμισθώσαν‖το τὰν μὲν πράταν μίσθωσιν ἀπὸ τῶν τῶ Hηρώιδα $\overline{με}$ κιβώτιον Βορμίων Φιλώτα πεντήκοντα hεπτὰ μεδί|μνων κάδδιχος· πρώγγυος τῶ σώματος $\overline{με}$ κιβώτιον Ἀρκὰς Φιλώτα. τὰν δὲ δευτέραν μίσθωσιν $\overline{hα}$ | ἔμβολος Δάμαρχος Φιλωνύμω τετρώκοντα μεδίμνων· πρώγγυος τῶ σώματος . . . . . Θεόδωρος Θε|οδώρω. τὰν δὲ τρίταν μίσθωσιν $\overline{ϝε}$ γυῖον Πεισίας Λεοντίσκω τριάκοντα πέντε μεδίμνων· πρώγγυος | τῶ σώματος $\overline{κν}$ σφαιρωτήρες Ἀριστόδαμος . . . . . τὰν δὲ τετάρταν μίσθωσιν $\overline{αλ}$ λωτήριον ‖ Φίλιππος Φιλίππω διακατίων hεβδεμήκοντα hοκτὼ μεδίμνων· πρώγγυος τῶ σώματος $\overline{πε}$ καρυκεῖον | Ἀπολλώνιος Hηρακλήτω. |

Γραμματεὺς $\overline{ϝε}$ γυῖον Ἀριστόδαμος Συμμάχω· γαμέτρας Χαιρέας Δάμωνος Νεαπολίτας.

Argolic

75. Mycenae. Probably VI cent. B.C. IG.IV.492. Schwyzer 97.

Φραhιαρίδας Μυ|κανέαθεν παρ' Ἀ|θαναίας ἐς πόλιος | ἰκέτας ἔγεντο ‖ ἐπ' Ἀντία καὶ Πυρ|ϝία. "εἶεν δὲ Ἀντί|ας καὶ Κίθιος καἴσχρōν."

75. *Phrasiaridas of Mycene was sent by Athena to the suppliants of the city in the magistracy* (or *priesthood*) *of Antias and Pyrrhias. Let Antias and Cithius and Aeschron be* (*judges?*). Certain citizens had sent to the shrine of Athena petitioning aid, and Phrasiaridas returned to them with the reply of the goddess. As the nature of the request is unknown, the meaning of the reply is obscure. — **ἐς πόλιος ἰκέτας**: *ἐς* with acc. of persons, as in Homer etc. Taken otherwise in IG., but cf. I.F.XXV, 261. — **ἔγεντο**: unthem. form = *ἐγένετο*, used by poets, and here a formulaic expression.

76. Mycenae. Early V cent. B.C. IG.IV.493. **Schwyzer 98.**

Αἰ μὲ δαμιοργία εἴε̄, τὸς ἰαρομνάμονας τὸς ἐς Περσε̄ῖ τοῖς γονεῦσι κριτε̄ρας ε̄ἔμεν κὰ(τ) τὰ ϝεϝρε̄μένα.

77. Argive Heraeum. Early V cent. B.C. IG.IV.517. Michel 861. Schwyzer 96. The Argive Heraeum I,197 ff.

[H]α στάλα καὶ ho τελαμὸ̀(ν) | [ἰ]αρὰ τᾶς Hε̄́ρας τᾶς Ἀργε[ί]ας. ἰαρομνάμονες τοίδε· | Πυρϝαλίων Δυμὰνς ἀϝρε̄́τευε, ‖ Ἀλκαμένε̄ς Ηυλλεύς, | Ἀριστόδαμος Ηυρνάθιος, | Ἀμφίκριτος Πανφύλ[λ]ας.

76. *If there is no body of demiurgi, the hieromnemones (appointed) to (the heroum) of Perseus shall judge between the parents according to what has been decreed.* This is only the conclusion of an inscription which must have been on the stone which once rested upon the base containing this line. Pausanias reports a heroum of Perseus on the road from Mycenae to Argos. It is probable that boys were employed in the cult and that disputes arose among the parents with regard to their appointment. For τοῖς the stone has τοσι.

77. On the face of the stone, just below the inscription, is a rectangular cutting, with dowel holes, evidently intended for the reception of a tablet. This was the στάλα, while the τελαμό (probably only an error for τελαμόν), properly *support*, *pedestal*, refers to the whole stone in which the στάλα was set, and which would itself be called a στήλη in Attic. In several inscriptions from the region of the Euxine τελαμών is actually used as the equivalent of στήλη, e.g. ἀναγράψαντα τὸ ψάφισμα τοῦτο εἰς τελαμῶνα λευκοῦ λίθου ἀναθέμεν εἰς τὸ ἱερὸν τοῦ Ἀπόλλωνος (SGDI.3078, Mesembria). This use is doubtless of Megarian origin, and is closely allied to that seen here at Argos, though with complete loss of the original notion of *support*. For the collocation of στάλα and τελαμό here, cf. ἀνδριὰς καὶ τὸ σφέλας, no. 7.

The hieromnemones consist of a representative of each of four tribes, of which the Δυμᾶνες, whose representative presides, the Ὑλλεῖς, and the Πάμφυλοι, are the three tribes common to all Doric states, while the Ὑρνάθιοι are attested only for Argolis. Cf. Steph. Byz. s.v. Δυμᾶνες· φυλὴ Δωριέων. ἦσαν δὲ τρεῖς, Ὑλλεῖς καὶ Πάμφυλοι καὶ Δυμᾶνες ἐξ Ἡρακλέους. καὶ προσετέθη ἡ Ὑρνηθία, ὡς Ἔφορος α′.

78. An act of indemnity for the management of the treasury of Athena, probably with reference to some specific irregularity which had occurred. Without such an act, persons who proposed or put to vote a proposition to use sacred funds for public purposes were liable to punishment. Cf. Thuc. 2.24, 8.15, Ditt.Syll.91, Hicks 49.45 ff.

In the matter of the treasures of Athena, if any magistrate calls to account the council under the presidency of Ariston or the body of ἀρτῦναι *or any treasurer, or if any one entertains or brings suit on account of the submission* (to the assembly) *of the proposals or on account of the action of the assembly, he shall be banished and his property be confiscated to the treasury of Athena.*

78. Argos. VI or early V cent. B.C. IG.IV.554. Michel 583. Schwyzer 78.

[Θ]ēσαυρῶν [τῶν] τᾶς Ἀθαναίας αἴ τις ⟨τις⟩ | [ἢ τὰ]ν βōλὰν τ[ὰν] ἀνφ' Ἀρίστōνα ἢ τὸν(ς) συναρτύοντας | [ἢ ἄ]λλον τινὰ τα-μίαν εὐθύνοι τέλος ἔχōν ἢ δικάσ|[ζοι] ἢ δικάσζοιτο τῶν γρασσμά-τōν hένεκα τᾶς κατα‖θέσιος ἢ τᾶς ἀλιάσσιος, τρέτō καὶ δαμευέσσθō ἐνς | Ἀθαναίαν. ha δὲ βōλὰ ποτελάτō haντιτυχόνσα· αἰ | δέ κα μέ, αὐτοὶ ἐνόχοι ἔντō ἐνς Ἀθαναίαν.

79. Olympia. VI or early V cent. B.C. SGDI.3271. Inschr.v.Olympia 631. Roberts 81. Schwyzer 80,3.

Ἄτōτος ἐποίϝēhε Ἀργεῖος | κἀργειάδας Hαγελάιδα τἀργείō.

80. Olympia. Early V cent. B.C. SGDI.3263. Inschr.v.Olympia 250. Michel 1087. Roberts 75. Schwyzer 80,1.

Τἀ(ρ)γ[εῖ]οι ἀνέθεν τōῖ Διϝὶ τῶν Ϙορινθόθεν.

81. Cimolos. IV cent. B.C. IG.XII.iii.1259. SGDI.3277. Hicks 150. Michel 14. Schwyzer 85. Ditt.Syll.261.

Θεός. | Ἔκρινε ὁ δᾶμος ὁ τῶν | Ἀργείων κατὰ τὸ δόκη|μα τοῦ συνε-δρίου τῶν ‖ Ἑλλάνων, ὁμολογη|σάντων Μα[λ]ίων καὶ | Κιμωλίων

The council which is in office shall enforce (the confiscation), otherwise they (the members of the council) *shall themselves be liable to Athena.*

1. Until the existence of a τιστις (cf. L. *quisquis*) is corroborated, it is better to assume simple dittography. — 2. **συναρτύοντας**: the ἁρτῦναι as a body of Argive officials are mentioned by Thuc.5.47.11. — 3. **ἄλλον**: *besides, else.* Goodwin 966.2. — **τέλος ἔχōν**: cf. El. ὃρ μέγιστον τέλος ἔχοι, no. 57. — 4 ff. **τῶν γρασσμάτōν hένεκα καταθέσιος** κτλ.: *on account of the deposition of written proposals*, i.e. the formal introduction of a measure before the assembly, *or the* (consequent) *act of the assembly.* This refers to some measure sanctioning the irregular use of the treasure. Those responsible for the introduction or passage of such a measure are to be immune from prosecution. For the order of words cf. Thuc.1.57 τῆς Ποτιδαίας ἕνεκα ἀποστάσεως. For γράσσμα = γράμμα, see **164.4**.

79. *Atotus made this, an Argive and an Argead, son of Hagelaidas the Argive.* Apparently the father of Atotus was of the Macedonian Argeadae but had moved to Argos, and his son proudly joined both titles to his own name. See Roberts l.c. Quite otherwise Dittenberger (Inschr.v.Olympia) and others, who take Ἀργειάδας as the name of another sculptor. For the crasis in this and the following inscription, see **94.1**.

80. Inscribed on a helmet. *The Argives dedicated to Zeus from the spoils of Corinth.* It is not known to what war this refers.

81. Decision of the Argives in a dispute between Melos and Cimolos.

ἐμμενὲν | ἄι κα δικάσσαιεν τοὶ | Ἀργεῖοι π[ε]ρὶ τᾶν ‖ [ν]άσων, Κιμωλίων | ἦμεν Πολύαιγαν, Ἐτη|ρείαν, Λιβείαν. ἐδί|κασσαν νικῆν Κιμωλί|[ο]υς. ἀρήτευε Λέων ‖ [β]ωλᾶς **σευτέρας Ποσίδα|ον · γρο-** [φ]εὺς **βωλᾶς Πέριλ|λος Πεδίον.**

82. Argos. III cent. B.C. **Schwyzer 89.**

Θεός. Προμάντιες ἀνέθεν | Ἀπόλλωνι Ἀρισ[τ]εὺς **Σφυρή|δας, Φιλοκράτης Νατελιά|δας, γροφέ[ες] Αἰσχύλος Ἀραχνά|δας, Τρύ-** γης Αἰθωνίδας, καὶ κα|τεσκεύασσαν καὶ [ἤ]σσαντο [θείας] | ἐκ μαντήας γᾶς ὀμφαλὸν καὶ τ[ὰ]|ν περίσταιν καὶ τὸ φάργμα καὶ τὸν | βωμὸν προ....ον ποτα.ω καὶ πέτ||τρινον ῥόον καὶ τὰν ἀ....ραν | ὑπὲρ αὐτοῦ, καὶ θηαυρὸν ἐν τῶι μαν|τήωι κατεσκεύασσαν τοῖς πελα|νοῖς κλαικτόν, καὶ τὰν ὁδὸν ἠργάσ|σαντο ἄπανσαν καὶ ὀφρύαν πεδ' ἰα||ρὸν καὶ τὰν ἐπιπολὰν, καὶ τὸνς βω|μὸνς ἐνς τάξιν πεδάγαγον καὶ τ[ὸν]|ς κολοσσὸνς, καὶ τὰν ἐπιπολὰν ὠ[μά]||λιξαν, καὶ τοῖχον [π]έτρινον πὰρ τὸ[ν] | - - - ἔθεν καὶ τὰνς θ[ύρα]νς τοῦ ναοῦ ‖ ὠχύρωαν, [καὶ] λο[π]ίδας καὶ ἐπιχῦ[τ]αν ἀργυρέα ἔθεν καὶ θηαυρὸν ενσε | [ll. 22–25 fragmentary].

83. Epidaurus. End of V cent. B.C. IG.IV.914. Ditt.Syll.998. Schwyzer 108. Ziehen, Leges Sacrae 54. Alphabet transitional (form of the letters mostly Ionic, but Η = *h*, never η, no Ω, gen. sg. Ο and ΟΥ).

[Τοῖ Ἀπόλλōνι θύεν βοῦν ἔ|ρσενα καὶ homονάοις βοῦ|ν ἔρσενα · ἐπὶ τοῦ βōμοῦ τοῦ] | Ἀπόλλō[νος] τα[ῦτα] θ[ύεν κ]||αὶ καλαῖδα τᾶι Λατοῖ κα|ὶ τἀρτάμιτι ἄλλαν, φερν|ὰν τοῖ θιοῖ κριθᾶν μέδι|μνον,

15. **σευτέρας**: δευτέρας. See **97.4**.

82. From the temple of the Pythian Apollo mentioned by Paus.2.24.

2 ff. **Σφυρήδας, Νατελιάδας**, etc.: designation of the phratry or gens. — 6 ff. *Have had made and put in place, in accordance with the divine oracle, the Omphalus of the Earth, the colonnade, the enclosing wall, the altar . . ., a stone conduit, and the . . . above it; have had made in the oracle chamber a treasury, which can be locked, for the offerings; have constructed all the road, the ramp leading to the shrine, and the area; have rearranged the altars and the colossi, have leveled the area, built a stone wall by the . . ., strengthened the doors of the temple, and dedicated cups and a silver beaker.* — 9. The restoration of the words following **βωμόν** is uncertain.

83. Regulations for sacrifices in the Asclepieum. For the frequent doubling of consonants see **89.4**, **101.2**. For **φερόσθō** see **140.3** *b*. For other comments see the Glossary.

σπυρῶν hēμίδιμμνον, οἴνου hēμίτειαν καὶ τὸ σσκέλος τοῦ βοὸς τοῦ πράτου, τὸ δ' ἄτερον σκέλος τοὶ ἰαρομμνάμονες φερόσθω· τοῦ δευτέρου βοὸς τοῖς ἀοιδοῖς δόντω τὸ σκέλος, τὸ δ' ἄτερον σκέλος τοῖς φρουροῖς δόντω καὶ τἐνδοσθίδια.

Τῶι Ἀσσκλαπιῶι θύεν βῶν ἔρσενα καὶ homονάοις βῶν ἔρσενα καὶ homονάαις βῶν θēλειαν· ἐπὶ τοῦ βōμοῦ τοῦ Ἀσκλαπιοῦ θύεν ταῦτα καὶ καλαΐδα. ἀνθέντω τῶι Ἀσκλαπιῶι φερὰν κριθᾶν μέδιμμνον, σπυρῶν hēμίδιμμνον, οἴνου hēμίτειαν· σκέλος τῶ πράτου βοὸς παρθέντω τ[ῶι] θιῶι, τὸ δ' ἄτερον τοὶ ἰ[αρο]μνάμονες φ[ε]ρόσθω· τ[οῦ δε]υτέρω τοῖς ἀοιδοῖ[ς δόντω,] τὸ δ' ἄτερον το[ῖς φρουροῖς δόντω καὶ τἐν|δοσθίδια.]

84. Epidaurus. Late IV cent. B.C. IG.IV.951. SGDI.3339. Ditt.Syll. 1168. Michel 1069.

Θεός. Τύχα [ἀγ]αθά. ['Ιά]ματα τοῦ Ἀπόλλωνος καὶ τοῦ Ἀσκλαπιοῦ.

[Κλ]εὼ πένθ' ἔτη ἐκύησε. αὗτα πέντ' ἐνιαυτοὺς ἤδη κυοῦσα τοὶ τὸν | [θε]ὸν ἱκέτις ἀφίκετο καὶ ἐνεκάθευδε ἐν τῶι ἀβάτωι. ὡς δὲ τάχισ[τα] ἐξῆλθε ἐξ αὐτοῦ καὶ ἐκ τοῦ ἰαροῦ ἐγένετο, κόρον ἔτεκε, ὃς εὐ[θ]ὺς γενόμενος αὐτὸς ἀπὸ τᾶς κράνας ἐλοῦτο καὶ ἅμα τᾶι ματρὶ | [π]εριῆρπε. τυχοῦσα δὲ τούτων ἐπὶ τὸ ἄνθεμα [ἐ]πεγράψατο· "οὐ μέγε[θο]ς πίνακος θαυμαστέον, ἀλλὰ τὸ θεῖον, πένθ' ἔτη ὡς ἐκύησε ἐγ γασ[τρ]ὶ Κλεὼ βάρος, ἔστε | ἐγκατεκοιμάθη, καί μιν ἔθηκε ὑγιῆ." — Τριετὴς [κό]ρα. Ἰθμονίκα Ἑλλανὶς ἀφίκετο εἰς τὸ ἰαρὸν ὑπὲρ γενεᾶς. ἐγ[κοι]μαθεῖσα δὲ ὄψιν εἶδε· ἐδόκει αἰτεῖσθαι τὸν θεὸν κυῆσαι κό[ραν], τὸν δ' Ἀσκλαπιὸν φάμεν ἔγκυον

84. One of several stelae found in the Asclepieum recording the cures effected. Cf. Paus.2.27.3 *στῆλαι δὲ εἰστήκεσαν ἐντὸς τοῦ περιβόλου, τὸ μὲν ἀρχαῖον καὶ πλέονες, ἐπ' ἐμοῦ δὲ ἓξ λοιπαί. ταύταις ἐγγεγραμμένα καὶ ἀνδρῶν καὶ γυναικῶν ἐστιν ὀνόματα ἀκεσθέντων ὑπὸ τοῦ Ἀσκληπιοῦ, προσέτι δὲ καὶ νόσημα ὅτι ἕκαστος ἐνόσησε καὶ ὅπως ἰάθη· γέγραπται δὲ φωνῇ τῇ Δωρίδι.*

The dialect shows considerable Attic influence, e.g. usually *ει* rarely *αι*, contraction in *ἔτη*, *ποιησοῦντος*, etc., acc. pl. *ἀκρατεῖς* etc. Lengthened *ō* is always *ου*, and *ē* usually *ει*, but we find *χηρός* beside *χειρός*, and *ἀφήλετο* (**25** *a*, *b*). — 3. *πενθ' ἔτη*: see **58** *c*. — 5. Cf. Paus. 2.27.1 *οὐδὲ ἀποθνήσκουσιν οὐδὲ τίκτουσιν αἱ γυναῖκες σφισιν ἐντὸς τοῦ περιβόλου*. — 6. *περιῆρπε*: *ἕρπω* = *εἶμι*, see Glossary. — 7 ff. The words on the votive offering form a rude epigram, hence the

ἐσσεῖσθαι νιν καί, εἴ τι ἄλλο | a[ἰτ]οῖτο, καὶ τοῦτό οἱ ἐπιτελεῖν, αὐτὰ δ' οὐθενὸς φάμεν ἔτι ποι|δ[εῖ]σθαι· ἔγκυος δὲ γενομένα ἐγ
15 γαστρὶ ἐφόρει τρία ἔτη, ἔστε πα‖ρέβαλε ποὶ τὸν θεὸν ἱκέτις ὑπὲρ τοῦ τόκου. ἐγκατακοιμαθεῖσα | δὲ ὄψ[ι]ν εἶδε· ἐδόκει ἐπερωτῆν νιν τὸν θεὸν, εἰ οὐ γένοιτο αὐτᾶι | πάντ[α] ὅσσα αἰτήσαιτο καὶ ἔγκυος εἴη, ὑπὲρ δὲ τόκου ποιθέμεν | νιν οὐθέν, καὶ ταῦτα πυνθανομένου αὐτοῦ, εἴ τινος καὶ ἄλλου δέ|οιτ[ο], λέγειν, ὡς ποιησοῦντος καὶ τοῦτο·
20 ἐπεὶ δὲ νῦν ὑπὲρ τούτου ‖ παρείη ποτ' αὐτὸν ἱκέτις, καὶ τοῦτό οἱ φάμεν ἐπιτελεῖν. μετὰ δὲ | τοῦτο σπουδᾶι ἐκ τοῦ ἀβάτου ἐξελθοῦσα, ὡς ἔξω τοῦ ἰαροῦ ἦς, ἔτε|κε κό[ρ]αν.—Ἀνὴρ τοὺς τᾶς χηρὸς δακτύλους ἀκρατεῖς ἔχων πλὰν | ἑνὸς ἀ[φ]ίκετο ποὶ τὸν θεὸν ἱκέτας. θεωρῶν δὲ τοὺς ἐν τῶι ἰαρῶι | [π]ίνακας ἀπίστει τοῖς ἰάμα-
25 σιν καὶ ὑποδιέσυρε τὰ ἐπιγράμμα‖[τ]α. ἐγκαθεύδων δὲ ὄψιν εἶδε· ἐδόκει ὑπὸ τῶι ναῶι ἀστραγαλίζον|[τ]ος αὐτοῦ καὶ μέλλοντος βάλλειν τῶι ἀστραγάλωι ἐπιφανέντα | [τ]ὸν θεὸν ἐφαλέσθαι ἐπὶ τὰν χῆρα καὶ ἐκτεῖναί οὐ τοὺς δακτύλ|λους, ὡς δ' ἀποβαίη, δοκεῖν συγκάμψας τὰν χῆρα καθ' ἕνα ἐκτείνειν | [τ]ῶν δακτύλων, ἐπεὶ δὲ
30 πάντας ἐξευθύναι, ἐπερωτῆν νιν τὸν θεὸν ‖ [ε]ἰ ἔτι ἀπιστησοῖ τοῖς ἐπιγράμμασι τοῖς ἐπὶ τῶμ πινάκων τῶν | [κ]ατὰ τὸ [ἰ]ερόν, αὐτὸς δ' οὐ φάμεν· "ὅτι τοίνυν ἔμπροσθεν ἀπίστεις | [α]ὐτο[ῖ]ς ο[ὐκ] ἐοῦσιν ἀπίστοις, τὸ λοιπὸν ἔστω τοι" φάμεν "Ἄπιστος | ὄ[νομα]." ἀμέρας δὲ γενομένας ὑγιὴς ἐξῆλθε.—Ἀμβροσία ἐξ Ἀθανᾶν | [ἀτερό]πτ[ι]λλος. αὕτα ἱκέτ[ις] ἦλθε ποὶ τὸν θεὸν. περιέρπουσα δὲ ‖
35 [κατὰ τ]ὸ [ἰα]ρὸν τῶν ἰαμάτων τινὰ διεγέλα ὡς ἀπίθανα καὶ ἀδύνα|[τα ἐόν]τα χωλοὺς καὶ τυφλοὺς ὑγιεῖς γίνεσθαι ἐνύπνιον ἰδόν|[τας μό]νον. ἐγκαθεύδουσα δὲ ὄψιν εἶδε· ἐδόκει οἱ ὁ θεὸς ἐπιστὰς | [εἰπεῖν] ὅτ[ι] ὑγιῆ μέν νιν ποιησοῖ, μισθὸμ μάντοι νιν δεησοῖ ἀν|[θέ-
40 μεν ε]ἰς τὸ ἰαρὸν ὖν ἀργύρεον, ὑπόμναμα τᾶς ἀμαθίας· εἴπαν|[τα δὲ ταῦτα] ἀνσχίσσαι οὐ τὸν ὀπτίλλον τὸν νοσοῦντα καὶ φάρμ[ακόν τι ἐγχέ]αι. ἀμέρας δὲ γενομένας [ὑ]γιὴς ἐξῆλθε.—Παῖς ἄφωνος. | [οὗτος ἀφίκ]ετο εἰς τὸ ἰαρὸν ὑ[πὲ]ρ φωνᾶς. ὡς δὲ προεθύσατο καὶ | [ἐπόησε τὰ] νομιζόμενα, μετὰ τοῦτο ὁ παῖς ὁ τῶι θεῶι πυρφορῶν |

poetical μιν, for which elsewhere νιν. —27, 28. **δακτύλους**: cf. **89**.3. —43 ff. *Then the boy who acted as torch-bearer for the god, looking at the boy's father, bade him promise that he* (the boy), *if he obtained what he was there for,*

[ἐκέλετο, πο]ὶ τὸμ πατέρα τὸν τοῦ παιδὸς ποτιβλέψας, ὑποδέκεσ-‖
[σθαι αὐτὸν ἔ]νιαυτοῦ, τυχόντα ἐφ' ἃ πάρεστι, ἀποθυσεῖν τὰ ἴα-
τρα· | [ὁ δὲ παῖς ἐξ]απίνας "ὑποδέκομαι" ἔφα. ὁ δὲ πατὴρ ἐκπλα-
γεὶς πάλιν | [ἐκέλετο αὐτ]ὸν εἰπεῖν. ὁ δ' ἔλεγε πάλιν καὶ ἐκ τούτου
ὑγιὴς ἐγέ‖[νετο.— Πάνδαρ]ος Θεσσαλὸς στίγματα ἔχων ἐν τῶι
μετώπωι. οὗτος | [ἐγκαθεύδων ὄψ]ιν εἶδε· ἐδόκει αὐτοῦ τ[αι]νίαι
καταδῆσαι τὰ στί‖[γματα ὁ θεὸς κα]ὶ κέλεσθαι νιν, ἐπεί [κα ἔξω]
γένηται τοῦ ἀβάτου, | [ἀφελόμενον τὰν] ταινίαν ἀνθέμ[εν εἰς τ]ὸν
ναὸν. ἀμέρας δὲ γενο‖[μένας, ἐξανέστα] καὶ ἀφήλετο τὰ[ν ται]-
νίαν καὶ τὸ μὲν πρόσωπον | [ἐκεκάθαρτο τῶ]ν στιγμάτ[ων, τ]ὰν δ[ὲ
τ]αινίαν ἀνέθηκε εἰς τὸν να‖[ὸν ἔχουσαν τὰ γρ]άμματ[α] τὰ ἐκ τοῦ
μετώπου.—'Εχέδωρος τὰ Πανδά‖[ρου στίγματα ἔλ]αβε ποὶ τοῖς
ὑπάρχουσιν. οὗτος λαβὼν πὰρ [Παν‖δάρου χρήματα], ὥστ' ἀνθέ-
μεν τῶι θεῶι εἰς 'Επίδαυρον ὑπὲρ αὐ[τοῦ, | οὐκ] ἀπεδίδου ταῦτα.
ἐγκαθεύδων δὲ ὄψιν εἶδε· ἐδόκει οἱ ὁ θε[ὸς] | ἐπιστὰς ἐπερωτῆν νιν,
εἰ ἔχοι τινὰ χρήματα πὰρ Πανδάρου ἐ[ξ 'Α]‖θηνᾶν ἄνθεμα εἰς τὸ
ἰαρὸν, αὐτὸς δ' οὐ φάμεν λελαβήκειν οὐθὲ[ν] ‖ τοιοῦτον πὰρ αὐτοῦ,
ἀλλ' αἴ κα ὑγιῆ νιν ποιήσαι, ἀνθησεῖν οἱ εἰκό‖να γραψάμενος· μετὰ
δὲ τοῦτο τὸν θεὸν τὰν τοῦ Πανδάρου ταινί‖αν περιδῆσαι περὶ τὰ
στίγματά οὐ καὶ κέλεσθαί νιν, ἐπεὶ κα ἐξ‖έλθηι ἐκ τοῦ ἀβάτου,
ἀφελόμενον τὰν ταινίαν ἀπονίψασθαι τὸ | πρόσωπον ἀπὸ τᾶς κράνας
καὶ ἐγκατοπτρίξασθαι εἰς τὸ ὕδωρ. ἀ‖μέρας δὲ γενομένας ἐξελθὼν
ἐκ τοῦ ἀβάτου τὰν ταινίαν ἀφήλετο | τὰ γρά(μ)ματα οὐκ ἔχουσαν,
ἐγκαθιδὼν δὲ εἰς τὸ ὕδωρ ἐώρη τὸ αὐτοῦ | πρόσωπον ποὶ τοῖς ἰδίοις
στίγμασιν καὶ τὰ τοῦ Πανδάρου γρά(μ)‖ματα λελαβηκός.— Εὐφά-
νης 'Επιδαύριος παῖς. οὗτος λιθιῶν ἐνε[κά]‖θευδε· ἔδοξε δὴ αὐτῶι
ὁ θεὸς ἐπιστὰς εἰπεῖν· "τί μοι δωσεῖς, αἴ τ[ύ]‖κα ὑγιῆ ποιήσω;"
αὐτὸς δὲ φάμεν "δέκ' ἀστραγάλους," τὸν δὲ θεὸν γελά‖σαντα φάμεν
νιν παυσεῖν. ἀμέρας δὲ γενομένας ὑγιὴς ἐξῆλθε.— | 'Ανὴρ ἀφίκετο
ποὶ τὸν θεὸν ἱκέτας ἀτερόπτιλος οὕτως, ὥστε τὰ | βλέφαρα μόνον
ἔχειν, ἐνεῖμεν δ' ἐν αὐτοῖς μηθέν, ἀλλὰ κενεὰ εἶ‖μεν ὅλως. ἔλεγον δή
τινες τῶν ἐν τῶι ἰαρῶι τὰν εὐηθίαν αὐτοῦ τὸ ‖ νομίζειν βλεψεῖσθαι
ὅλως μηδεμίαν ὑπαρχὰν ἔχοντος ὀπτίλ‖λου, ἀλλ' ἢ χώραμ μόνον.

would within a year make the thank-offerings for his cure. — 60. **ποιήσαι**: see **177**. — 66. **ἐώρη**: see **280**. — 75. *When he had not even any rudiment of an*

ἐγκαθ[εύδον]τι οὖν αὐτῶι ὄψις ἐφάνη· ἐδό|κει τὸν θεὸν ἐψῆσαί τι φά[ρμακον, ἔπε]ιτα διαγαγόντα τὰ βλέφα|ρα ἐγχέαι εἰς αὐτά. ἀμέ-ρ[ας δὲ γενομέν]ας β(λ)έπων ἀμφοῖν ἐξῆλθε.— | Κώθων. σκευο-
80 φόρος εἰ[ς τὸ] ἴαρ[ὸν ἀνιών], ἐπεὶ ἐγένετο περὶ τὸ δε‖καστάδιον, κατέπ[ε]τε. [ὡς δ' ἀ]νέστα, ἀνῶιξε τὸγ γυλιὸν κα[ὶ ἐ]πεσκό|πει τὰ συντετριμμένα σ[κε]ύη. ὡς δ' εἶδε τὸγ κώθωνα κατε[αγ]ότα, | ἐξ οὗ ὁ δεσπότας εἴθιστ[ο π]ίνειν, ἐλυπεῖτο καὶ συνετίθει [τὰ] ὄ|στρακα καθιζόμενος. ὁδοιπόρος οὖν τις ἰδὼν αὐτόν, "τί, ὦ ἄθλι'," ἔ|φα, "συν-
85 τίθησι τὸγ κώθωνα [μά]ταν; τοῦτον γὰρ οὐδέ κα ὁ ἐν Ἐπιδαύ|ρωι Ἀσκλαπιὸς ὑγιῆ ποιῆσαι δύναιτο." ἀκούσας ταῦτα ὁ παῖς, συν|θεὶς τὰ ὄστρακα εἰς τὸγ γυλιόν, ἦρπε εἰς τὸ ἱερόν. ἐπεὶ δ' ἀφίκε|το, ἀνῶι-ξε τὸγ γυλιὸν καὶ ἐξᾶιρεν ὑγιῆ τὸγ κώθωνα γεγενημέ|νον, καὶ τῶι δεσπόται ἡρμάνευσε τὰ πραχθέντα καὶ λεχθέντα. ὡ|ς δὲ ἄκουσ', ἀνέ-
90 θηκε τῶι θεῶι τὸγ κώθωνα.— ‖ Αἰσχίνας ἐγκεκοιμισμένων ἤδη τῶν ἱκετᾶν ἐπὶ δένδρεόν τι ἀμ|βὰς ὑπερέκυπτε εἰς τὸ ἄβατον. καταπε-τῶν οὖν ἀπὸ τοῦ δένδρεος | περὶ σκόλοπάς τινας τοὺς ὀπτίλλους ἀμφέπαισε. κακῶς δὲ δια|κείμενος καὶ τυφλὸς γεγενημένος καθικε-
95 τεύσας τὸν θεὸν ἐν|εκάθευδε· καὶ ὑγιὴς ἐγένετο.— ‖ Εὔιππος λόγ-χαν ἔτη ἐφόρησε ἔξ ἐν ταῖ γνάθωι. ἐγκοιτασθέντος | δ' αὐτοῦ ἐξελὼν τὰν λόγχαν ὁ θεὸς εἰς τὰς χῆράς οἱ ἔδωκε. ἀμέρας | δὲ γενομένας ὑγιὴς ἐξῆρπε τὰν λόγχαν ἐν ταῖς χερσὶν ἔχων.— | Ἀνὴρ Τορωναῖος δεμελέας. οὗτος ἐγκαθεύδων ἐνύπνιον εἶδε· | ἔδοξέ οἱ τὸν θεὸν τὰ
100 στέρνα μαχαίραι ἀνσχίσσαντα τὰς δεμε‖λέας ἐξελεῖν καὶ δόμεν οἱ ἐς τὰς χεῖρας καὶ συνράψαι τὰ στή|θη. ἀμέρας δὲ γενομένας ἐξῆλθε τὰ θηρία ἐν ταῖς χερσὶν ἔχων | καὶ ὑγιὴς ἐγένετο. κατέπιε δ' αὐτὰ δολωθεὶς ὑπὸ ματρυιᾶς ἐγ κυ|κᾶνι ἐμβεβλημένας ἐκπιών.— | Ἀνὴρ
105 ἐν αἰδοίωι λίθον. οὗτος ἐνύπνιον εἶδε· ἐδόκει παιδὶ καλῶι ‖ συγγί-νεσθαι. ἐξονειρώσσων δὲ τὸλ λίθον ἐγβάλλει καὶ ἀνελόμε|νος ἐξῆλ-θεν ταῖς χερσὶν ἔχων.— | Ἑρμόδικος Λαμψακηνὸς ἀκρατὴς τοῦ σώματος. τοῦτον ἐγκαθεύ|δοντα ἰάσατο καὶ ἐκελήσατο ἐξελθόντα λίθον ἐνεγκεῖν εἰς τὸ | ἱαρὸν ὁπόσσον δύναιτο μέγισ[τ]ον. ὁ δὲ τὸμ

eye, but only the place for it, i.e. the empty eye-socket. — 102. αὐτά refers to θηρία, while with ἐμβεβλημένας we must understand δεμελέας. Or read αὐ-τὰ(δ) δολωθεὶς (cf. 97.4).

πρὸ τοῦ ἀβάτου κείμε‖νον ἤνικε.— | Νικάνωρ χωλός. τούτου καθη- 110
μένου παῖς [τ]ις ὕπαρ τὸν σκίπωνα ἁρ|πάξας ἔφευγε. ὁ δὲ ἀστὰς
ἐδίωκε καὶ ἐκ τούτου ὑγιὴς ἐγένετο.— | Ἀνὴρ δάκτυλον ἰάθη ὑπὸ
ὄφιος. οὗτος τὸν τοῦ ποδὸς δάκτυλον ὑ|πό του ἀγρίου ἕλκεος δει-
νῶς διακείμενος μεθάμερα ὑπὸ τῶν θε‖ραπόντων ἐξενειχθεὶς ἐπὶ 115
ἑδράματός τινος καθῖζε. ὕπνου δέ νιν | λαβόντος ἐν τούτωι δράκων
ἐκ τοῦ ἀβάτου ἐξελθὼν τὸν δάκτυλον | ἰάσατο τᾶι γλώσσαι καὶ
τοῦτο ποιήσας εἰς τὸ ἄβατον ἀνεχώρησε | πάλιν. ἐξεγερθεὶς δέ, ὡς
ἦς ὑγιής, ἔφα ὄψιν ἰδεῖν, δοκεῖν νεανίσ|κον εὐπρεπῆ τὰμ μορφὰν
ἐπὶ τὸν δάκτυλον ἐπιπῆν φάρμακον.— ‖ Ἀλκέτας Ἀλικός. οὗτος 120
τυφλὸς ἐὼν ἐνύπνιον εἶδε· ἐδόκει ὁ θεὸς ποτελθὼν τοῖς δα|κτύλοις
διάγειν τὰ ὄμματα, καὶ ἰδεῖν τὰ δένδρη πρᾶτον τὰ ἐν τῶι ἰαρῶι.
ἁμέρας δὲ γε|νομένας ὑγιὴς ἐξῆλθε.— Ἡραιεὺς Μυτιληναῖος. οὗτος
οὐκ εἶχεν ἐν τᾶι κεφαλᾶι | τρίχας, ἐν δὲ τῶι γενείωι παμπόλλας.
αἰσχυνόμενος δὲ [ἅτε] καταγελάμενος ὑπ[ὸ] | τῶν ἄλλων ἐνεκά-
θευδε. τὸν δὲ ὁ θεὸς χρίσας φαρμάκωι τὰν κεφαλὰν ἐπόησε ‖ τρί- 125
χας ἔχειν.— Θύσων Ἑρμιονεὺς παῖς ἀιδής. οὗ[τος] ὕπαρ ὑπὸ
κυνὸς τῶν | κατὰ τὸ ἰαρὸν θ[εραπ]ευόμενος τοὺς ὀπτίλλους ὑ[γιὴ]ς
ἀπῆλθε.

Corinthian

85. Corinth. Early VI cent. B.C. IG.IV.358. SGDI.3114. Roberts 85.

Δϝε̄νία τόδε [σᾶμα], τὸν ὄλεσε πόντος ἀναί[δες].

86. Corinth. Early VI cent. B.C. IG.IV.211,217,329. SGDI.3119.

a. Σιμίων μ' ἀνέθε̄κε Ποτε̣̄δαϝω̄ν[ι ϝάνακτι].
Ποτε̣̄δ[άν].

b. [Ποτ]ε̣̄δάϝω̄νι ϝάνακτι.

c. Περαε̄όθεν hίρομες.

85. This and the following illustrate the Corinthian differentiation of Ε = open ε or ε̄ (η) and Ε (transcribed ε̣) = close ε̣ corresponding to Attic spurious or genuine ει. See **28**. The epitaph forms a single hexameter. Cf. nos. 87–90.

86. From a large collection of pottery fragments found near Corinth. They are mostly votive offerings to Poseidon, and contain the name in both uncontracted and contracted forms, as Ποτε̣δαϝω̄νι and Ποτε̣̄δᾶνι, but in the nominative only the contracted Ποτε̣̄δάν. See **41**.4. For Περαε̣̄όθεν (*c*), cf. Πείραιον Xen. Hellen. 4.5.1 ff. Probably Ε in the first syllable is an error.

87. Corcyra. Early VI cent. B.C. IG.IX.i.867. SGDI.3188. Roberts 98. Schwyzer 133,1.

Ηυιοῦ Τλασίαϝο Μενεκράτεος τόδε σᾶμα,
Οἰανθέος γενεάν· τόδε δ' αὐτῶι δᾶμος ἐποίει·
ἔς γὰρ πρόξενϝος δάμου φίλος· ἀλλ' ἐνὶ πόντōι
ὄλετο, δαμόσιον δὲ καρὸ[ν πένθēσαν ἅπαντες.]
Πραξιμένēς δ' αὐτῶι γ[αία]ς ἀπὸ πατρίδος ἐνθὸν
σὺν δάμ[ō]ι τόδε σᾶμα κασιγνέτοιο ποθέθē.

88. Corcyra. Early VI cent. B.C. IG.IX.i.868. SGDI.3189. Roberts 99. Schwyzer 133,2.

Σᾶμα τόδε Ἀρνιάδα Χάροπος· τὸν δ' ὄλε|σεν Ἄρēς
βαρνάμενον παρὰ ναυσ|ὶν ἐπ' Ἀράθθοιο phoϝαῖσι
πολλὸ|ν ἀριστεύ(ϝ)οντα κατὰ στονόϝε(σ)σαν ἀϝυτάν.

89. Corcyra. VI cent. B.C. IG.IX.i.869. SGDI.3190. Roberts 100. Schwyzer 133,3.

Στάλα Ξενϝάρεος τοῦ Μhείξιός εἰμ' ἐπὶ τύμōι.

90. Northern Acarnania (exact provenance unknown). V cent. B.C. IG.IX.i.521. SGDI.3175. Roberts 106. Schwyzer 140.

Προκλείδας (τ)ό(δ)ε σᾶμα κεκλ|έσεται ἐνγὺς ὁδοῖο,
hὸς περὶ τᾶς αὐτοῦ γᾶς | θάνε βαρνάμενος.

87. Monument of Menecrates. This and the three following are examples of metrical inscriptions composed in the epic style and with retention of several epic words, i.e. *ἐνί*, *κασιγνέτοιο*, *στονόϝε(σ)σαν*, *ἀϝυτάν* = *ἀυτήν*, and inflectional forms, e.g. gen. sg. in *-οιο* and *-āϝο* = *-āο* (105.2*a*), dat. pl. in *-αισι*, augmentless verb forms.

4. The restoration is that suggested by Dittenberger, IG. l.c., but is of course uncertain. — 6. **ποθέθē**: transitive sense as in Homer.

88. **phoϝαῖσι**: cf. also M*hείξιος*, no. 89. See 76*b*. — 3. **ἀριστεύ(ϝ)οντα**: corrected from *ἀριστεύτοντα*. See **32**.

89. **τύμōι**: *τύμβῳ*. But, since assimilation of *μβ* to *μμ* (cf. Germ. *Lamm*, Eng. *lamb* as pronounced) is not otherwise attested in Greek, this is probably formed with another suffix (*τύμ-ο-* beside *τύμ-βο-*; cf. Lat. *tumulus* with a *lo*-suffix).

90. **Προκλείδας**: gen. sg. masc. in *-ας*. 105.2*b*.

Megarian

91. Selinus. V cent. B.C. IG.XIV.268. SGDI.3046. Ditt.Syll.1122. Michel 1240. Roberts 117. Schwyzer 166.

[Δι]ὰ τὸς θεὸς τό[σ]δε νικῶντι τοὶ Σελινόν[τιοι· | δι]ὰ τὸν Δία νικῶμες καὶ διὰ τὸν Φόβον [καὶ] | δ[ιὰ] Hērακλέα καὶ δι' Ἀπόλ-λōνα καὶ διὰ Π[οτ]‖ε[ιδά]να καὶ διὰ Τυνδαρίδας καὶ δι' Ἀθ[α]-‖ ν[ά]αν καὶ διὰ Μαλοφόρον καὶ διὰ Πασικ|ρά[τ]ειαν καὶ δι[ὰ] τὸς ἄλλōς θεός, [δ]ιὰ δ[ὲ] Δία | μάλιστ[α]. φιλί[ας] δὲ γενομένας ἐν χρυσ|έō[ι] ἐλά[σα]ντα[ς, τὰ δ'] ὀνύματα ταῦτα κολ|άψαντ[ας ἐς] τὸ Ἀ[π]ολ[λ]ό̄νιον καθθέμε‖ν, τὸ Διὸ[ς προ]γρά[ψα]ντες· τὸ δὲ χρυ- σίον | ἐξέ̄κ[οντα τ]αλάντōν ἔ̄μεν.

92. Decision of the Megarians. Epidaurus. Between 242 and 234 B.C. IG.IV.926. SGDI.3025. Ditt.Syll.471. Michel 20. Schwyzer 157.

[Ἐ]πὶ στρατα̣γ[οῦ τῶν Ἀ]χαιῶν Αἰγιαλεῦς, ἐν δ' Ἐπιδαύρωι ἐπ' ἰαρεῦς | [το]ῦ Ἀσκλαπι[οῦ Δι]ονυσίου. κατὰ τάδε ἐκρίναν τοὶ Μεγαρεῖς τοῖς | [Ἐπ]ιδαυρίοις καὶ Κορινθίοις περὶ τᾶς χώρας ἃς ἀμφέλλεγον καὶ | [περ]ὶ τοῦ Σελλανύο[υ] καὶ τοῦ Σπιραίου, κατὰ τὸν αἶνον τὸν τῶν Ἀ‖[χαι]ῶν δικαστήριον ἀποστείλαντες ἄνδρας ἑκατὸν πεντήκοντα | [ἕνα]· καὶ ἐπελθόντων ἐπ' αὐτὰν τὰν χώραν

91. The Selinuntians promise golden statues to the gods who shall help them to victory. Instead of an express condition, there is an enumeration of the gods who usually assist them, the implication being that they will continue to do so.

1. *Through the help of the following gods do the Selinuntians win victory. Through Zeus we conquer*, etc. — 2. **Φόβον**: *Ares*. — 5. **Μαλοφόρον**: *Demeter*. Cf. Paus.1.44.3 *ἱερὸν Δήμητρος Μαλοφόρου*. — **Πασικράτεια**: *Persephone*. Cf. *Δέσποινα*. — 7 ff. *And when there is peace, making statues in gold and engraving these names, we shall set them up in the temple of Apollo, writing the name of Zeus first*. — **προγράψαντες**: nominative carelessly used for accusative.

92. Decision of the Megarians, appointed by the Achaean league to arbitrate in a territorial dispute between Epidaurus and Corinth. The date must fall in the period between 243 B.C., when the Corinthians joined the Achaean league, and 223 B.C. when the Megarians abandoned it for the Boeotian league, and is still further limited by the name of the strategus.

1. **Αἰγιαλεῦς, ἰαρεῦς**: gen. sg. in *-εῦς* from *-έος*. 111.3. — For the psilosis in *ἐπ' ἰαρεῦς*, see 58 *b*. — 3. **ἀμφέλλεγον**: see 89.3. — 4. **Σπιραίου**: name of a harbor and promontory north of Epidaurus,

τῶν δικαστᾶν καὶ κρινάν|[των] Ἐπιδαυρίων εἶμεν τὰν χώραν, ἀντιλεγόντων δὲ τῶν Κορινθί|[ων τῶ]ι τερμονισμῶι, πάλιν ἀπέστειλαν τοὶ Μεγαρεῖς τοὺς τερμο|ν[ιξ]οῦ[ν]τας ἐκ τῶν αὐτῶν δικαστᾶν ἄνδρας τριάκοντα καὶ ἕνα κα‖[τὰ τ]ὸν αἶνον τὸν τῶν Ἀχαιῶν, οὗτοι δὲ ἐπελθόντες ἐπὶ τὰν χώραν | ἐτερμόνιξαν κατὰ τάδε· ἀπὸ τᾶς κορυφᾶς τοῦ Κορδυλείου ἐπὶ | [τ]ὰν κορυφὰν τοῦ Ἁλιείου· ἀπὸ τοῦ Ἁλιείου ἐπὶ τὰν κορυφὰν τοῦ | [Κ]εραυνίου· ἀπὸ τοῦ Κεραυνίου ἐπὶ τὰν κορυφὰν τοῦ Κορνιάτα· | ἀπὸ τᾶς κορυφᾶς τοῦ Κορνιάτα ἐπὶ τὰν ὁδὸν ἐπὶ τὸν ῥάχιν τὸν τοῦ ‖ Κορνιάτα· ἀπὸ τοῦ ῥάχιος τοὺ Κορνιάτα ἐπὶ τὸν ῥάχιν τὸν ἐπὶ ταῖ|ς Ἀνείαις ὑπὲρ τὰν Σκολλείαν· ἀπὸ τοῦ ῥάχιος τοῦ ὑπὲρ τὰν Σκολ|λείαν ὑπὸ τᾶς Ἀνείας ἐπὶ τὸν κορυφὸν τὸν ὑπὲρ τᾶς ὁδοῦ τᾶς ἁμα|ξιτοῦ [τᾶς κα]ταγούσας ἐπὶ τὸ Σπίαιον· ἀπὸ τοῦ κορυφοῦ τοῦ ὑπὲ|ρ τᾶς [ὁδοῦ] τᾶς ἁμαξιτοῦ ἐπὶ τὸν κορυφὸν τὸν ἐπὶ τοῦ Φάγας· ἀπὸ ‖ τοῦ κορυφοῦ τοῦ ἐπὶ τοῦ Φάγας ἐπὶ τὸν κορυφὸν τὸν ἐπὶ τοῦ Αἰγι|πύρα[ς]· ἀπὸ τοῦ κορυφοῦ τοῦ ἐπὶ τᾶς Αἰγιπύρας ἐπὶ τὸν κορυφὸν | τὸν τ[οῦ Ἀρα]ίας· ἀπὸ τοῦ Ἀραίας ἐπὶ τὸν κορυφὸν τὸν ὑπὸ τᾶι Πέτρ|αι· ἀπ[ὸ το]ῦ ὑπὸ τᾶι Πέτραι ἐπὶ τὸν κορυφὸν τὸν ἐπὶ τοῦ Σχοινοῦν|τος· ἀ[πὸ τ]οῦ κορυφοῦ τοῦ ὑπὲρ τοῦ Σχοινοῦντος ἐπὶ τὸν κορυφὸν ‖ τὸν κ[ατὰ τ]ὰν Εὐόργαν· ἀπὸ τοῦ κορυφοῦ τοῦ ὑπὲρ τᾶς Εὐόργας [ἐπὶ] | τὸν ῥάχιν τὸν ὑπὲρ τᾶς Συκουσίας· ἀπὸ τοῦ ῥάχιος τοῦ ὑπὲρ τᾶς | Συ[κουσί]ας ἐπὶ τὸν κορυφὸν τὸν ὑπὲρ τᾶς Πελλερίτιος· ἀπὸ τοῦ | κορυφοῦ τοῦ ὑπὲρ τᾶς Πελλερίτιος ἐπὶ τὸν κορυφὸν τὸν τοῦ Π[αν|ίου]· ἀπὸ τοῦ Πανίου ἐπὶ τὸν ῥάχιν τὸν ὑπὲρ τοῦ Ὁλ[κοῦ]· ἀπὸ τοῦ ῥά‖[χιο]ς τ[οῦ] ὑπὲρ τοῦ Ὁλκοῦ ἐπὶ τὸν ῥάχιν τὸν (ὑπὲρ) τοῦ Ἀπ[ολλ]ωνίου· ἀπὸ | τ[οῦ] ῥάχιος τοῦ ὑπὲρ τοῦ Ἀπολλωνίου ἐπὶ τὸ Ἀπολλωνίον. δικασ|[ταὶ τ]οὶ κρίναντες τοίδε. [There follow, ll. 32–96, the names of the arbitrators and of those appointed to lay out the boundaries for them.]

referred to by Thuc. 8.10.3 (correcting Πειραιόν to Σπίραιον) and Pliny, Nat. Hist. 4.18 (Spiraeum). — 19. **Φάγας**: gen. sg. masc. in *-ās*. **105**.2 *b*. So Ἀραίας l. 22, but also the usual form in Κορνιάτα ll. 13 ff. The confusion caused by the identity with the feminine form is shown by τᾶς Αἰγιπύρας l. 21 beside τοῦ Αἰγιπύρας l. 20. — 32 ff. The list of names, arranged according to the three Doric tribes, contains the characteristic forms Θέδωρος, Θοκρίνης, etc. See **42**.5 *d*.

Rhodian

93. Camirus. VI cent. B.C. IG.XII.i.737. SGDI.4140. Schwyzer 272.

Σᾶμα τόζ' Ἰδα|μενεὺς ποίη|σα hίνα κλέος | εἴη · ‖
Ζεὺ(δ) δέ νιν ὅστις | πημαίνοι λειό̄|λη θείη.

94. Camirus. VI cent. B.C. IG.XII.i.709. SGDI.4127. Schwyzer 273.

Εὐθυ[τ]ίδα | ἠμὶ λέσχα | τῷ̄ Πραχσιόδō | τōὐφύλō ‖ τōὐφυλίδα.

95. Camirus. IV (or III) cent. B.C. IG.XII.i.694. SGDI.4118. Ditt. Syll.339. Michel 433. Schwyzer 281.

Ἔδοξε Καμιρεῦσι τὰς κτοίνας τὰς Καμιρέων τὰς | ἐν τᾶι νάσωι καὶ τὰς ἐν τᾶι ἀπείρωι ἀναγράψαι πάσας | καὶ ἐχθέμειν ἐς τὸ ἱερὸν τᾶς Ἀθαναίας ἐ στάλαι | λιθίναι χωρὶς Χαλκῆς· ἐξήμειν δὲ καὶ Χαλκήταις ‖ ἀναγραφήμειν, αἴ κα χρήιζωντι. ἑλέσθαι δὲ ἄνδρας | τρεῖς αὐτίκα μάλα, οἵτινες ἐπιμεληθησεῦντι ταύ|τας τᾶς πράξιος ὡς τάχιστα καὶ ἀποδωσεῦνται | τῶι χρήιζοντι ἐλαχίστου παρασχεῖν τὰν στάλαν | καὶ τὰς κτοίνας ἀναγράψαι καὶ ἐγκολάψαι ἐν τᾶι στά‖λαι καὶ στάσαι ἐν τῶι ἱερῶι τᾶς Ἀθάνας καὶ περιβολιβῶ|σαι ὡς ἔχηι ὡς ἰσχυρότατα καὶ κάλλιστα. τὰ δὲ τε|λεύμενα ἐς ταῦτα πάντα τὸν ταμίαν παρέχειν. | ἐγ δὲ ταυτᾶν τᾶν κτοινᾶν ἀποδεικνύειν τοὺς | κτοινάτας μαστρὸν ἐν τῶι ἱερῶι τῶι ἁγιωτάτωι ‖ ἐν τᾶι κτοίναι κατὰ τὸν νόμον τὸν τῶν Ῥοδίων· | τοῦτοι δὲ συνλεγέσθων ἐν Καμίρωι εἰς τὸ | ἱερὸν τᾶς Ἀθαναίας, ὅκκα τοὶ ἱεροποιοὶ

93. τόζ': τόδε. 62.2. — Ζεὺ(δ) δέ: Ζεὺς δέ. 97.4. — λειόλη: *accursed*. Cf. Hesych. λεώλης· τελείως ἐξώλης, and, for the first part of the compound, λείως in Archilochus.

94. λέσχα: *grave*. The original meaning of the word (from *λεχσκᾱ, cf. λέχος) was *resting place*, whence either *grave* or the usual *place of recreation, club*. — The last words are to be read, with resolution of the crasis, τῷ̄ Εὐφύλō, τō̄ Εὐφυλίδα.

95. 1 ff. The names of the κτοῖναι or demes of Camirus are to be inscribed, both those on the island and those on the mainland. For the latter cf., from the Periplus of Scylax, Χώρα ἡ Ῥοδίων ἡ ἐν τῇ ἠπείρῳ. — The neighboring island of Χαλκῆ (see **42**.2) was under the control of Camirus at this time, yet evidently sustained a relation to it different from that of the other demes. — 6. ἐπιμεληθησεῦντι: see **145**. ἐπιμεληθήσομαι is used by late writers, but not in classical Attic. — 8 ff. ἀποδωσεῦνται κτλ.: *shall give out the contract to the one who is willing to furnish the stele at the lowest figure.*

παραγγ[έλ|λ]ωντι, καὶ ἀθρεόντω τὰ ἱερὰ τὰ Καμιρέων [τὰ δα|μο]-τελῆ πάντα, αἴ τι - - - - - -

96. Ialysus. IV (or III) cent. B.C. IG.XII.i.677. SGDI.4110. Ditt. Syll.338. Michel 434. Schwyzer 284.

Ἔδοξε τοῖς μαστροῖς καὶ Ἰαλυσίοις, | Στράτης Ἀλκιμέδοντος εἶπε· | ὅπως τὸ ἱερὸν καὶ τὸ τέμενος | τᾶς Ἀλεκτρώνας εὐαγῆται κα‖τὰ τὰ πάτρια, ἐπιμεληθήμειν | τοὺς ἱεροταμίας ὅπως στᾶλαι | ἐργασθέωντι τρεῖς λίθου Λαρτ[ί]|ου καὶ ἀναγραφῆι ἐς τὰς στάλα|ς τὸ τε ψάφισμα τόδε καὶ ἃ οὐχ ὅ‖σιόν ἐντι ἐκ τῶν νόμων ἐσφέ|ρειν οὐδὲ ἐσοδοιπορεῖν ἐς τὸ τέ|μενος, καὶ τὰ ἐπιτίμια τῶ[ι] πράσ|σοντι παρὰ τὸν νόμον· θέμειν δὲ | τὰς στάλας μίαμ μὲν ἐπὶ τᾶς ἐσό‖δου τᾶς ἐκ πόλιος ποτιπορευομέ|νοις, μίαν δὲ ὑπὲρ τὸ ἰστιατόριον, | ἄλλαν δὲ ἐπὶ τᾶς καταβάσιος τᾶ[ς] | ἐξ Ἀχαίας πόλιος. |

Νόμος ἃ οὐχ ὅσιον ἐσίμειν οὐδὲ ‖ ἐσφέρειν ἐς τὸ ἱερὸν καὶ τὸ τέ|μενος τᾶς Ἀλεκτρώνας. μὴ ἐσί|τω ἵππος, ὄνος, ἡμίονος, γῖνος | μηδὲ ἄλλο λόφουρον μηθέν, μη|δὲ ἐσαγέτω ἐς τὸ τέμενος μη‖θεὶς τούτων μηθέν, μηδὲ ὑποδή|ματα ἐσφερέτω μηδὲ ὕειον μη|θέν· ὅτι δέ κά τις παρὰ τὸν νόμον | ποιήσηι, τό τε ἱερὸν καὶ τὸ τέμενος | καθαι-ρέτω καὶ ἐπιρεζέτω, ἢ ἔνο‖χος ἔστω τᾶι ἀσεβείαι· εἰ δέ κα | πρό-βατα ἐσβάληι, ἀποτεισάτω ὑ|πὲρ ἑκάστου προβάτου ὀβολὸν | ὁ ἐσβαλών· ποταγγελλέτω δὲ | τὸν τούτων τι ποιεῦντα ὁ χρήμ‖ζων ἐς τοὺς μάστρους.

97. Rhodian (?) inscription from Abu-Symbel in Egypt. VII or VI cent. B.C. SGDI.5261. Ditt.Syll.1. Hicks 3. Roberts 130. Schwyzer 301. Ⱨ = *η* in *a*, *b*, = *h* and *η* in *c* (and probably in *i*), = *h* in *f* (Ε = *η*).

a. Βασιλέος ἐλθόντος ἐς Ἐλεφαντίναν Ψα(μ)ματίχῡ | ταῦτα ἔγραψαν, τοὶ σὺν Ψαμματίχῡι Θεοκλ(έ)ος | ἔπλεον. ἦλθον δὲ

96. 4. **Ἀλεκτρώνας**: a daughter of Helios and the nymph Rhodos, who was worshiped with divine honors by the Rhodians. Cf. Diod.5.56, where the name appears as Ἠλεκτρυώνη. — 7. **λίθου Λαρτίου**: also *πέτρας Λαρτίας* on another inscription, *marble from Lartus*, a place in the neighborhood of Lindus.—10. **ἐντι**: pl. for sg.—18. **Ἀχαίας πόλιος**: the name given to the acropolis of Ialysus. Cf. Ath.8.360 *ἐν τῇ Ἰαλυσῷ πόλιν ἰσχυροτάτην τὴν Ἀχαίαν καλουμένην.*

97. Inscribed on the legs of one of the colossal statues at Abu-Symbel by Greek mercenaries who had taken part

Κέρκιος κατύπερθε, υἷς ὁ ποταμὸς | ἀνίη. ἀ(λ)λογλό(σ)σōς δ' ἦχε Ποτασιμπτό, Αἰγυπτίōς δὲ Ἄμασις. ‖ ἔγραφε δ' ἀμὲ Ἄρχōν Ἁμοιβίχō καὶ Πέλεϙος Ōὐδάμō. b. Ἐλεσίβ[ιο]ς ὁ Τήιος.

c. Τήλεφός μ' ἔγραφε ho Ἰαλύσιο(ς) - -

d. Πύθōν Ἀμοιβίχ[ō].

e. Πάβις ὁ Ϙολοφόνιος - - σὺν Ψαμματ[ίχōι].

f. Ηαγέσερμο[ς]. g. Πασι(φ)ōν ὁ Ἰππο - -

h. Κρίθις ἔγρα(φε)ν.

i. hομγυσοβ hόκα βασιλε|ὺς ἤελασε τὸν στρατὸν [τ]ὸ πρᾶτο[ν - - - hάμ]α Ψα(μ)ματίχō[ι - - -

98. Gela. VI cent. B.C. SGDI.4247. Schwyzer 302.

Πασιάδαϝο τὸ | σᾶμα, Κράτēς ἐ|ποίē.

99. Agrigentum. Second half III cent. B.C. (before 210). IG.XIV.952. SGDI.4254. Michel 553. Schwyzer 307.

Ἐπὶ ἱεροθύτα | Νυμφοδώρου τοῦ Φίλωνος | παραπροστά(τα) τᾶς βουλᾶς, | προεδρευούσας τᾶς φυλᾶς ‖ τῶν Ὑλλέων, προαγοροῦντος |

in an expedition up the Nile under Psammetichus I (654–617 B.C.) or Psammetichus II (594–589 B.C.), probably the latter. These mercenaries were from Asia Minor and the adjacent islands (cf. Hdt.2.154 τοῖσι δὲ Ἴωσι καὶ τοῖσι Καρσὶ τοῖσι συγκατεργασαμένοισι αὐτῷ ὁ Ψαμμήτιχος διδοῖ χώρους ἐνοικῆσαι ἀντίους ἀλλήλων, - - - οἱ δὲ Ἰωνές τε καὶ Κᾶρες τούτους τοὺς χώρους οἴκησαν χρόνον ἐπὶ πολλόν. - - - πρῶτοι γὰρ οὗτοι ἐν Αἰγύπτῳ ἀλλόγλωσσοι κατοικίσθησαν). Among those whose names are inscribed below, there are two Ionians, from Teos and Colophon (*b* and *e*), and one Rhodian, from Ialysus (*c*); *f* is also Doric, and *h* Ionic (on account of the ν movable). The main part of the inscription (*a*), as well as *i*, is clearly in Doric and may well have been written by one of the Rhodian mercenaries, though there is nothing to prove this.

a 3. **Κέρκιος**: stands for the Egyptian *Kerti*, which is applied to the stretch of water between the first cataract and Elephantine. — **υἷς ὁ ποταμὸς ἀνίη**: *as far as the river let them go up.* For υἷς see **132**.4. — 5. **Ἁμοιβίχō, Ōὐδάμō**: ὁ Ἀμοιβίχου, ὁ Εὐδάμου. **94**.1,7.

i. No complete restoration is possible. — **ἤελασε**: ἤλασε aor. of ἐλαύνω. The peculiar spelling ⊟E is perhaps due to a confusion between the two systems of writing known to those who wrote these inscriptions, 1) ⊟ = η, 2) ⊟ = *h*, and E = η. Similarly ΒΕμι, i.e. ἠμί, in a Theran inscription.

98. Beginning of a hexameter. For Πασιάδαϝο see **105**.2 *a*.

99. Proxeny decree of Agrigentum in honor of Demetrius of Syracuse. In view of l. 11 and of the fact that this inscription was found at Rome, being evidently the copy given to Demetrius

Διοκλέος τοῦ Διοκλέος, | γραμματεύοντος Ἀδρανίωνος Ἀλεξάνδρου, | ἀλίασμα ἔκτας διμήνου, Καρνείου ἐξήκο[ντ]ος παντâι, | ὑπὲρ προξενίας Δημητρίωι Διοδότου Συρακοσίωι. ‖

10 Ἔδοξε τâι ἀλίαι καθὰ καὶ τâι συ(ν)κλήτωι ρί. ἐπειδὴ ἀνάγ|γελλον οἱ πρεσβέες οἱ ἐς Ῥώμαν πορευθέντες, Πασίων | Πασίωνος Κότητος καὶ Θεόδωρος Θεοδώρου Ξηνιάδα, | Δημήτριον Διοδότου Συρακόσιον πολλὰς καὶ μεγάλας χρείας | παρεισχῆσθαι τῶι ἀμῶι
15 δάμωι καὶ μεγάλων ἀγαθῶν παραίτιο(ν) ‖ γεγόνειν, τοῖς δὲ Ἀκραγαντίνοις πάτριόν ἐστι καὶ ἐκ προγόνων | παραδεδομένον τιμεῖν τοὺς ἀγαθοὺς ἄνδρας καὶ προϊσταμέ|νους τοῦ ἀμοῦ δάμου ταῖς καταξίοις τιμαῖς· | δεδόχθαι ἐπὶ ἀγαθâι τύχαι καὶ σωτηρίαι τοῦ δάμου τῶν Ἀκραγαντίνων· | εἶμειν πρόξενον καὶ εὐεργέταν Δημήτριον Διοδό-
20 του Συρακόσι‖ον, ὅπω(ς) πᾶσι φανερὸν ᾖ ὅτι ὁ δᾶμος τῶν Ἀκραγαντίνων ἐπί|σταται χάριτας ἀπονέμειν καταξίας τοῖς εὐεργετεῖν προαι|ρουμένοις αὐτόν. τὸ δὲ δόγμα τόδε κολάψαντας ἐς χαλκώ|ματα δύο τὸ μὲν ἓν ἀναθέμειν εἰς τὸ βουλευτήριον, τὸ δὲ | ἄλλο
25 ἀποδόμειν Δημητρίωι Διοδότου Συρακοσίωι ὑπό‖μναμα τâς ποτὶ τὸν δᾶμον εὐνοίας· τοὺς δὲ ταμίας | ἐξοδιάξαι ἐς τὰ προγεγραμμένα ὅσον κα χρεία ᾖ, καὶ φέ|ρειν τὰν ἔξοδον διὰ τῶν ἀπολόγων. | ὁμογνώμονες τοῦ συνεδρίου πάντες.

100. Rhegium. II cent. B.C. IG.XIV.612. SGDI.4258. Ditt.Syll.715. Michel 555. Schwyzer 310.

Ἐπὶ πρυτάνιος Νικάνδρου τοῦ Νικοδάμου, βουλâς προστατέοντος Σωσιπόλιος τοῦ Δαματρίου, χίωι Ἱππίου δυοδεκάται, ἔδοξε

(l. 24), it appears that he was resident in Rome, and his services probably consisted in some dealings with the Roman senate in behalf of Agrigentum.

8. **ἀλίασμα** κτλ.: *decree of the ἁλία in the sixth period of two months, at the very end of the month* Καρνεῖος. — 10. **συ(ν)κλήτωι**: *the council*, for which βουλά is employed in l. 3. The significance of the following numeral is not clear. — 14. **παρεισχῆσθαι**: **εἴσχηκα**, **εἴσχημαι**, for **ἔσχηκα**, **ἔσχημαι**, with **ει** after the analogy of **εἴληφα** etc. (**76** *b*), occur in several **κοινή** inscriptions. — 15. **γεγόνειν**: see **147.2**.

100. Rhegium was a Chalcidian colony, and in the few early inscriptions the Ionic element predominates. But after its destruction by Dionysius of Syracuse in 387 B.C. and its subsequent restoration, there were continual changes in its population. Some of its new inhabitants must have been furnished by Gela or Agrigentum, if

ταῖ ἀλία | καθάπερ ταῖ ἐσκλήτωι καὶ ταῖ βουλᾶι· ἐπεὶ ὁ στρατα-
γὸς τῶν Ῥωμαίων Γναῖος Αὐφίδιος Τίτου υἱὸς εὔνους ὑπάρχει ταῖ
ἁμᾶ πόλει, ἄξιος φαινόμενος | τᾶς αὐτοῦ καλοκἀγαθίας, δεδόχθαι
Γναῖον Αὐφίδιον Τίτου υἱὸν στραταγὸν Ῥωμαίων στεφανῶσαι ἐν
τῶ ἀγῶνι τοῖς πρώτοις Ἀθανίοις ἐλαίας στεφά|νω καὶ πρόξενον
καὶ εὐεργέταν ποιῆσαι τοῦ δάμ(ο)υ τῶν Ῥηγίνων καὶ ἐγγόνους αὐ-
τοῦ, εὐνοίας ἕνεκεν ἃς ἔχων διατελεῖ εἰς τὸν δᾶμον τῶν Ῥηγί‖νων. 5
τὰν δὲ βουλὰν τὸ ἀλίασμα κολαψαμέναν εἰς χαλκώματα δισσὰ
τὸ μὲν ἀναθέμειν εἰς τὸ βουλευτήριον, τὸ δὲ ἀποστεῖλαι Γναίω
Αὐφιδίω.

Coan

101–103. Cos. Late IV or early III cent. B.C. SGDI.3636–3638. Ditt. Syll.1027–1028. Michel 716–718. Paton-Hicks, Inscr. of Cos 37–39. Schwyzer 251.

101. [The first six lines and most of the seventh are so badly mutilated that only a small part can be restored.] *ἐς δὲ* [*τ*]*|ὰν* [*ἀγο-*
ρ]*ὰν ἐλάντω Πάμφυλοι πρᾶτοι, ἐν ἀγορᾶι δὲ σ*[*υ*]*μμί*[*σγ|ον*]*τι, ὁ δὲ*
ἱερεὺς κα[*θ*]*ήσθω* [*πὰρ*] *τ*[*ὰν*] *τράπεζαν ἔχων τὰ*[*ν ‖ στο*]*λ*[*ὰ*]*ν τὰν* 10
ἱεράν, τοὶ δὲ ἱερ[*οποιοὶ ἑκατ*]*έρω τᾶς τραπέζας.* Π[*άμ|φυλοι*] *δὲ*
ἐπελάντω βοῦ[*ς τρεῖς τοὺ*]*ς* [*κ*]*αλλί*[*σ*]*τους, αἰ μ*[*έγ κα | το*]*ύτωγ*

we may judge by the language of this inscription, which is not merely Doric, but contains the Rhodian infin. *-μειν* and the word *ἀλίασμα*, otherwise known only from inscriptions of Gela and Agrigentum. The Rhodian influence in Sicilian Doric seems to have been considerable. Cf. *ἀγορασθήμειν* at Tauromenium, SGDI.5228.13.

1. *χίωι*: unexplained and probably an error of some kind. — 2. *ἐσκλήτωι*: refers to a small select body, probably mediating between the council and the assembly. Cf. Hesych. *ἔσκλητος· ἡ τῶν ἐξόχων συνάθροισις ἐν Συρακούσαις.*

101-103. Portions of a sacrificial calendar, in which were enumerated the rites and ceremonies appropriate to each day of the year.

101. Selection of the ox and other preparations for the sacrifice to Zeus Polieus, which occurs on the following day, the twentieth of the month Batromius (cf. l. 47, and no. 102.11).

8–19. After the tribes had each selected nine oxen in a manner prescribed in the preceding lines (apparently one from each *ἑνάτα* or ninth part of the tribe), they were to drive them to the agora, the Pamphyli having the precedence, and there unite them in one herd. When the priest and the *ἱεροποιοί* had taken their places at a table, the Pamphyli drove up to it the three

κριθῆι τις· αἰ [δὲ μή, Ὑλλεῖς τρ]εῖς ἐλάντω, αἰ μέγ [κα τ|ο]ύτωγ
κριθῆι τις· αἰ δὲ [μή, Δυμᾶνες τρε]ῖς τοὺς [λ]οιπούς, α[ἰ μέ|γ] κα
τούτωγ κριθῆι τις· α[ἰ δὲ μή, ἀτέρους] ἐλάντω ἐς τὰν ἀγ[ορ]‖ὰν
καὶ ἐπελάντω κατὰ τα[ὐτά, αἰ μέ]γ κα τούτωγ κριθῆι τ[ις· | α]ἰ
δὲ μή, τρίτον ἐπελάντω καὶ ἀτ[έρους]· αἰ δέ κα τούτωγ κρι[θῆι] |
μηδείς, ἐπικρίνονται βοῦν ἐκ χι[λιασ]τύος ἑκάστας· ἐλά[σα]‖ντες
δὲ τούτους συμμίσγον[τι τοῖ]ς ἄλλοις· καὶ εὐθὺ[ς κρίν]‖οντι καὶ
εὔχονται καὶ ἀποκαρύ[σσον]τι. ἔπειτα ἐπελάντ[ω αὖ]‖τις κατὰ
ταὐτά. θύεται δέ, αἰ μέγ κα ὑποκ[ύψ]ει, ταῖ Ἰστίαι· θύ[ει | δὲ γ]ε-
ρεαφόρος βασιλέων καὶ ἱερὰ παρέχει καὶ ἐπιθύει ἱερὰ ἐξ [ἡ|μ]ι-
έκτου, γέρη δὲ λαμβάνει τὸ δέρμα καὶ τὸ σκέλος, ἱεροποι[οὶ | δ]ὲ
[σ]κέλος, τὰ δὲ ἄλλα κρέα τᾶς πόλιος. τὸν δὲ κριθέντα τ[ῶι] |
Ζηνὶ κάρυκες ἄγοντι ἐς ἀγοράν· ἐπεὶ δέ κα ἐν ταῖ ἀγορᾶι ἔω[ν|τι],
ἀγορεύει οὗ κα ἦι ὁ βοῦς ἢ ἄλλος ὑπὲρ κήνου ἐνδέξιο[ς· "Κ|ώ]ι-
[ο]ις παρέχω τὸ[μ] βοῦν, Κῶιοι δὲ τιμὰν ἀποδόντω ⟨το⟩ ταῖ
Ἰστία[ι]." | τιμώντω δὲ προστάται ὀμόσαντες παραχρῆμα· ἐπεὶ δέ
κα τι[μαθ|ῆ]ι, ἀναγορευέτω ὁ κάρυξ ὁπόσ[ου κα τιμαθ]ῆι· τουτῶ
δὲ ἑ[λ]άντ[ω πα|ρ]ὰ τὰν Ἰστίαν τὰν Ταμίαν, καὶ ὁ [τοῦ Ζηνὸς
ἱ]ερεὺς στέ(π)τει καὶ [ἐκ]‖σπένδει κύλικα οἴνου κεκραμένου [π]ρὸ
τοῦ [βοό]ς· ἔπειτα ἄγοντι τὸ[μ β|ο]ῦν καὶ τὸγ καυτὸν καὶ [φ]θοίας

finest oxen for selection. If none of these was chosen, the Hylleis drove up three more, then the Dymanes, then the Pamphyli again and so on in rotation until all twenty-seven oxen had been presented. If still no choice has been made, they select an additional ox from each χιλιαστύς, the third part of a tribe, and unite these with the others. Then the choice is effected, followed by vows and a proclamation of the choice. — 19 ff. **ἔπειτα κτλ.**: the choice of the ox to be sacrificed to Zeus Polieus having been disposed of, a similar procedure is to be repeated for the choice of an ox to be sacrificed to Histia; and, as this sacrifice takes place immediately, it is described at this point, before the narration returns, in l. 23, to the ox chosen for Zeus. — **ὑποκ[ύψ]ει**: *submits tamely*. Aor. subj. **150**. — **γερεαφόρος βασιλέων**: γερεαφόρος, the title of a priestly official, occurs only here, and, in the form γερηφόρος, in the small island of Pserimos, between Cos and Calymna. The βασιλεῖς were here, as elsewhere, a body of officials in charge of religious matters. — **ἐπιθύει ἱερά κτλ.**: *offers in addition the sacrificial cakes* (prepared) *from a half-ἑκτεύς*. Cf. **ἄρτοι δύο ἐξ ἡμέκτου** l. 48. — 29. **στέπτει**: corrected from στέγτει. στέπτω = στέφω, as ἐρέπτω = ἐρέφω. — 31. **καυτόν**: *a whole burnt-offering*, in this case, a pig.

ἑπτὰ καὶ μέλι καὶ στέμμα· ἐξάγ[οντ|ε]ς δὲ καρύσσοντι εὐφαμίαν, κην[εῖ δὲ ....]ίσαντες τὸμ βοῦν κα|[θαίρ]ονται θαλλῶι καὶ [κλ]αδί· τοὶ δὲ [βασιλῆς κ]αρπῶντι τὸμ μὲγ χοῖ[ρ|ον] καὶ τὰ σπλάγχνα ἐπὶ τοῦ βωμοῦ ἐπι[σπένδ]οντες μελίκρατον, ἔ[ντε‖ρα δ]ὲ [ἐ]κπλύ- 35
ναντες παρὰ τὸ[μ βωμὸν καρπ]ῶντι· ἐπεὶ δέ κα καρπω[θῆι, | να]-
π[οίας] ἐπισπενδέτω μελίκ[ρατον, κάρυξ δ]ὲ καρυσσέτω ἑορτάζ[εν | Ζηνὸς Π]ο[λιῆ]ο[ς] ἐνιαύτια ὡραῖα ἑ[ορτάν· ἱερεὺς] δὲ τοῖς ἐντέ-
ροις ἐπιθυέ[τω | θ]ύη καὶ [τοὺς] φθοῖας καὶ σπονδὰ[ν ἄοινο]ν καὶ κεκραμέναν καὶ στέ[μμα. με|τ]ὰ τοῦτο δὲ ἰόντω πὰρ τοὺς ἰαροποι- 40
[οὺς ἐς] τὸ οἴκημα τὸ δαμόσιον ἰᾶ[ρε‖ὺ]ς καὶ κάρυκες, ἰαροποιοὶ δὲ
ξενιζό[ντω τὸν ἰ]ερῆ καὶ τὸς κάρυκας τ[αύτ|α]ν τὰν νύκτα· ἐπεὶ δέ κα σπονδὰς ποιήσ[ο]νται, αἱρέσθω ὁ ἰαρεὺ[ς] | .ι.η τῶν ἰαροποιῶν βοὸς τοῦ θυομένου τῶι Ζηνὶ τῶι Πολιῆι, καὶ προ[αγορ|ευ]-
έτω ἀγνεύεσθαι γυναικὸς καὶ ἀ[νδρὸ]ς ἀντὶ νυκτός· τοὶ δὲ κάρυ[κες | αἱρ]είσθω σφαγῆ τοῦ βοὸς ὅγ κα χρήζωντι ἠύτῶν, καὶ προαγορευ-
έ[τω ‖ τῶι αὐ]λητᾶι τῶι αἱρεθέντι κατὰ ταὐτά. τᾶι αὐτᾶι ἀμέραι 45
Διονύσωι [Σκ|υλλίτ]αι χοῖρος καὶ ἔριφος· τοῦ χοίρου οὐκ ἀπο-
φορά· θύει δὲ ἱερεὺς κ[αὶ ἰε|ρ]ὰ παρέχει· γέρη φέρει δέρμα, σκέλος.

Ἰκάδι βοῦς ὁ κριθεὶς θύεται Ζηνὶ [Πο|λιῆ]ι καὶ ἔνδορα ἐνδέρε-
ται· ἐφ' ἑστίαν θύεται ἀλφίτων ἡμίεκτον, ἄρτο[ι δ|ύ]ο ἐξ ἡμιέκτου, ὁ ἄτερος τυ[ρ]ώδης, καὶ τὰ ἔνδορα· καὶ ἐπισπένδει ὁ ἰε[ρ‖εὺς] τού- 50
τοις οἴνου κρατῆρας τρεῖς· γέρη τοῦ βοὸς τῶι ἱερῆι δέρμα κ[αὶ σκ|έ]λος· ἱερὰ ἰαρεὺς παρέχει [τ]ε καὶ ἧπατος ἥμισυ καὶ κοιλίας ἥμ[ισυ,] | θυαφόρωι δὲ τοῦ σκέλεος τοῦ τῶν ἱεροποιῶν [δίδ]οται ἀκρίσχιον, [ν]‖ώτου δίκρεας, ὑπώμαια, αἱματίου ὀβελὸς τρικώλιος, Νεστορίδαι[ς] | ν[ώτ]ου δίκρεας, ἰατροῖς κρέας, αὐλητᾶι κρέας, χαλ-
κέων καὶ κερα[μέ‖ω]ν ἑκατέροις τὸ κεφάλαιο[ν, τὰ δὲ ἄλλα κρέα 55
τᾶς πόλιος. ταῦτα δὲ πάντα] | ἀπ[οφέ]ρεται ἐκτὸς το[ῦ τεμένευς.

Cf. no. 102.12 **χοῖρος προκαυτεύεται**. — 43. **ἀντὶ νυκτός**: *during the night*. **136**.8. — 44. **αἱρείσθω**: 3 pl. **140**.1. — **προαγορευέτω**: sc. **ὁ ἰαρεύς**. — 46. **ἀποφορά**: here in literal sense, *carrying off*. Cf. ll. 55–56, and no. 102.10 **τούτων οὐκ ἐκφορὰ ἐκ τοῦ ναοῦ**. — 48. **ἔνδορα ἐνδέρεται**: *the ἔνδορα are wrapped in the skin*. The reference is to certain parts of the victim which after slaughter are wrapped up in the skin and made a special offering. Cf. Hesych. **ἔνδρατα· τὰ ἐνδερόμενα σὺν τῇ κεφαλῇ καὶ τοῖς ποσίν**. — 49. **τυρώδης**: *cheese-shaped*, that

τâι] αὐτâι ἀμέραι Ἀθαναίαι Πο[λιά]|δι οἷς κνεῶσα· θύει δὲ ἰε[ρεὺς καὶ] ἱερὰ παρέχει· γέρη λαμβάνει δ[έρ|μ]α καὶ σκέλος.

Ἐνάται Με[λάν]ια Διονύσωι Σκυλλίται χοῖρος [καὶ ἔ|ρ]ιφος· τοῦ χοίρου οὐκ ἀποφορά· θύει ἱερεὺς καὶ ἱερὰ παρέχει· γέρη [λα]‖μβάνει δέρμα καὶ σκέλος.

Ἑβδόμαι ἀνομέν[ου] ἐσς Ἀλκήιδας Δ[άμα]|τρι οἷς τέλεως καὶ τελέα κνεῶσα· τούτων οὐκ ἀποφορά· κύλικες [και|ναὶ] δύο δίδονται· θύει ἱερεὺς καὶ ἱερὰ παρέχει· γέρη δὲ οὔατα.

Ἕκχτα[ι | Διονύσωι] Σκυλλίτα[ι χοῖρος καὶ ἔριφος]. τοῦ χοίρο[υ οὐκ ἀποφορά· θύει | ἰ]ε[ρε]ὺς κ[αὶ ἱερὰ παρέχει - - - - -

102. [θύει ἰαρεὺς | καὶ ἱερὰ παρέ]χει· γέρη λαμβάνει δέρμα καὶ σκέλη. τ[âι αὐτ]|âι ἀμέραι Ῥέαι οἷς κνεῦσα καὶ ἱερά, ὅσσαπερ τοῦ Πεδαγειτν[ίο]|υ γέγραπται· τούτων οὐκ ἀποφορά· θύει ἰαρεὺς καὶ ἱερὰ παρέχε[ι· γ]‖έρη λαμβάνει δέρμα.

Δεκάται Ἥραι Ἀργείαι Ἐλείαι Βασιλείαι δάμ|αλις κριτά, κρινέσθω δὲ μὴ ἐλάσσονος ἐωνημένα πεν[τ]|ήκοντα δραχμâν· θύει ἰαρεὺς καὶ ἱερὰ παρέχει· γέρ[η] λαμβά[νει] | δέρμα καὶ σκέλος· ταύτας ἀποφορά· ἔνδορα ἐνδέρεται, καὶ θύ[εται] | ἐπὶ τâι ἱστίαι ἐν τῶι ναῶι τὰ ἔνδορα καὶ ἐλατὴρ ἐξ ἡμιέκτου [σπ]‖υρῶν· τούτων οὐκ ἐκφορὰ ἐκ τοῦ ναοῦ.

Ἐνδεκάται Ζηνὶ Μαχα|νῆι βοῦς κρίνεται τὸ ἄτερον ἔτος, ἐφ' οὗ κα ἔωντ[ι] Κ[α]ρνεῖαι, κα[θά|π]ερ τοῦ Βατρομίου τῶι Ζηνὶ τῶι Πολιῆι κρίνεται, κα[ὶ] χο[ῖ]ρος προ|καυτεύεται καὶ προκαρύσσεται καθάπερ τῶι Πολιῆι.

Δυωδε[κ]|άται Ζηνὶ Μαχανῆι οἷες τρεῖς τέλεωι καὶ βοῦς ὁ κριθεὶς τὸ ‖ ἄτερον ἔτος, ἐφ' οὗ κα ἔωντι Καρνεῖαι, τὸ δὲ ἄτερον ἔτος οἷες [τ]|ρεῖς τέλεωι· ταῦτα θύει ἰαρεὺς ὁ τῶν δώδεκα θεῶν καὶ ἱερὰ π|αρέχει· τούτοις προθύεται πὰρ τὸγ κο[ιν]ὸν ἃ φέροντι Φυλεομ|α[χ]ίδαι ἀλφίτων ἡμίεκτον, οἴνου τετάρταν· γέρη δὲ Φυλεομ|αχίδαις δίδοται τοῦ βοὸς ὁπλά, ταρσός, τῶν δὲ οἰῶν τὸ ὠμόν ‖ ἐξ

is, as cheeses are now made in Cos, in the shape of a slender cylinder. — 60. **ἀνομένου** : *φθίνοντος*. — 61. **κνεῶσα** : *κνεῦσα* in no. 102.3 etc., from *κνέουσα* (cf. **λαλεῦσα** etc. in other Coan inscriptions). The spelling **εο** is due to the co-existence of the spellings **εο** and **ευ** in the case of original **εο** (e.g. gen. sg. **-εος** and **-ευς**).

οὖ ἀ θεομοιρία τάμνεται κα]ὶ τὸ στ]ῆθος· γέρη λαμβάνει ὁ ἰα|ρεὺς σκέλη καὶ δέρματα. τᾶι αὐτᾶι ἀμέραι Ἀθαναί[αι] Μαχα[νί]|δι δάμαλις κριτὰ τὸ ἄτερον ἔτος, ἐφ' οὗ κα ἔωντι Καρνεία[ι, τ]|ὸ δὲ ἄτερον ἔτος οἷς τελέα· θύει ἰαρεὺς καὶ ἀπορραίνεται θαλ|άσσαι· τούτων οὐκ ἀποφορά· [θύ]στρα δίδοται τᾶι θεῶι ἐλαί[ο‖υ] τέτορες κοτυλέαι, οἴνου τετάρτα, πρόχοι καιναὶ δύο καὶ κύλ[ι|κες] καιναὶ τρεῖς· [τ]ο[ῖς .....ο]ις τὰμ πόλιν ὠνεῖσθαι δάμ[αλιν] | - - - - - - - - - - - - - - - - - [δρ]αχμ...υ...τα....

103. Τε[τράδι ἐξ] εἰκάδος | [τοῖς ἥρω]σιν οἷ[ες τρεῖς] ⟨οιε⟩ τέλεωι [θύ]ονται κατὰ φυλ|[άς, ὁ] μὲν τῶν Ὑλλέων παρὰ τὸ Ἡρακλεῖον, ὁ δὲ τῶν Δυμά|νων παρὰ τὰ Ἀναξίλεα, ὁ δὲ τῶν Παμφυλέων ἐν Σιτέαι ‖ παρὰ τὸ Δαμάτριον· [ἐπὶ] τούτων ἑκάστωι ἱερά, οὐλομέτ|[ριο]ν, ἡμίεκτον ἑκατέρων, καὶ κύλικες καιναὶ τρεῖς ἑ‖[κάσ]τωι καὶ πίναξ ἑκάστωι· ταῦτα παρέχοντι τοὶ ἰα|[ρῆς] καὶ θύοντι.

Τρίται ἀνομένου Ἡρακλεῖ ἐς Κο|[νίσαλο]ν ἀ(ρ)ὴν καυτός. τᾶι αὐτᾶι ἀμέραι Ἡρακλεῖ ‖ [ἐς Κονί]σαλον βοῦς· τοῦτον θύει ὁ ἰαρεύς, τῶι δὲ | [θεῶι ἱ]ερὰ δίδοται κριθᾶν τρία ἡμέδιμνα καὶ σπυ|[ρ]ῶν τρεῖς τεταρτῆς καὶ μέλιτος τέτορες κοτυλ|έαι καὶ τυροὶ οἴεοι δυώδεκα καὶ ἰπνὸς καινὸς καὶ φρ|[υγά]νων ἄχθος καὶ ξυλέων ἄχθος καὶ οἴνου τρία ‖ ἡμίχοα.

Theran

104. Thera. VII cent. B.C. IG.XII.iii.762. SGDI.4808. Roberts 2. Schwyzer 215, 1).

a. Ῥ̄εκσάνωρ ἀρκhαγέτας, Προκλῆς, Κλεαγόρας, Περαιεύς.

b. Ἄγλων, Περίλας, Μάληρος.

c. Λεοντίδας.

d. Ὀρθοκλῆς.

102. 17. **πὰρ τὸγ κοινόν**: sc. *βωμόν*.

104–106. Nos. 104 and 105 are epitaphs, while no. 106 belongs to a series of inscriptions cut in the solid rock and mostly of obscene content. They belong to the oldest period of the alphabet, when there were no signs for φ and χ, which were indicated by πh and κh or ρh, in consequence of which even θ was sometimes indicated by θh (as in

105. Thera. VII cent. B.C. IG.XII.iii.753. SGDI.4809. Roberts 1 n.

Πρακσίλαι με Θha(ρ)ρύμαρhος ἐπολε̄.

106. Thera. VIII(?) cent. B.C. IG.XII.iii.536. SGDI.4787.

a. Πheιδι(π)πίδας ὥιπhε. *b.* Τιμαγόρας καὶ Ἐνπhέρης καὶ ἐγὥιπh[ομες]. *c.* Ἔνπυλος τάδε — πόρνος. *d.* Ἐνπεδοκλῆς ἐνερόπτετο τάδε. *e.* Ϙωρκε̄̂το μὰ τὸν Ἀπό(λ)λω.

107. Thera. IV or early V cent. B.C. IG.XII.iii.Suppl.1324. Schwyzer 219.

Ἀγλōτέλης πράτισ|τος Ἀγορᾶν hικάδι |
Κα[ρ]νῆια θεὸν δεί|πν[ι]ξεν hὸνιπαντίδα ‖
καὶ Λακαρτō̂ς.

108. Thera. IV cent. B.C. IG.XII.iii.452. SGDI.4772. Ziehen, Leges Sacrae 127. Schwyzer 220.

Ἀρταμιτίō τετάρται | πεδ' ἱκάδα θυσέοντι | ἰαρόν, Ἀγορήιοις δὲ | [δ]εῖπνογ καὶ ἰα[ρ]ὰ πρὸ τō̂ σαμηίō.

109. Thera. IV cent. B.C. IG.XVI.iii.436. SGDI.4765. Ditt.Syll.1032. Michel 715. Schwyzer 221. Ziehen, Leges Sacrae 128.

Οὖροι γᾶς | Θεῶν Ματρί. | Θεὸς ἀγαθᾶι τ|ύχαι ἀγαθοῦ δ‖αίμονος
θυσία | Ἀρχίνου· τῶι ἔτ|ει τῶι πρατίστ|ωι θύσοντι βοῦ|ν καὶ πυ-
ρῶν ἐγ ‖ μεδίμνου καὶ | κριθᾶν ἐγ δύο μ|εδίμνων καὶ οἴνο|υ μετρητὰν

no. 105). Even at this early time ϝ was completely lost, cf. Κλεαγόρας, Ὀρθοκλῆς, Λεοντίδας, ἐπολε̄. ⊙ = ω.

107. *Agloteles, son of Enipantidas and Lacarto, was the first to honor with a Carnean banquet the god (Apollo Carneus) on the twentieth of the month in which the* Ἀγοραί *were celebrated* (cf. Ἀγορήιοις no. 108). But the words from πράτιστος to δεῖπνιξεν are variously interpreted. The inscription, up to the last two words, is metrical (two iambic trimeters), hence δεῖπνιξεν without augment and with the Att.-Ion. ν movable. For hīκάδι see **58** *c*, **116**.

108. *On the twenty-fourth of the month Artemisius they shall offer a sacrifice, and at the Agoreia* (name of a festival) *a banquet and sacrifices in front of the image.*

109. 1 f. *Boundaries of the land for the Mother of the Gods.* This was, doubtless, land dedicated to her service by Archimus, who also promises a sacrifice. — 6 ff. *In the very first year* (as well as thereafter) *they shall offer an ox, a medimnus of wheat*, etc. — **θύσοντι**: instead of θυσέοντι (cf. no. 108), but with retention of the Doric ending, while φέρουσιν l. 15 is completely Attic, likewise Ἀρτεμισίου (cf. Ἀρταμιτίου no. 108). — **ἐγ μεδίμνου**. See **136.9**.

καὶ ἄλλα | ἐπάργματα ὧν αἱ ὧρ||αι φέρουσιν, μηνὸς Ἀρτε|μισίου 15
πέμπται ἱσταμ|ένου καὶ μηνὸς Ὑακινθίο|υ πέμπται ἱσταμένου.

Cretan

110. Gortyna. V cent. B.C. SGDI.4991. Hicks 35 (only I). Inscr.Jurid. I,pp.352 ff. Michel 1333. Schwyzer 179. Comparetti,Mon.Antichi III,pp. 93 ff. Merriam,Am.J.Arch.1885,324 ff.,1886,24 ff.

Θιοί. |Ὄς κ' ἐλευθέρōι ἒ δόλōι μέλλēι ἀν|πιμōλέν, πρὸ δίκας μὲ I
ἄγεν. αἰ δ|έ κ' ἄγēι, καταδικακσάτō τō̂ ἐλευθέρ|ō δέκα στατε̂ρανς,

110. The famous Gortynian Law-Code. Although conveniently so designated, it is not of course a complete code of laws, but a series of regulations on various subjects, complete in itself, as shown by the *θιοί* at the beginning and the unused space at the end of the last column. The state of the alphabet (there are no signs for *φ* and *χ*, which are not distinguished from *π* and *κ*. See **4**.1), the forms of the letters, and the direction of the writing (*βουστροφηδόν*), are such as are usually characteristic of the sixth century B.C., but the general style of the writing, precise and regular, points to a later date. It is now generally believed that the development of the alphabet was slower in Crete than elsewhere, and that the Code is of the fifth century B.C., probably about the middle of it. There are also other inscriptions from Gortyna containing regulations of a similar character but on different subjects, one series of seven columns being known sometimes as the Second Code (SGDI. 4998).

Although a sign for *η* is lacking in the Law-Code, the Ⱶ had already been used with this value in an earlier period, and H is regularly so used in the inscriptions of the "North Wall," which are not much later than the Law-Code. The proper transcription of E in the Law-Code is in certain classes of forms uncertain, since there is evidence of both *ε* and *η* from inscriptions which contain a sign for *η*. Such are the infinitives of contract verbs in -EN (*-έν* or *-ε̂ν*?), and the infinitives in -MEN (*-μεν* or *-με̄ν*?). The earlier inscriptions with Ⱶ have *ἐνϝοικέν*, *ἦμεν*, while the later ones with H have *μōλῆν*, *ἤμην*. The transcription followed in our text is that which accords with the former. But see **25** *a*, App. The prohibitive ME has been transcribed uniformly *μέ*, although the inscriptions which have H often have *μέ* beside *μή* before words beginning with a vowel (**93**). The same inscriptions show that aor. subj. *λαγάσει* etc. should be so transcribed, not *λαγάσε̄ι* etc. See **150**.

I.1–II.2. Disputes over the ownership of a slave or one alleged to be a slave.

I.1 ff. *Whoever is about to bring suit in relation to a free man or a slave, shall not make seizure before the trial. If he makes the seizure, (the judge) shall condemn him to a fine of ten staters in the case of a free man, five in case of a slave, because he seizes him, and shall decree that he release him within three*

τõ δόλō πέντ‖ε, ὅτι ἄγει, καὶ δικακσάτō λαγάσαι | ἐν ταῖς τρισὶ ἀμέραις. αἰ [δέ] κα | μὲ [λαγ]άσει, καταδικαδδέτō τõ μὲν | ἐλευθέρō στατε̃ρα, τõ δόλō [δα]ρκν|ὰν τᾶς ἀμέρας ϝεκάστας, πρίν κα λα‖γάσει· τõ δὲ κρόνō τὸν δι[κ]αστ|ὰν ὀμνύντα κρίνεν. αἰ δ' ἀννίοιτο | μὲ ἄγεν, τὸν δικαστὰν ὀμνύντ|α κρ[ί]νεν, αἰ μὲ ἀποπōνίοι μαῖτυς. | αἰ δέ κα μōλε̃ι ὁ μὲν ἐλεύθε[ρ]ον, ‖ ὁ δ[ὲ δ]õλον, κάρτονανς ε̃μεν | [ὅτερο]ί κ' ἐλεύθερον ἀποπōνίōν|τι. αἰ δέ κ' ἀνπὶ δόλōι μōλίōντι | πōνίοντες ϝὸν ϝεκάτερος ε̃μ|εν, αἰ μέν κα μαῖτυς ἀποπōνε̃ι, κ‖ατὰ τὸν μαίτυρα δικάδδεν, αἰ | δέ κ' ε̃ ἀνποτέροις ἀποπōνίōντι | ε̃ μēδατέρōι, τὸν δικαστὰν ὀ|μνύντα κρίνεν. ε̃ δέ κα νικαθε̃ι ὁ | ἔκōν, [τ]ὸμ μὲν ἐλεύθερον λαγ‖άσαι τᾶν πέ[ν]τ' ἀμερᾶν, τὸν δὲ δõ̃λ[ον] ἐς κε̃ρανς ἀποδόμεν. αἰ δέ | κα μὲ λαγάσει ε̃ μὲ ἀποδõ̃ι, δικακ|σάτō νικὲν τõ μὲν ἐλευθέρō | πεντέκοντα στατε̃ρανς καὶ σ‖τατε̃ρα τᾶς

days. But if he does not release him, (the judge) shall condemn him to a fine of a stater in the case of a free man, a drachma in the case of a slave, for each day until he releases him; and as to the time, the judge shall decide under oath. — For the use of the genitive in τõ ἐλευθέρō, τõ δόλō, see **171**. Similarly τõ πεντεκοντασταστέρō II.38. Observe the clear distinction in use, here and elsewhere, between δικάδδεν and κρίνεν. The former is used where the judge pronounces formal judgment according to the law and the evidence, the latter where he acts directly as arbiter. Cf. especially XI.26 ff. — 11 ff. *But if one denies making a seizure, the judge shall decide under oath, unless a witness testifies. If one party contends that a man is a free man, the other that he is a slave, those who testify that he is a free man shall be preferred. If they contend about a slave, each declaring that he is his, if a witness testifies, (the judge) shall declare judgment according to the witness, but if they testify for both or for neither, the judge shall decide under oath. When the one in possession has been defeated, he shall release the free man within five days, and he shall surrender the slave. If he does not release (the free man) or surrender (the slave), (the judge) shall decree that (the plaintiff) have judgment* (νικὲν = Att. νικᾶν) *against him, in the case of the free man for fifty staters and a stater for each day until he releases him, in the case of the slave ten staters and a drachma for each day until he surrenders him. But at the end of a year after the judge has pronounced judgment, one may exact three times the amount* (i.e. three times the original fines, instead of the accumulated fines for delay) *or less, but not more. As to the time the judge shall decide under oath.* — The purpose of this last provision seems to be to prevent the accumulation of fines out of all proportion to the value of the slave. Some take τρίτρα as *a third* (i.e. of the accumulated fines). The word occurs in another Cretan inscription (SGDI.5000 I), where its meaning is equally disputed. — 25. **τᾶν πέντ' ἀμερᾶν**: gen. of time. **170.** —

ἀμέρας ϝεκάστ|ας, πρίν κα λαγάσει, τō̂ δὲ δό̄λō | δέκα στατε̂ρανς καὶ δαρκνὰν | τᾶς ἀμέρας ϝεκάστας, πρίν κ' ἀ|ποδō̂ι ἐς κε̂ρανς. ε̂ δὲ κα καταδι||κάκσει ὀ δικαστάς, ἐνιαυτō̂ι π|ράδδεθθαι τὰ τρίτρα ε̂ μεῖον, | πλίον δὲ μέ· τō̂ δὲ κρόνō τὸν δι|καστὰν ὀμνύντα κρίνεν. αἰ δέ | κα ναεύēι ὀ δō̂λος ὁ κα νικαθε̂||ι, καλίōν ἀντὶ μαιτύρōν δυō̂ν δ|ρομέōν ἐλευθέρōν ἀποδεικσάτ|ō ἐπὶ τō̂ι ναō̂ι ὄπē κα ναεύēι ε̂ α|ὐτὸς ε̂ ἄ(λ)λος πρὸ τούτō· αἰ δέ | κα μὲ καλε̂ι ε̂ μὲ δείκσει, κατισ||[τάτ]ō τὰ ἐ[γρα](μ)μένα. αἰ δέ κα μēδ' | αὐτὸν ἀποδō̂ι ἐν τō̂ι ἐνιαυτō̂ι, | τὰνς ἀπλόονς τ[ι]μὰνς ἐπικατ|αστασεῖ. αἰ δέ κ' ἀποθάνēι μ|ōλιομένας τᾶδ δί[κα]ς, τὰν ἀπλ||όον τιμὰν κατ(α)στασεῖ. αἰ δ|έ κα κοσ[μ]ίōν ἄγēι ε̂ κοσμίοντο|ς ἄλλος, ε̂ κ' ἀποστᾶι, μōλέν, καῖ κ|α νικαθε̂ι, κατιστάμεν ἀπ' [ἆ]ς | [ἀμέρα]ς ἄγαγε τὰ ἐγρα(μ)μένα. || [τὸ]ν δὲ νενικαμένο[ν] κα[ὶ τὸν κα]|||τακείμενον ἄγοντι ἄπατον | ε̂μεν. II

Αἴ κα τὸν ἐλεύθερον ε̂ | τὰν ἐλευθέραν κάρτει οἴπēι, ἐκα|τὸν στατε̂ρανς καταστασεῖ· α||ἰ δέ κ' ἀπεταίρō, δέκα· αἰ δέ κ' ὀ δō̂λο|ς τὸν ἐλεύθερον ε̂ τὰν ἐλευθέρα|ν, διπλεῖ καταστασεῖ· αἰ δέ κ' ἐλε|ύθερος ϝοικέα ε̂ ϝοικέαν, πέντε | δαρκνάνς· αἰ δέ κα ϝ[ο]ικεὺς ϝοικέα ||

35. **ἐνιαυτō̂ι**: not *year*, but *anniversary*. See Glossary. — 38 ff. *If the slave on whose account one is defeated takes refuge in a temple, (the defeated party), summoning (the successful party) in the presence of two witnesses of age and free, shall point out (the slave) at the temple where he takes refuge, either himself or another for him; but if he does not make the summons or point him out, he shall pay what is written. If he does not even* (referring back to ll. 34 ff.) *surrender him (the slave) at the end of a year, he shall pay the simple fines in addition* (to what is stated in ll. 34 ff.). *If (the slave) dies while the suit is being tried, he shall pay the simple fine* (i.e. without any additional fines for delay). *If a member of the* κόσμος (see Glossary) *makes a seizure, or another (seizes the slave) of a member of the* κόσμος, *the case shall be tried after he* (the official) *has gone out of office, and, if defeated he shall pay what is written from the time when he made the seizure. But there shall be no penalty for seizing one condemned for debt or one who has mortgaged his person.* — The penalties fixed in ll. 47–50 and their relation to the provision in l. 36 are variously understood. Many take τιμάνς and τιμάν as referring to the value of the slave.

II.2–45. Rape and adultery.

II.2 ff. *If one commits rape upon a free man or woman, he shall pay one hundred staters; but if upon (the son or daughter) of an* ἀπέταιρος, *ten.* The ἀπέταιρος, one who was not a member of a ἑταιρεία (ἑταιρε̄ία) or society made up of citizens, occupied a social position

ἓ ϝοικέαν, π[έν]τε στατῆρανς. | ἐνδοθιδίαν δόλαν αἰ κάρτει δαμ|άσαιτο, δύο στατῆρανς κατασ|τασεῖ· αἰ δέ κα δεδαμν[α]μέναν πε|δ' ἀμέραν, [ὀ]δελόν, αἰ δέ κ' ἐν νυτ||τί, δύ' ὀδελόνς· ὀρκιōτέραν δ' ἔ|μεν τὰν δόλαν. αἴ κα τὰν ἐ|λευθέραν ἐπιπērῆται οἴπεν ἀκε|ύοντος καδεστᾶ, δέκα στατῆ|ρανς κατασταsεῖ, αἰ ἀποπōνίο||μ μαῖτυς. αἴ κα τὰν ἐλευθέραν | μοικίōν αἰλεθῆι ἐν πατρὸς ἓ ἐν ἀ|δελπιῶ ἓ ἐν τῶ ἀνδρός, ἑκατὸν | στατῆρανς κατασταsεῖ· αἰ δέ κ' ἐ|ν ἄ(λ)λō, πεντέκοντα· αἰ δέ κα τὰν || τῶ ἀπεταίρō, δέκα· αἰ δέ κ' ὁ δῶλος [τὰ]||ν ἐλευθέραν, διπλεῖ κατασταsε|ῖ· αἰ δέ κα δῶλος δόλō, πέν|τε. προϝειπάτō δὲ ἀντὶ μαιτ|ύρōν τριῶν τοῖς καδεσταῖ||ς τῶ ἐναιλεθέντος ἀλλύεθ|θαι ἐν ταῖς πέντ' ἀμέραις· | τῶ δὲ δόλō τῶι πάσται ἀντὶ | μαιτύρōν δυῶν. αἰ δέ κα μ|ὲ ἀλλύσεται, ἐπὶ τοῖς ἐλόν||σι ἓμεν κρῆθθαι ὅπαι κα λε|ίōντι. αἰ δέ κα πōνῆι δολό|σαθθαι, ὀμόσαι τὸν ἐλό|ντα τῶ πεντēκονταστατέ|ρō καὶ πλίονος πέντον αὐ||τὸν ϝὶν αὐτῶι ϝέκαστον ἐπ|αριόμενον, τῶ δ' ἀπεταίρō | τρίτον αὐτόν, τῶ δὲ ϝοικέ|ος τὸν πάσταν ἄτερον αὐτ|ὸν μοικίοντ' ἐλέν, δολόσαθ||θαι δὲ μέ.

Aἴ κ' ἀνὲρ [κα]ὶ [γυ]||νὰ διακρ[ί]νōν[τ]αι, τὰ ϝὰ α|ὐτᾶς ἔκεν, ἄτι ἔκονσ' ἔιε π|ὰρ τὸν ἄνδρα, καὶ τῶ καρπῶ τ|ὰνν ἐμίναν, αἴ κ' ἔι ἐς

midway between the ἐλεύθερος and the ϝοικεύς. Possibly the ξένοι are meant. — 11 ff. *If one violates a household slave by force, he shall pay two staters, but if one that has already been violated, by day one obol, but if in the night two obols; and the slave shall have the preference in the oath.* — 16 ff. *If one attempts to have intercourse with a free woman who is under the guardianship of a relative* (that is, with a young maiden), *he shall pay ten staters if a witness testifies.* — 28 ff. *One shall announce before three witnesses to the relatives of the one caught* (literally *caught in*, i.e. in the house of the father etc.) *that he must be ransomed within five days; but to the master of a slave before two witnesses. But if he is not ransomed, it shall be in the power of the captors to do with him as they wish.* — 36 ff. *If one declares that he has been the victim of a plot, then the one who caught him shall swear, in a case involving a fine of fifty staters or more, with four others* (literally *himself as a fifth*), *each calling down curses upon himself* (*if he testifies falsely*), *but in the case of an ἀπέταιρος with two others, in a case of a serf the master and one other, that he took him in adultery and did not lay a plot.*

II.45–III.44. Rights of the wife in the case of divorce or death of husband.

II.45 ff. *If a man and wife are divorced, (the wife) shall have her own property with which she came to her husband, and the half of the produce, if there is any from her own property, and the half of whatever she has woven within (the house), whatever there is, and five*

τῶν ϝᾱ‖ν αὐτᾶς κρεμάτων, κᾰ̃τι | κ' ἐνυπάνει τὰν [ἐ]μίνα]ν ἄτι | κ' ἒι, 50
καὶ πέντε στατε̄ρανς, αἴ κ' ὁ ἀ|νὲρ αἴτιος ἒι τᾶς κε̄[ρ]εύσι|ος· α[ἰ]
δὲ πōνίοι ὁ ἀνὲρ [αἴτι‖ος μὲ ἒ]μεν, τὸν δικαστὰν ||| ὀμνύντα κρίνεν. 55 III
αἰ δέ τι ἄλλ|ο πέροι τῶ ἀνδρός, πέντε στ|ατε̄ρανς καταστασεῖ κᾰ̃τι |
κα πέρēι αὐτόν, κᾰ̃τι κα παρ‖έλēι ἀποδότō αὐτόν. ὃν δέ κ' | ἐκσαν- 5
νε̄́σεται δικάκσαι τ|ὰν γυναίκ' ἀπομόσαι τὰν Ἄρ|τεμιν πὰρ Ἀμυ-
κλαῖον πὰρ τὰν | Τοκσίαν. ὅτι δέ τίς κ' ἀπομο‖σάνσαι παρέλēι, 10
πέντε στατ|ēρανς καταστασεῖ καὶ τὸ κρ|έος αὐτόν. αἰ δέ κ' ἀλλότ-
τρι|ος συνε(σ)σάδδēι, δέκα στ[ατ]ε̄́|ρανς καταστασεῖ, τῶ δὲ κρε̄́‖ος 15
διπλεῖ ὅτι κ' ὁ δικαστὰς | ὀμόσει συνεσσάκσαι. | αἰ ἀνὲρ ἀποθάνοι
τέκνα κατ|αλιπών, αἴ κα λε̄́ι ἀ γυνά, τὰ ϝὰ | αὐτᾶς ἔκονσαν ὀπυίεθ-
θα‖ι κᾰ̃τι κ' ὁ ἀνὲδ δῶι κατὰ τὰ ἐγ|ραμμένα ἀντὶ μαιτύρōν τρ|ιῶν 20
δρομέōν ἐλευθέρōν· αἰ | δέ τι τῶν τέκνōν πέροι, ἔνδι|κον ἒμεν. αἰ δέ
κα ἄτεκνον ‖ καταλίπēι, τά τε ϝὰ αὐτᾶς ἔκε|ν κᾰ̃τι κ' ἐν[υ]πάνει 25
[τ]ὰν ἐ̄́μ[ί]ν|αν κα[ὶ τ]ῶ καρπ[ῶ] τῶ ἔνδ[ο]θεν π|εδὰ τῶν ἐπιβαλλόν-
τ[ōν] μοίρα|ν λακὲ[ν] καῖ τί κ' ὁ ἀνὲδ δῶι ἃι ἔγ‖ρατται· αἰ δέ τι 30
ἄλλο πέροι, ἔν|δικον ἒμεν. αἰ δὲ γυνὰ ἄτεκ|νος ἀποθάνοι, τά τε ϝὰ |
αὐτᾶς τοῖς ἐπιβάλλονσι ἀπ|οδόμεν κᾰ̃τι ἐνύπανε τὰν ἐ‖μίναν καὶ τῶ 35
καρπῶ, αἴ κ' ἒι ἐς | τῶν ϝῶν αὐτᾶς, τὰν ἐμίνα|ν. κόμιστρα αἴ κα λε̄́ι

staters, if the husband is the cause of the divorce. But if the husband declares he is not the cause, the judge shall decide under oath. But if she carries off anything else belonging to the husband, she shall pay five staters, and whatever she carries off and whatever she purloins this she shall return. But as regards matters which she denies, (the judge) shall decree that she take the oath of denial by Artemis, (proceeding?) to the Amycleium to the archer-goddess. If any one takes anything away from her after she has taken the oath of denial, he shall pay five staters and the thing itself. If a stranger helps her carry things off, he shall pay ten staters and double the amount which the judge swears he helped carry off. — 49. **τὰνν ἐμίναν**: see **101.1**. — 50. **κᾰ̃τι**: here and III.26, 34 = **καὶ ὅτι**, i.e. **καὶ οὑτινος**, gen. by attraction. — III.14–15. **κρέιος**: **χρήιος** from **χρήεος**, gen. sg. with **διπλεῖ**. — 17 ff. *If a man dies leaving children, if the wife wishes, she may marry again holding her own property and whatever her husband may have given her, according to what is written, in the presence of three witnesses of age and free. But if she takes anything belonging to the children, it shall be a matter for trial.* — 27 ff. *And of the produce in the house she shall share with the lawful heirs.* — **τῶν ἐπιβαλλόντῶν**: **ὁ ἐπιβάλλων**, *the heir at law*, a short expression for **ὧι ἐπιβάλλει (τὰ χρήματα)**; cf. V.21–22 **οἷς κ' ἐπιβάλλε̄ι**. — 37 ff. *If man or wife wishes to make gifts, (it is permitted),*

δόμεν | ἀνὲ̄ρ ἒ γυνά, ἒ ϝε̄̂μα ἒ δυό̄δεκ|α στατε̄̂ρανς ἒ δυό̄δεκα στατ||έ̄ρōν κρέος, πλίον δὲ μέ̄. αἴ κ|α ϝοικέος ϝοικέα κριθε̄̂ι δōō̂ | ἒ ἀποθανόντος, τὰ ϝὰ αὐτᾶ|ς ἔκεν· ἄλλο δ' αἴ τι πέροι, ἔνδ|ικον ἔ̄μεν.

Αἰ τέκοι γυνὰ κ||ε̄[ρ]ε[ύο]νσα, ἐπελεῦσαι το̄̂ι ἀ|νδρὶ ἐπὶ στέγαν ἀντὶ μαιτ|ύρōν τριο̄̂ν. αἰ δὲ μὲ̄ δέκσαι|το, ἐπὶ τᾶι ματρὶ ἔ̄μεν τὸ τέκ|νον ἒ τράπεν ἒ ἀποθέμεν· ὀρκ||ιōτέροδ δ' ἔ̄μεν τὸς καδεστ|ὰνς καὶ τὸς μαίτυρανς, αἰ | ἐπε̄λεύσαν. αἰ δὲ ϝοικέα τέ|κοι κε̄ρεύονσα, ἐπελεῦσαι | το̄̂ι πάσται το̄̂ ἀνδρός, ὃς ὄ̄||πυιε, ἀντὶ μαιτύρōν [δυ]ο̄̂ν. ||| IV αἰ δέ κα μὲ̄ δέκσεται, ἐπὶ το̄̂ι | πάσται ἔ̄μεν τὸ τέκνον το̄̂ι τ|ᾶς ϝοικέας. αἰ δὲ το̄̂ι αὐτο̄̂ι αὖ|τιν ὀπυίοιτο πρὸ το̄̂ ἐνιαυτ||ο̄̂, τὸ παιδίον ἐπὶ το̄̂ι πάσται | ἔ̄μεν το̄̂ι το̄̂ ϝοικέος. κὀ̄ρκιό̄|τερον ἔ̄μεν τὸν ἐπελεύσαν|τα καὶ τὸς μαίτυρανς. γ|υνὰ κε̄ρεύονσ' αἰ ἀποβάλοι || παιδίον πρὶν ἐπελεῦσαι κα[τ]||ὰ τὰ ἐγραμμένα, ἐλευθέρō μ|ὲν καταστασεῖ πεντέ̄κοντα | στατε̄̂ρανς, δολō πέντε καὶ ϝ|ίκατι, αἴ κα νικαθε̄̂. ὀ̄̂ι δέ κα μ' || εἴ[ε̄] τι(ς) στέγα ὄπυι ἐπελευσε|ῖ, ἒ αὐτὸν μὲ̄ ὀρε̄̂ι, αἰ ⟨αι⟩ ἀποθ|είε̄ τὸ παιδίον, ἄπατον ἔ̄μεν. | αἰ κύσαιτο καὶ τέκοι ϝοικ|έα μὲ̄ ὀπυιομένα, ἐπὶ το̄̂ι τ[ο̄̂] || πατρὸς πάσται ἔ̄μεν τὸ τ|έκνον· αἰ δ' ὁ πατὲ̄ρ μὲ̄ δό̄οι, ἐ|πὶ τοῖς το̄̂ν ἀδελπιο̄̂ν πάσ|ταις ἔ̄μεν.

Τὸν πατέρα το̄̂ν | τέκνōν καὶ το̄̂ν κρε̄μάτōν κ||αρτερὸν ἔ̄μεν τᾶδ δαίσιος | καὶ τὰν ματέρα το̄̂ν ϝο̄̂ν αὐ|τᾶς κρε̄μάτōν. ἆς κα δό̄ōντι, |

either clothing or twelve staters or something of the value of twelve staters, but not more. — **κόμιστρα**: perhaps a technical term for certain kinds of gifts.

III.44–IV.23. Disposition of children born after divorce.

III.44 ff. *If a divorced wife bears a child, she shall bring it to her husband at his house in the presence of three witnesses. If he does not receive it, the child shall be in the power of the mother either to bring up or to expose; and the relatives and witnesses shall have preference in the oath, as to whether they brought it.* — **στέγαν**: this is the regular word for *house* in this inscription, ϝοικία being *household* (V.26) and ϝοῖκος not occurring. — IV.14 ff. *If the man has no house to which she shall bring (the child), or she does not see him, if she exposes the child, there shall be no penalty.* — **ὀ̄̂ι δέ κα μ' εἴ[ε̄] κτλ.**: this conforms to the reading of the stone, though the elision of the ε̄ of μέ̄ is difficult (or read μὲ̄ 'ί[ε̄] with aphaeresis?). For κα with the optative see **177**.

IV.23–VI.2. Partition of property among children and heirs-at-law.

μὲ ἐπάνανκον ἔμεν δατε|θθαι· αἰ δέ τις ἀταθείε, ἀποδ||άτταθθαι τοῖι ἀταμένοι ἄ|ι ἔγρατται. ἔ δέ κ' ἀποθάνει τι(ς), | στέγανς μὲν τὰνς ἐν πόλι κά|τι κ' ἐν ταῖ(ς) στέγαις ἐνεῖι, αἷ|ς κα μὲ ϝοικεὺς ἐνϝοικεῖι ἐπ||ὶ κόραι ϝοικίον, καὶ τὰ πρόβατα κα|ὶ καρτα[ί]ποδα, ἃ κα μὲ ϝοικέος ἔι, | ἐπὶ τοῖς υἱάσι ἔμεν, τὰ δ' ἄλ|λα κρέματα πάντα δατεῖθθα|ι καλῶς, καὶ λανκάνεν τὸς μὲν || υἱὺνς ὀπόττοι κ' ἴοντι δύ|ο μοίρανς ϝέκαστον, τὰδ δ|ὲ θυγατέρανς ὀπότται κ' ἴον|τι μίαν μοῖραν ϝεκάσταν. δ|ατεῖθ[θ]αι δὲ καὶ τὰ ματρ[ῶ]ια, ἔ || κ' ἀποθά[νε]ι, ἄιπε[ρ] τὰ [πατρῶι'] | ἔ[γρατ]τ]αι. αἰ δὲ κρέματα μὲ εἴ|ε, στέγα δέ, λακὲν τὰθ θ[υ]γατέ|ρας ἄι ἔγρατται. αἰ δέ κα λε|ι ὁ πατὲρ δῶὸς ἰὸν δόμεν τᾶ||ι ὀπυιομέναι, δότω κατὰ τ|ὰ ἐγραμμένα, πλίονα δὲ μέ. | ὀτείαι δὲ πρόθθ' ἔδōκε ἒ ἐπέσ|πενσε, ταῦτ' ἔκεν, ἄλλα δὲ μὲ ||| ἀπολαν[κά]- V νεν. γυνὰ ὀ[τ]εία κ|ρέματα μὲ ἔκει ἒ [πα]τρὸδ δό|ντος ἒ ἀ[δ]ελπιῶ ἒ ἐπισπέν|σαντος ἒ ἀπολα[κ]όνσα ἄ||ι ὄκ' ὁ Αἰθ[α]λεὺ(ς) σταρτὸς ἐκόσ|μιον οἰ σὺν Κύ[λ]λōι, ταύτ|ας μὲν ἀπολανκάνεν, ταῖ|δ δὲ πρόθθα μὲ ἔ[ν]δικον ἔμ|εν.

Ἔ κ' ἀπ[ο]θάνει ἀνὲρ ἒ γυν||ά, αἰ μέν κ' ἔι τέκνα ἒ ἐς τέ|κνōν τέκνα ἒ ἐς τούτōν τέ|κνα, τούτος ἔκε[ν] τὰ κρέμα|τα. αἰ δέ κα μέτις ἔι τούτō|ν, ἀ⟨α⟩δελπιοὶ δὲ τῶ ἀποθανόν||τος κὲκς ἀδε[λ]πιῶν τέκν|α ἒ ἐς τούτōν τέκνα, τούτ|ος ἔκεν τὰ κρέματα. αἰ δέ κα | μέτις ἔι τού-τōν, ἀδευπιαὶ δ|ὲ τῶ ἀποθανόντος κὲς ταυτ||ᾶν τέκνα ἒ ἐς τῶν τέκνōν τέ|κνα, τούτος ἔκεν τὰ κρέμα|τα. αἰ δέ κα μέτις ἔι τούτōν, | οἷς κ' ἐπιβάλλεῖ ὅπō κ' ἔι τὰ κρ|έματα, τούτος ἀναιλεῖθθα||ι. αἰ δὲ μὲ

IV.29 ff. *But if any one (of the children) should be condemned to pay a fine, the one who has been fined shall have his portion taken out and given him as is written.* — 33 ff. αἷς κα κτλ.: *which are not occupied by a serf residing in the country.* — 44 ff. *And the property of the mother shall be divided, when she dies, in the same way as is prescribed for the property of the father.* — V.1 ff. *Whatever woman has no property either by gift of father or brother or by promise or by inheritance, since the time when Cyllus and his colleagues of the* σταρτός *(subdivision of the tribe) of the Aethalians composed the* κόσμος, *these women shall share in the inheritance, but those (whose claims are) of prior date shall have no recourse.* — 22 ff. *If there is none of these, those to whom it falls according to the source of the property shall receive it. But if there are no heirs-at-law, those of the household who compose the* κλᾶρος (i.e. the body of κλαρῶται or serfs attached to the estate) *shall have the money.* —

εἶεν ἐπιβάλλοντες, τᾶς ϝοικίας οἵτινές κ' | ἴōντι ὁ κλᾶρος, τούτονς ἔ|κεν τὰ κρέ̄ματα.

Αἰ δέ κ' οἱ | ἐπιβάλλοντες οἱ μὲν λεί‖ōντι δατε͂θθαι τὰ κρέ̄ματ|α, οἱ δὲ μέ̄, δικάκσαι τὸν δι|καστὰν ἐπὶ τοῖλ λείονσι δ|ατε͂θθαι ἔ͂μεν τὰ κρέ̄ματα π|άντα, πρίν κα δάττονται. ‖ αἰ δέ κα δικάκσαντος τō͂ δ|ικαστᾶ κάρτει ἐνσείε͂ι ἦ ἄ|γε͂ι ἦ πέρε͂ι, δέκα στατε͂ραν|ς καταστα-σεῖ καὶ τō͂ κρέ̄|ιος διπλεῖ. τνατō͂ν δὲ καὶ καρ‖πō͂ καὶ ϝέμας κάνπι-δέ̄μας κ|ἐ͂πιπολαίō͂ν κρε͂μάτō͂ν, αἴ κα μ|ὲ̄ λείō͂ντι δατε͂[θθαι - - τὸν δ|ικαστ]ὰν ὀμνύντα κρῖνα|ι πορτὶ τὰ μō͂λιόμενα. [α]ἰ [δ]‖έ κα κρέ̄-ματα δατιομένοι | μὲ̄ συνγιγνō͂σκō͂ντι ἀν|πὶ τὰν δαῖσιν, ὄνὲν τὰ κρέ̄-μ|ατα κō͂ς κα πλεῖστον διδ|ō͂ι ἀποδόμενοι τᾶν τιμᾶν ‖ δια[λ]ακόντō͂ν τὰν ἐπαβο|λάν ϝέκαστος. δατιομέ|νοιδ δὲ κρέ̄ματα μαίτυρα|ν παρε͂μεν δρομέανς ἐλε|υθέρονς τρίινς ἦ πλίανς. ‖| θυγατρὶ ἔ͂ διδō͂ι, κατὰ τὰ αὐ|τά.

Ὅς κ' ὁ πατὲ̄δ δṓε͂ι, τō͂ν τō͂ π|ατρὸς κρε͂μάτō͂ν πὰρ υἱέος | μὲ̄ ὀνε͂θθαι με͂δὲ καταθίθ‖εθθαι· ἄτι δέ κ' αὐτὸς πάσετ|αι ἦ ἀπολάκε͂ι ἀποδιδόθθō, | αἴ κα λε͂ι. με͂δὲ τὸν πατέρα τὰ τō͂|ν τέκνō͂ν ἄτι κ' αὐ-τοὶ πάσον|ται ἦ ἀπολάκō͂ντι. με͂δὲ τὰ τ‖ᾶς γυναικὸς τὸν ἄνδρα ἀπο|δό(θ)θαι με͂δ' ἐπισπένσαι, με͂δ' | υἰὺν τὰ τᾶς ματρός. αἰ δ|έ τις πρίαιτο ἦ καταθεῖτο ἦ ἐ|πισπένσαιτο, ἀλλᾶι δ' ἔγρατ‖[τα]ι, ἆι τάδε

28 ff. *If some of the heirs-at-law wish to divide the property, and others not, the judge shall decree that all the property belong to those wishing to divide, until they divide it. If any one, after the decision of the judge, enters in by force or drives or carries off anything, he shall pay ten staters and double the value of the object. In the matter of live stock, produce, clothing, ornaments, and furniture, if they do not wish to make a division, the judge shall decide with reference to the pleadings. If, when dividing the property, they do not agree as to the division, they shall sell the property, and, disposing of it to whoever offers the most, they shall receive each his share of the price.* — 34. **δάττονται**: aor. subj., cf. **ἀποδάτταθθαι**. **82**. — 36. **ἐνσείε͂ι**: **ἐνσ-εῑε͂ι** (**εἶμι**) with strong grade of root in contrast to Att. **ἴῃ**. So **εἶε͂ι** in another Cretan inscription, and **εἶω** in Sophron. — 39. **τνατō͂ν**: **θνητῶν** = **ζῴων**, as in Hdt.2.68. — VI.1. **διδō͂ι**: subj. without **κα**. **174**.

VI.2–46. Sale and mortgage of family property.

VI.2 ff. *As long as the father lives, one shall not purchase any of the father's property from the son, nor take a mortgage on it. But whatever (the son) himself has acquired or inherited, he may dispose of, if he wishes.* — 14 f. **ἀλλᾶι δ' ἔγρατται**: *and it is written*

τὰ γράμματα ἔγ|[ρατται, τὰ] μ[ὲ]ν | κρέ̣ματα ἐπὶ ταῖ ματρὶ ἔ̣μ|εν
κἔ̣πὶ ταῖ γυναικί, ὸ δ' ἀπο|δόμενος ἦ̣ καταθὲνς ἦ̣ ἐπι‖σπένσανς τοῖ
πριαμένοι | ἦ̣ καταθεμένοι ἦ̣ ἐπισπεν|σαμένοι διπλεῖ καταστα|σεῖ
καῖ τί κ' ἄλλ' ἄτας ἔ̣ι, τὸ ἀπ|λόον· τὸν δὲ πρόθθα μὲ ἔν‖δικον ἔ̣μεν.
αἰ δέ κ' ὸ ἀντίμ|ōλος ἀπομōλεῖ ἀνπὶ τὸ κρ|έος ὄ̣ι κ' ἀνπιμōλίōντι μ|ὲ
ἔ̣μεν ταῖς ματ[ρ]ὸς ἦ̣ ταῖ|ς γυναικός, μōλὲν ὄπε̄ κ' ἐπ‖ιβάλλε̄ι, πὰρ
τοῖ δικαστᾶι | ἔ̣ ϝεκάστō ἔγρατται. αἰ δέ κ' ἀ|ποθάνε̄ι μάτε̄ρ τέκνα
καταλιπό|νσα, τὸν πατέρα καρτερὸν ἔ̣μεν | τὸν ματρό̣ιōν, ἀποδό(θ)θαι
δὲ μὲ ‖ με̄δὲ καταθέμε̄ν, αἴ κα μὲ τὰ τέκ|να ἐπαινέ̣σει δρομέες ἰόν-
τες. | [α]ἰ δέ τις ἀλλᾶι πρίαιτο ἦ̣ κατα|θεῖτο, τὰ μὲν κρέ̣ματα ἐπὶ
τοῖ|ς τέκνοις ἔ̣μεν, τοῖ δὲ πριαμ‖ένōι ἦ̣ καταθεμένōι τὸν ἀποδ|όμενον
ἦ̣ τὸν καταθέντα τὰν | διπλείαν καταστάσαι τᾶς τ|ιμᾶς, καῖ τί
κ' ἄλλ' ἄτας ἔ̣ι, τὸ ἀ|πλόον. αἰ δέ κ' ἄλλαν ὀπυίε̄ι, τὰ τ‖έκνα [τοῖ]ν
[μ]ατροίōν καρτερὸν|ς ἔ̣μεν.

Αἴ κ' ἐδ δυσ[μενίανς] πε|ρα[θεῖ κ]ἔ̣κς ἀλλοπολίας ὐπ' ἀν|άνκας
ἐκόμενος κελο[μ]ένō τι|ς λύσεται, ἐπὶ τοῖ ἀλλυσαμέν‖ōι ἔ̣μεν, πρίν
κ' ἀποδοῖ τὸ ἐπιβά|λλον.· αἰ δέ κα μὲ ὀμολογίōντ|ι ἀμπὶ τὰν πλε̄-
θὺν ἦ̣ μὲ [κ]ελομέ‖[ν]ō αὐτοῖ [λ]ύσαθθαι, τὸν δικασ|τὰν ὀμνύντα
κρίνεν πορτὶ τὰ ‖ μōλιόμενα. [τ]ὸ ἐλευθέρō τὸν | δε - - - - -. [αἴ
κ' ὸ δοῖλος] ||| ἐπὶ τὰν ἐλευθέραν ἐλθὸ̃ν ὀπυίε̄ι, | ἐλεύθερ' ἔ̣μεν τὰ VII

otherwise = *otherwise than is written.* Cf. l. 37 and VIII.54. — **ἁι τάδε τὰ γράμματα ἔγρατται**: *since the inscription of this law*, contrasted with **τὸν δὲ πρόθθα**, l. 24, *in matters of previous date.* So in IX.15 and XI.19. — 25 ff. *But if the opponent denies, with reference to the matter about which they are disputing, that it belongs to the mother or the wife, action shall be brought where it belongs, before the judge where it is prescribed for each case.*

VI.46–VII.15. Repayment of ransom. Children of mixed marriages. Responsibility for the acts of a slave.

VI.46 ff. 'A ransomed person shall belong to the ransomer, until he pays what is proper.' The general sense is clear, but the restoration and precise interpretation is uncertain. Perhaps, with the reading of the text, *if one is sold into hostile hands and some one, forced (to do so) upon his demanding it, ransoms him from his exile.* — 51 ff. *But if they do not agree about the amount, or on the ground that he did not demand to be ransomed*, etc. — 55 ff. Something is certainly missing between the end of VI and the beginning of VII, either overlooked by the stonecutter in copying, or possibly added on the original substructure, which is not extant. — VII.1 ff. In the case of marriage between a male slave and a free woman,

τέκνα. αἰ δέ κ' | ἀ ἐλευθέρα ἐπὶ τὸν δῶλον, δῶλ' ἔμ|εν τὰ τέκνα. αἰ δέ κ' ἐς τᾶς αὐτ||ᾶς ματρὸς ἐλεύθερα καὶ δῶλα | τέκνα γένēται, ἔ κ' ἀποθάνēι ἀ | μάτēρ, αἴ κ' ἔι κρέματα, τὸνς ἐλε|υθέρονς ἔκεν. αἰ δ' ἐλευθέροι | μὲ ἐκσεῖεν, τὸνσς ἐπιβάλλον||τανς ἀναιλε(θ)θαι. α[ἴ] κ' ἐκς ἀγ|ορᾶς πρ[ι]άμενος δῶλον μὲ π|εραιόσει τᾶν ϝεκσέκοντ' ἀμ|ερᾶν, αἴ τινά κα πρό(θ)θ' ἀδικέ|κēι ἦ ὕστερον, τῶι πεπαμέν||ōι ἔνδικον ἔμεν.

Τὰμ πα||[τ]ρōι[ῶ]κον ὀπυίε(θ)θαι ἀδελπι|ῶι τῶ πατρὸς τῶν ἰόντōν τῶι | πρειγ[ί]στōι. αἰ δὲ κα πλίες πατ|ρōιὸκοι ἴōντι κἀδελπι[ο]ὶ τῶ πα||τρός, [τ]ῶι ἐπιπρειγίστōι ὀπυί|ε(θ)θαι. αἰ δὲ κα μὲ ἴōντι ἀδελπιο|ὶ τῶ πατρός, υἱέεδ δὲ ἐκς ἀδελ|πιῶν, ὀπυίε(θ)θαι ἰῶι τῶι [ἐ]ς τῶ π|ρειγίστō. αἰ δέ κα πλίες ἴōντ||ι πατρōιόκοι κυἱέες ἐκς ἀδε|λπιῶν, ἄλλōι ὀπυίε(θ)θαι τῶι ἐπ|ὶ τῶι ἐς [τ]ῶ πρει[γί]στō. μίαν δ' | ἔκεν πατρōι[ῶ]κον τὸν ἐπιβάλ|λοντα, πλίαδ δὲ [μ]ἔ.

the status of the children depended on whether the slave went to live with the free woman, thus raising himself in a measure to her condition, or whether the woman went to live with the slave. — 9. ἐκσεῖεν: ἐλεν ἐξ αὐτᾶς. — 10 ff. *If one having purchased a slave from the market-place has not repudiated the purchase within the sixty days, if the slave has wronged any one before or after, the one who has acquired him shall be liable.* The purchaser of a slave was allowed a certain time within which, upon discovering any faults, physical or otherwise, which had been concealed, he might repudiate the purchase. Not until the expiration of this period was the purchase binding, and the purchaser liable for the acts of the slave. For the use of περαιόω, cf. also SGDI. 4998.VII αἴ κα μὴ περαιόσει ἢ κα πρίαται ἐν ταῖς τριάκοντ' ἀμέραις. But some take the meaning in both passages to be *dispose of abroad.*

VII.15–IX.24. The heiress. Regulations for her marriage and the disposition of her property.

When, in default of sons, a daughter becomes the heiress (πατρōιῶκος, cf. πατροῦχος παρθένος Hdt.6.57 with Stein's note, Att. ἐπίκληρος), the choice of a husband, who becomes the virtual head of the family, is determined by fixed rules. The person so determined, the groom-elect, is known as ὁ ἐπιβάλλōν ὀπυίεν (= ὃι ἐπιβάλλει ὀπυίεν *the one to whom it falls to marry*) or simply ὁ ἐπιβάλλōν.

VII.15 ff. *The heiress shall marry her father's brother, the oldest of those living. If there are several heiresses and father's brothers, they shall marry (the second) the next oldest (and so on in succession). If there are no father's brothers, but sons of the brothers, she shall marry that one (who is the son) of the oldest. If there are several heiresses and sons of brothers, they shall marry (the*

Ἀδ δέ κ' ἄν||ōρος ε̄ι ὀ ἐπιβάλλōν ὀπυίεν ε̄ | ἀ πατρōιō̂κος, [σ]τέ- 30
γαν μέν, αἴ | κ' ε̄ι, ἔκεν τὰν πατρōιō̂κον, τᾶδ | δ' ἐπικαρπίας παν-
τὸς τὰν ε̄μ|ίναν ἀπολανκάνεν τὸν ἐπιβ||άλλοντα ὀπυίεν. αἰ δέ 35
κ' ἀπό|δρομος ἰὸν ὀ ἐπιβάλλōν ὀπυ|ίεν ε̄βίōν ε̄βίονσαν μὲ λε̄ι
ὀπ|υίεν, ἐπὶ τᾶι πατρōιόκōι ε̄με|ν τὰ κρέματα πάντα καὶ τὸν κ||αρ- 40
πόν, πρείν κ' ὀπυίε̄ι. αἰ δέ κα | δρομεὺς ἰὸν ὀ ἐπιβάλλōν ε̄|βίονσαν
λείονσαν ὀπυίε|(θ)θαι μὲ λε̄ι ὀπυίεν, μōλὲν τὸς | καδεστὰνς τὸς τᾶς
πατρōι||όκō, ὀ δὲ [δ]ικα[σ]τ[ὰς] δικ[ακσά]|τō ὀπυίεν ἐν τοῖς δ[υ]οῖς 45
με̄|νσί. αἰ δέ κα μὲ ὀπυίε̄ι ἆι ἔγρα|(τ)ται, τὰ κρέματα πάντ' ἔκον-
σα|ν, αἴ κ' ε̄ι ἄλλος, τō̂ι ἐπιβάλλοντ||ι· αἰ δ' ἐπιβάλλōν μὲ εἴε̄, τᾶς | 50
πυλᾶς τō̂ν αἰτιόντōν ὄτιμ|ί κα λε̄ι ὀπυίε(θ)θαι. αἰ δέ κα τō̂|ι ἐπι-
βάλλοντι ε̄βίονσα μὲ λε̄|ι ὀπυίε(θ)θαι ε̄ ἄνōρος ε̄ι ὀ ἐπιβ||άλ[λ]ōν 55
[κα]ὶ μ[ὲ λ]ε̄[ι μέν]εν ||| ἀ πατρōιō̂κος, στέγαμ μέν, | αἴ κ' ε̄ι ἐν VIII
πόλι, τὰμ πατρōιō̂κο|ν ἔκεν κἄτι κ' ἐνε̄ι ἐν τᾶι στέγ|αι, τō̂ν δ' ἄλλōν
τὰν ε̄μίναν δ||ιαλακόνσαν ἄλλōι ὀπυίε(θ)θ|αι τᾶς πυλᾶς τō̂ν αἰτιόν- 5
τōν | ὄτιμί κα λε̄ι. ἀποδατε̄(θ)θαι δ|ὲ τō̂ν κρε̄μάτōν ἰō̂ι. αἰ δὲ μὲ |
εἶεν ἐπιβάλλοντες τᾶι ⟨παι⟩ π||ατρōιόκōι ἆ[ι ἔ]γρατται, τὰ κρ|έματα 10
πάντ' ἔκ[ον]σαν τᾶς πυ|λᾶς ὀπυίε(θ)θ[α]ι ὄτιμί κα λε̄ι. | αἰ δὲ τᾶς
πυλ[ᾶ]ς μέτις λε|ίοι ὀ[π]υίεν, τὸς καδεστὰνς || τὸς τᾶς πατρōιόκō 15
ϝείπαι κ|ατὰ [τὰν πυλ]ὰν ὄτι οὐ λ[ε̄ι ὀ]πυ|ίεν τις; καὶ μέν τίς
[κ' ὀ]πυίε̄ι, ἐ|ν ταῖς τριάκοντα ε̄ κα ϝείπον|τι· αἰ δὲ μ(έ), ἄλλōι
ὀπυίε(θ)θαι ὄτι||μί κα νύναται. αἰ δέ κα πατρὸ|ς δόντος ε̄ ἀδελ- 20
πιō̂ πατρōιō̂|κος γένε̄ται, αἰ λείοντος ὀπ|υίεν ō̄ι ἔδōκαν μὲ λείοι
ὀπυ|ίε(θ)θαι, αἴ κ' ἐστετέκνōται, δια||λακόνσαν τō̂ν κρε̄μάτōν ἆι 25

second) the second (in order) after the son of the eldest (and so on). — 35 ff. *If the groom-elect, being a minor, does not wish to marry (the heiress), though both are of marriageable age, all the property and the income shall belong to the heiress until he marries her.* — 47 ff. *If he does not marry her, as is written, she with all the property shall marry the next in succession, if there is another. But if there is no groom-elect, she may marry any one of the tribe she wishes, of those who ask for her hand.* — VIII.7–8. *But they shall give to him* (the rejected groom-elect) *his proper share of the property.* — 20 ff. *If one becomes an heiress after her father or brother has given her (in marriage), if she does not wish to remain married to the one to whom they gave her, although he is willing, then, in case she has borne children, she may, dividing the property as is written, marry another of the tribe.* — 24. **ἐστετέκνōται**: perf. subj. like **πέπᾱται** etc., **151.1**.

ἔ|γρατται [ἄλλ]ōι ὀπυίε(θ)θ[αι τᾶ]ς [π]|υ[λ]ᾶ[ς]. αἰ δὲ τέκνα μὲ εἴε̄, πάντ' | ἔκονσαν τō̂ι ἐπιβάλλον[τ]ι ὀπυ|ίε(θ)θαι, αἴ κ' ἔ̄ι, αἰ δὲ μέ̄, ἆι ἔγραττ||αι. ἀνὲ̄ρ αἰ ἀποθάνοι πατρōι|ṓκōι τέκνα καταλιπṓν, αἴ κα [λ]ε̂ι, | ὀπυιέ(θ)θō τᾶς πυλᾶς ὄτιμί κα ν|ύναται, ἀνάνκαι δὲ μέ̄. αἰ δὲ τέ|κνα μὲ καταλίποι ὀ ἀποθανṓν, || ὀπυίε(θ)θαι τō̂ι ἐπιβάλλοντι ἆ|ι ἔγρατται. αἰ δ' ὀ ἐπιβάλλōν τ|ὰν πατρōιō̂κον ὀπυίεν μὲ ἐπ|ίδαμος εἴε̄, ἀ δὲ πατρōιō̂κος | ὀ̄ρίμα εἴε̄, τō̂ι ἐπιβάλλοντι ὀ||πυίε(θ)θαι ἆι ἔγρατται.

Πατρōιō̂|κον δ' ἔ̄μεν, αἴ κα πατὲ̄ρ μὲ ἔ̄ι ἒ ἀ|δελπιὸς ἐς τō̂ αὐ[τō̂] πατρός. τō̂ν | δὲ κρε̄μάτō[ν κα]ρτερὸνς ἔ̄μεν τ|ᾶς ϝεργα[σ]ία[ς τὸς] πάτρōανς, || [τ]ᾶς [δ' ἐπικαρ]πίας δια[λ]α[νκά]ν|εν [τ]ὰν ἔ̄μίναν, ἆς κ' ἄ[ν]ōρ[ο]ς ἔ̄ι. | αἰ δ' ἀν[ṓ]ρōι ἰάτται μὲ εἴε̄ ἐπ|ιβάλλōν, τὰν πατρōιō̂κον καρ|τερὰν ἔ̄μεν τō̂ν τε κρε̄μάτōν κ||αὶ τō̂ καρπō̂, κἆς κ' ἄν[ō]ρος ἔ̄ι, τ|ράπε(θ)θαι [π]ὰρ τᾶι ματρί· αἰ δὲ μ|άτε̄ρ μέ̄ εἴε̄, πὰρ τοῖς [μ]άτρōσι | τράπε(θ)θα[ι]. αἰ δέ τις ὀπυίοι τὰ|ν πατρōιō̂κον, ἀλλᾶι δ' [ἔγ]ρατται,|| πεύθεν [πορ]τὶ κόσμ[ο]ν ||| τὸνς ἐπιβά[λ-
IX λοντανς.

Ἀνὲ̄ρ αἴ | κ' ἀποθανὸ̄ν πα]τρōιō̂κον κα|ταλίπε̄ι, ἒ αὐ[τὰν ἒ πρὸ αὐτᾶς τ|ὸνς πάτρōανς ἒ τὸ]νς μάτρōαν||ς καταθέμεν [ἒ ἀποδό(θ)θαι τō̂ν | κρε̄μάτōν καὶ] δικαίαν ἔ̄μεν τ|ὰν ὀ̄νὰν καὶ τὰν κα[τάθεσιν. αἰ | δ' ἀλλᾶι πρί]αιτό τις κρέ̄ματα ἒ | καταθεῖτο τō̂ν τᾶς πα[τρōιṓκō, τ]||ὰ [μ]ὲν [κρ]έ̄ματα ἐπὶ τᾶι πατρōιṓκ|ōι ἔ̄μεν, ὀ δ' ἀποδόμενος ἒ κατ|αθὲνς τō̂ι πριαμένōι ἒ καταθε|μένōι, αἴ κα νικαθε̂ι, διπλεῖ κα-|ταστασεῖ καἴ τί κ' ἄλλ' ἄτας ἔ̄ι, τ||ὸ ἀπλόον ἐπικαταστασεῖ, ἆ|ι [τά]δε τὰ γ[ράμμ]ατ[α ἔγρατται, τ]|ō̂[ν δ]ὲ πρό(θ)θα μ[ὲ̄] ἔνδικον ἔ̄μεν. | αἰ δ' ὀ ἀντίμōλος ἀπομ[ōλ]ίο|ι ἀ[νπ]ὶ τὸ κρέος ὄ̄ι κ' ἀνπιμōλί||ōντι μὲ τᾶς πατρōιṓκō [ἔ̄μ]εν, | ὀ δ[ικ]αστὰς ὀμνὺς κρινέτō· αἰ | δὲ νικάσαι μὲ τᾶς πατρ[ōι]ṓκ|ō ἔ̄μ[ε]ν, μōλὲν ὀπε̂ κ' ἐπιβάλλε̄ι, ἔ̄ | ϝεκάστō ἔγρατται.

Αἰ ἀν[δ]εκσ||άμ[ε]νος ἒ νενικαμένο[ς ἒ ἐνκ]|οιōτὰνς ὀπέ̄λōν ἒ διαβαλόμε|νος ἒ διαϝειπάμενος ἀπο[θ]ά|νοι ἒ τούτōι ἄλλος, ἐπιμōλ|ὲνν

IX.24–X.32. Various subjects.

IX.24 ff. *If one dies who has gone surety or has lost a suit or owes money given as security or has been guilty of fraud (?) or conspiracy (?), or another (stands in such relations) to him, one*

ἰῶ πρὸ τῶ ἐνιαυτῶ· ὁ δὲ δικα‖στὰς δικαδδέτω πορτὶ τὰ [ἀ]ποπ|ōνιό- 30
μενα· αἰ μέν κα νίκας ἐπι|μōλῆι, ὁ δικαστὰς κὸ μνάμōν, | αἴ κα δόēι
καὶ πολιατεύēι, οἱ δὲ μ|αίτυρες οἱ ἐπιβάλλοντες, ἀνδοκ‖ᾶδ (δ)ὲ κὲν- 35
κοιōτᾶν καὶ διαβολᾶς κ|αὶ διρέσιος μαίτυρες οἱ ἐπι|βάλλοντες ἀπο-
πōνιόντōν. ἦ δέ κ' ἀ|ποφείποντι, δικαδδέτω ὁμόσ|αντα αὐτὸν καὶ
τὸνς μαίτυρ‖ανς νικὲν τὸ ἁπλόον. υἱὺς α|ἴ κ' ἀνδέκσεται, ἃς κ' ὁ 40
πατὲ(δ) δόēι, | αὐτὸν ἀτέ(θ)θαι καὶ τὰ κρέματα | ἄτι κα πέπαται.
αἴ τίς κα πέρα|ι συναλ[λάκ]σει ἢ ἐς πῆρ[α]ν ἐπι‖θέντι μὲ ἀποδιδῶι, 45
αἰ μέν κ' ἀ|ποπōνίōντι μαίτυρες ἐβίοντ|ες τῶ ἐκατονστατέρō καὶ
πλίο|νος τρέες, τῶ μείονος μέττ' ἐ|ς τὸ δεκαστάτερον δύο, τῶ μεί‖ονος 50
ἔνδ, δικαδδέτō πορ[τ]ὶ τὰ | ἀποπō[ν]ιόμενα. αἰ δὲ μαίτυρε‖[ς] μὲ
ἀποπōνίοιεν, ἦ κ' ἔ[λ]θēι ὁ συ|ναλλάκσανς, ὅτερόν κ[α] κέλē[τ]αι
ὁ | μενπόμενος, ἢ ἀπομόσαι ἢ συν ||| [ll. 1–9, and most of 10–14, x
lacking] ματρὶ ‖ δ' υἱὺν [ἢ ἄνδρα γυναικὶ δόμεν ἐ]‖κατὸν στα[τ]ῆ- 15
ρα[νς] ἢ μεῖον, π|λίον δὲ μέ. αἰ δὲ πλία δολῆ, αἴ | κα λελōντ' οἱ ἐπι-
βάλλοντες, τ|ὸν ἄργυρον ἀποδόντες τὰ κρ‖έματ' ἐκόντōν. αἰ δέ τις 20
ὀπέ|λōν ἄργυρον ἢ ἀταμένος ἢ μ|ōλιομένας δίκας δοίē, αἰ | μὲ εἴē τὰ
λοιπὰ ἄκσια τᾶς ἄ|τας, μēδὲν ἐς κρέος ἦμεν τὰν ‖ δόσιν. 25

shall bring suit against said person before the end of the year. The judge shall render his decision according to the testimony. If the suit is with reference to a judgment won, the judge and the recorder, if he is alive and a citizen, and the heirs as witnesses, (shall give testimony), but in the case of surety and pledges and fraud (?) and conspiracy (?), the heirs as witnesses shall give testimony. After they have testified, (the judge) shall decree that (the plaintiff), when he has taken oath himself and likewise the witnesses, has judgment for the simple amount. If a son has gone surety, while his father is living, he and the property which he possesses shall be subject to fine. — 26–27. The precise meaning of διαβαλόμενος and διαρειπάμενος (cf. in ll. 35–36 διαβολᾶς, διρέσιος, the latter with δι-, probably only an error, for δια-) is uncertain. —28–29. The third letter in l. 29 is obscure, but the most probable reading is ἐπιμολὲνν ἰῶ, with νν as in τὰνν ἔμιναν II.48, and with ἰός used like ἐκεῖνος as in VIII.8. — 43 ff. *If one has formed a partnership with another for a mercantile venture (and does not pay him his share), or does not pay back the one who has contributed to a venture*, etc. — 50. **ἔνδ**: for ἔνς (= εἰς) before following δ (97.4). — 53. **ὅτερόν κα κτλ.**: *whichever course the complainant demands, either to take oath of denial or* —. X.15 ff. 'Special legacies are not to exceed the value of 100 staters. If one makes a gift of greater value, the heirs, if they choose, may pay the 100 staters and keep the property.' — 24. **μēδὲν ἐς κρέος**: *to no purpose, invalid.*

Αντρō[π]ον μὲ ὀνέ(θ)θα[ι] κατακείμενον, πρίν κ' ἀλλύσ|εται ὁ καταθένς, μēδ' ἀμπίμō|λον, μēδὲ δέκσα(θ)θαι μēδ' ἐπισ|πένσα(θ)θαι μēδὲ καταθέ(θ)θαι. αἰ ‖ δέ τις τουτō̃ν τι ϝέρκσαι, μēδ|ὲν ἐς κρέος ἔμεν, αἰ ἀποπōνίο|μεν δύο μαίτυρε(ς). |

Ἄνπανσιν ἔμεν ὅπō κά τιλ λ|ēι. ἀμπαίνε(θ)θαι δὲ κατ' ἀγορὰν ‖ καταϝελμένōν τō̃μ πολιατâ|ν ἀπὸ τō̃ λάō ὃ ἀπαγορεύοντι. | ὁ δ' ἀμπανάμενος δότō τâ|ι ἑταιρēίαι τâι ϝâι αὐτō̃ ἰαρē|ιον καὶ πρόκοον ϝοίνō̃. καἰ ‖ μέν κ' ἀνέλētαι πάντα τὰ κρέ|ματα καὶ μὲ συννεῖ γνέ|σια τ|έκνα, τέλλεμ μὲν τὰ θῖνα καὶ | τὰ ἀντρόπινα τὰ τō̃ ἀνπανα|μέ|νō κἀναιλέ(θ)θαι, ἃιπερ τοῖς γ‖νēσίοις ἔγρατται. αἰ [δ]έ κα μὲ | λεῖ τέλλεν ἃι ἔγρατται, τὰ κ[ρ[έ|ματα τὸνς ἐπιβάλλοντανς ἔκε|ν. αἰ δέ κ' ἔι γνέσ[ι]α τέκνα τō̃ι ἀν|παναμένōι, πεδὰ μὲν τō̃ν ἐρσ‖ένōν τὸν ἀμπαντόν, ἃιπερ αἰ θ|ē[λε]ίαι ἀπὸ τō̃ν ἀδελπιō̃ν λανκά|νοντι· αἰ δέ κ' ἔρσενες μὲ ἴōν|τι, θēλείαι δέ, [ϝ]ισϝόμοιρον ἔ‖|[μεν] τὸν ἀνπαντὸν καὶ μὲ ἔ|πάνανκον ἔμεν τέλλεν τ[à τ|ō̃ ἀν]παναμένō καὶ τὰ κρέμα|τ' ἀναιλ(ē)(θ)θαι ἄτι κα κατα[λίπē‖ι ὁ ἀν]πανάμενος· πλίνι δὲ τὸν | ἀνπαντὸμ μὲ ἐπικōρέν. [αἰ δ' | ἀπο]θάνοι ὁ ἀνπαντὸς γνέσια | τέκνα μὲ καταλιπō̃ν, πὰρ τὸ[νς τ|ō̃ ἀν]παναμένō ἐπιβάλλονταν‖ς ἀνκōρὲν τὰ κρέματα. αἰ δ[έ κα | λεῖι] ὁ ἀνπανάμενος, ἀποϝειπ|άθθō κατ' ἀγορὰν ἀπὸ τō̃ λά[ō ὃ | ἀπα]γορεύοντι καταϝελμέν|ōν τō̃ν πολιατâν· ἀνθέμε[ν δὲ ‖ δέκ]α [σ]τατē̃ρανς ἐδ δικαστ|έριον, ὁ δὲ μνάμōν ὁ τō̃ κσēν|ίō ἀποδότō τō̃ι ἀπορρēθέντι. | γυνὰ δὲ μὲ ἀμπαινέθθō μēδ' | ἄνēβος. κρέ(θ)θαι δὲ τοῖδδε ἃ‖μ τάδε τὰ γράμματ' ἔγραπσε, | τō̃ν δὲ πρόθθα ὅπαι τις ἔκει ἢ ἀ|μπαντύι ἢ πὰρ ἀμπαντō̃ μὲ ἔτ' ἔ|νδικον ἔμεν.

X.33–XI.23. Adoption.

X.33 ff. *Adoption may be made from whatever source any one wishes. The adoption shall be announced in the market-place, when the citizens are assembled, from the stone whence they make proclamations.* — 41. **συνν-ῖι**: see 101.1. — 42 ff. *He shall perform the religious and social obligations of the one who adopted him.* — XI.10 ff. *If the adopter wishes, he may renounce (the adopted son) in the market-place,* etc. — 16. **ὁ τō̃ κσēνlō̃**: sc. **κόσμοντος**, *the clerk of the official who looks after the interests of strangers.* — 19 ff. *These regulations* (**τοῖδδε**) *shall be followed from the time of the inscription of this law, but as regards matters of a previous date, in whatever way one holds* (*property*), *whether by virtue of adoption* (i.e. of being the adopted son) *or from the adopted son, there shall be no liability.*

ἄντρōπον ὅς κ' ἄγēι πρὸ δίκας, ‖ αἰεὶ ἐπιδέκε(θ)θαι. | 25

Τὸν δικαστάν, ὅτι μὲν κατὰ | μαίτυρανς ἔγρατται δικάδδ|εν ἢ ἀπόμοτον, δικάδδεν ἂι ἔ|γρατται, τῶν δ' ἀλλῶν ὀμνύντ‖α κρίνεν πορτὶ 30 τὰ μōλιόμεν|α.

Αἴ κ' ἀποθάνēι ἄργυρον | ὀπέλōν ἢ νενικαμένος, αἰ μέ|ν κα λεί-ōντι, οἷς κ' ἐπιβάλλēι | ἀναιλέ(θ)θαι τὰ κρέματα, τὰν ἄ‖ταν ὑπερ- 35 κατιστάμεν καὶ τὸ | ἀργύριον οἷς κ' ὀπέλēι, ἐκόντ|ōν τὰ κρέματα· αἰ δέ κα μὲ λεί|ōντι, τὰ μὲν κρέματα ἐπὶ τοῖ|ς νικάσανσι ἔμεν ἢ οἷς κ' ὀ‖πέλēι τὸ ἀργύριον, ἄλλαν δὲ | μēδεμίαν ἄταν ἔμεν τοῖ|ς ἐπιβάλ- 40 λονσι. ἀ[τ]έ(θ)θαι δὲ ὑ|πὲρ μ[ὲ]ν τῶ [πα]τρὸς τὰ πατρῶ|ια, ὑπὲ(δ) δὲ τᾶς ματρὸς τὰ μα‖τρῶια. | 45

Γυνὰ ἀνδρὸς ἄ κα κρίνēται, | ὁ δικαστὰς ὄρκον αἴ κα δικάκ|σει, ἐν ταῖς ϝίκατι ἀμέραις ἀ|πομοσάτō παριόντος τῶ δικα‖στᾶ ὅτι 50 κ' ἐπικαλῆι. Προϝ[ε]ιπάτ|ō δὲ ὁ ἄρκōν τᾶ(δ) δίκας τᾶι γυνα|ικὶ καὶ τῶι δικαστᾶι καὶ [τ]ῶι | μ[νά]μονι προτέταρτον ἀντὶ μ‖‖[αιτύρōν XII

ll. 1–15 lacking] ματρὶ υἰὺ‹ι›ς ἢ ἀ[ν]ὴρ γυναικὶ | κρέματα αἰ ἔδōκε, ἂι ἔγρατ|το πρὸ τῶνδε τῶν γραμμάτōν, | μὲ ἔνδικον ἔμεν· τὸ δ' ὕστε-‖ ρον διδόμεν ἂι ἔγρατται. | 20

Ταῖς πατρōικόις αἴ κα μὲ | ἴōντι ὀρπανοδικασταί, ἃ|ς κ' ἀνόροι ἴōντι, κρῆ(θ)θαι κατὰ | τὰ ἐγραμμένα. ὅπē .. δέ κ' ἀ ‖ πατρ[ōι]ῶκος 25

XI.24–XII.35. Various supplementary regulations.

XI.24 f. *If one seizes a man before the trial, any one may receive him* (i.e. may offer the man an asylum). — 26 ff. *The judge shall decide as is written whatever it is written that he shall decide according to witnesses or by oath of denial, but other matters he shall decide under oath according to the pleadings.* See note to I.11 ff. — 31 ff. *If one dies owing money or having lost a suit, those to whom it falls to receive the property may hold the property, if they wish to pay the fine in his behalf and the money to those to whom he owes it. But if not, the property shall belong to those who won the suit or those to whom he owes money, but the heirs shall not be subject to any further fine. The father's property shall pay the fine for the father, the mother's property for the mother.* — 46 ff. *When a woman is divorced from her husband, if the judge has decreed an oath, she shall take the oath of denial of whatever one charges within twenty days, in the presence of the judge.* — ὅτι : οὕτινος as in II.50. — XII.21 ff. *The heiresses, if there are no* ὀρφανοδικασταί, *so long as they are under marriageable age, shall be treated according to what is written. In case the heiress, in default of a groom-elect or* ὀρφανοδικασταί, *is brought up with her mother, the father's brother and the mother's brother, those designated (above), shall manage the property and the income as best they*

μὲ ἰόντος ἐπι|βάλλοντος μεδ' ὀρπανοδικ|αστᾶν πὰρ τᾶι ματρὶ τρά-
πε|ται, τὸν πάτρōα καὶ τὸμ μάτ|ρōα τὸνς ἐγραμμένονς τ||ὰ κρέματα
καὶ τὰν ἐπικαρπί|αν ἀρτύεν ὅπαι κα (νύ)νανται κά|λλιστα, πρίν
κ' ὀπυίεται. ὀπυί|ε(θ)θαι δὲ δυōδεκαϝετία ἢ πρεί|γονα.

111. Gortyna. III cent. B.C. SGDI. 5011. Inscr. Jurid. II, pp. 329 ff. Halbherr, Am. J. Arch. 1897, 191 ff. Ditt. Syll. 525.

[Θιοί. | Τάδ' ἔϝαδε τ]ᾶι [πόλι] ψαφίδδονσι τρια|[κατίων πα]ριόντων· νομίσματι χρῆτ|θαι τῶι καυχῶι τῶι ἔθηκαν ἀ πόλις· τὸδ ||
δ' ὀδελὸνς μὴ δέκετθαι τὸνς ἀργυρίος. | αἰ δέ τις δέκοιτο ἢ τὸ νόμισμα μὴ λείοι | δέκετθαι ἢ καρπῶ ὠνίοι, ἀποτεισεῖ ἀρ|γύρω πέντε
στατῆρανς. πεύθεν δὲ | πορτὶ τὰν νεότα, τᾶς δὲ νεότας ὀμν||ύντες
κρινόντων οἰ ἐπτὰ κατ' ἀγοράν, | οἰ κα λάχωντι κλαρώμενοι. νικῆν δ' ὅτε|ρά κ' οἰ πλίες ὀμόσοντι, καὶ πράξαντες | τὸν νικαθέντα τὰν μὲν ἡμίναν [τῶι νι|κάσ]αντι δόντων, τὰν δ' ἡμίναν [τᾶι πόλι].

112. Hierapytna. III or II cent. B.C. SGDI. 5041. Michel 29.

....[ἐρπό]ντων δὲ οἱ Ἱεραπύτνιοι τοῖς Λυττίοις ἐς τὰ - - |.... [οἱ δὲ] Λύττιοι τοῖς Ἱεραπυτνίοις ἐς τὰν εὐάμερον τὰν [τῶν Θευδαισίων. ὁ δὲ κόσμος τῶν | Ἱεραπυτνί]ων ἑρπέτω Λυττοῖ ἐς τὸ ἀρχεῖον· κατὰ ταὐτὰ δὲ καὶ ὁ τῶ[ν Λυττίων κόσμος ἑρπέτω ἐν Ἱεραπύτναι ἐς] | τὸ ἀρχ[εῖον.] αἱ δὲ οἱ κόσμοι ἐλλίποιεν τὰν θυσίαν τὰν ἠγραμμέναν, αἴ κα μή τι πόλε[μος κωλύσηι, ἀποτεισάν]-||
των ὁ κόσμος ἕκαστος ἀργυρίω στατήρας ἑκατόν, οἱ μὲν Ἱεραπύτνιοι τοῖς Λυττίοις τᾶι πόλει, [οἱ δὲ Λύττιοι τοῖς] | Ἱεραπυτνίοις τᾶι

can until she marries. She shall be married when twelve years of age or older.

111. Decree of Gortyna regarding the use of bronze coinage.

3 ff. *One shall make use of the bronze coin which the state has established, and not accept the silver obols. If one accepts them, or is unwilling to accept the (bronze) coin, or sells for produce* (i.e. trades by barter), *he shall pay a fine of five silver staters. Report shall be made to the body of young men, and of this body the seven who are chosen by lot as supervisors of the market shall decide under oath.*

112. Treaty between Hierapytna and Lyttos. This illustrates the mixed dialect sometimes known as East Cretan. See **273**, **278**.

1. **Λυττίοις**: note the interchange of assimilated and unassimilated forms, e.g. Λυκτίων l. 13. See **86** with 1. —

πόλει. ὅτι δὲ κα δόξηι ταῖς πόλεσιν ἐξελὲν ἢ ἐνθέμεν, ὅτι μὲν ἐξέλοιμεν μήτε ἔνθινον μή|τε ἔνορκον ἦμεν, ὅτι δὲ ἐγγράψαιμεν ἔνθινόν τε ἦμεν καὶ ἔνορκον. εἰ δέ τί κα θεῶν ἱλέων ὄντων λάβω|μεν ἀπὸ τῶν πολεμίων, λαγχανόντων κατὰ τὸ τέλος ἑκάτεροι. μὴ ἐξέστω δὲ ἰδίαι μήτε πόλεμον ἐ|χφέρεσθαι χωρὶς μήτε εἰρήναν τίθεσθαι, αἴ κα μὴ ἀμφοτέροις δόξηι. αἰ δέ τινές κα ἰδίαι ἐξενέγκωνται, || αὐτοὶ καὶ διαπολεμόντων, καὶ μὴ ἔνορκοι ἔστων οἱ μὴ συμπολεμόντες. στασάντων δὲ τὰς στάλας ἑκά|τεροι ἐν τοῖς ἰδίοις ἱεροῖς, οἱ μὲν Ἱεραπύτνιοι Ὡλεροῖ ἐν τῶι ἱερῶι, τὰν δὲ ἐν Ἀπόλλωνι, οἱ δὲ Λύττιοι ἐν τῶι [ἰ]||ερῶι τ[ῶ Ἀπό]λλωνος καὶ ἐμ πόλει ἐν Ἀθαναίαι. στασάντων δὲ καὶ κοινὰν στάλαν ἐν Γόρτυνι ἐν | τῶι ἱερῶι τῶ .....ι. Ϝόρκος Λυκτίων. "ὀμνύω τὰν Ἑστίαν καὶ Ζῆνα Ὁράτριον καὶ τὰν Ἀθαναίαν Ὡλερίαν καὶ Ζῆνα | Μο[ννίτιον καὶ Ϝήρ]αν καὶ Ἀθαναίαν Πολιάδα καὶ Ἀπόλλωνα Πύτιον καὶ Λατὼ καὶ Ϝάρεα καὶ Ἀφροδίταν καὶ Κωρῆ||τας καὶ Νύμφας καὶ θεὸς πάντας καὶ πάσας· ἢ μὰν ἐγὼ συμμαχησῶ τοῖς Ἱεραπυτνίοις τὸν πάντα χρό̣νον ἁπλ[όως] καὶ ἀδόλως, καὶ τὸν αὐτὸν φίλον καὶ ἐχθρὸν ἐξῶ, καὶ πολεμησῶ ἀπὸ χώρας, υἱ κα καὶ ὁ Ἱεραπύτνιος, | καὶ τὸ δίκαιον δωσῶ καὶ ἐμμενῶ ἐν τοῖς συνκειμένοις, ἐμμενόντων καὶ τῶν Ἱεράπυτνίων. ἐπιορκόντι μὲν | ἦμεν τὸς θεὸς ἐμμανίας καὶ γίνεσθαι πάντα τὰ ὑπεναντία, εὐορκῶσι δὲ τὸς θεὸς ἱλέος ἦμεν καὶ γίνεσθαι πολ|λ‹λ›ὰ κἀγαθά." Ϝόρκος Ἱεραπυτνίων. "ὀμνύω τὰν Ἑστίαν καὶ Ζῆνα Ὁράτριον καὶ Ἀθαναίαν Ὡλερίαν κα||[ἰ] Ζῆνα Μουνίτιον καὶ Ϝήραν καὶ Ἀθαναίαν Πολιάδα καὶ Ἀπόλλωνα Πύτιον καὶ Λατὼ καὶ Ϝάρεα καὶ Ἀφροδί|ταν καὶ Κωρῆτας καὶ Νύμφας καὶ θεὸς πάντας καὶ πάσας· ἢ μὰν ἐγὼ συμμαχησῶ τοῖς Λυκτίοις τὸν | πάντα χρόνον ἁπλόως καὶ ἀδόλως, καὶ τὸν αὐτὸν φίλον καὶ ἐχθρὸν ἐξῶ, καὶ πολεμησῶ ἀπὸ χώρας, υἱ | κα καὶ ὁ Λύττιος, καὶ τὸ δίκαιον δωσῶ καὶ ἐμμενῶ ἐν τοῖς συνκειμένοις, ἐμμενόντων καὶ Λυκτίων. ἐ|[π]ιορ[κό]ντι τὸς θεὸς ἐμμανίας ἦμεν καὶ

13. **Ὁράτριον**: occurs as an epithet of Zeus in two other Cretan inscriptions. It is generally explained as standing for *ϝράτριος* with o for *ϝ* as in *Ϝοαξος* (**51** *a*). The epithet would then be of Elean source (cf. El. *ϝράτρα* = *ῥήτρα*, **15**), or else contain hyper-Doric *ā*. — 17. **ἐπιορκόντι**: see **42.5** *d*.

γίνεσθαι πάντα τὰ ὑπεναντία, εὐορκῶσι δὲ τὸς θε‖[ὸ]ς ἱλέος ἦμεν καὶ γίνεσθαι πολλὰ κἀγαθά."

113. Dreros. III or II cent. B.C., but copied from an earlier version. SGDI.4952. Ditt.Syll.527. Michel 23. Schwyzer 193.

Θεός Τύχα. | Ἀγαθᾶι τύχαι. | Ἐπὶ τῶν Αἰθαλέ|ων κοσμιόντων ‖ τῶν σὺγ Κυίαι καὶ | Κεφάλωι Πυρωι|πίωι Βισίωνος, | γραμματέος | δὲ Φιλίππου, ‖ τάδε ὤμοσαν | ἀγελάοι παν|άζωστοι ἑκα|τὸν ὀγδοή-|κοντα· "Ὀμνύω ‖ τὰν Ἑστίαν τὰν | ἐμ πρυτανείωι | καὶ τὸν Δῆνα τὸν | Ἀγοραῖον καὶ τὸν Δῆ|να τὸν Ταλλαῖον ‖ καὶ τὸν Ἀπέλλωνα | τὸν Δελφίνιον καὶ | τὰν Ἀθαναίαν τὰν | Πολιοῦχον καὶ τὸν | Ἀπέλ-λωνα τὸμ Ποίτιον ‖ καὶ τὰν Λατοῦν καὶ τὰν | Ἄρτεμιν καὶ τὸν Ἄρεα | καὶ τὰν Ἀφορδίταν καὶ | τὸν Ἑρμᾶν καὶ τὸν Ἄλιον | καὶ τὰν Βριτόμαρτιν ‖ καὶ τὸμ Φοίνικα καὶ τὰν | Ἀμφι[ώ]ναν καὶ τὰγ Γᾶν | καὶ τὸν Οὐρανὸν καὶ | ἥρωας καὶ ἡρωάσσας | καὶ κράνας καὶ ποτα‖μοὺς καὶ θεοὺς πάντας | καὶ πάσας· μὴ μὰν ἐγώ | ποκα τοῖς Λυττίοις | καλῶς φρονησεῖν | μήτε τέχναι μήτε μα‖χανᾶι μήτε ἐν νυκτὶ | μήτε πεδ' ἀμέραν. καὶ | σπευσίω ὅτι κα δύναμαι | κακὸν τᾶι πόλει τᾶι τῶν Λυττίων. ||| δικᾶν δὲ καὶ πρ[αξί]‖ων μηθὲν ἔνορκον | ἦμην. καὶ τέλομαι | φιλοδρήριος καὶ | φιλοκνώσιος | καὶ μήτε τὰμ πό‖λιν προδωσεῖν | τὰν τῶν Δρηρίων | μήτε οὔρεια τὰ | τῶν Δρηρίων | μηδὲ τὰ τῶγ Κν[ω]‖σίων, μηδὲ ἄν|δρας τοῖς πο|λεμίοις προδω|σεῖν μήτε Δρη|ρίους μήτε Κνω‖σίους, μηδὲ στά|σιος ἀρξεῖν καὶ | τῶι στασίζοντι | ἀντίος τέλομαι, | μηδὲ συνωμοσί‖ας συναξεῖν | μήτε ἐμ πόλει | μήτε ἔξοι τᾶς | πόλεως μήτε | ἄλλωι συντέλε‖σθαι· εἰ δέ τινάς | κα πύθωμαι συ|νομνύοντας, | ἐξαγγελίω τοῦ | κόσμου τοῖς πλί‖ασιν. εἰ δὲ τάδε | μὴ κατέχοιμι, | τούς (τ)έ μοι θεούς, | τοὺς ὤμοσα, ἐμ|μανίας ἤμη‹ι›ν ‖ πάντας τε καὶ πά|σας, καὶ κακίστω(ι) |

113. Oath taken by the Drerian ephebi, promising loyalty to Dreros and the allied Cnossos, but enmity to Lyttos. The dialect shows a strong admixture of *κοινή* forms, but also retains many of the Cretan characteristics.

3. **Αἰθαλέων**: cf. Law-Code V.5. — 6–7. **Πυρωιπίωι**: obscure. — 11. **ἀγελάοι**: for **ἀγελαῖοι** (see **31**), *ephebi*, *members of the* **ἀγέλαι** or bands in which the Cretan youth were trained. — 11–12. **παναίζωστοι**: cf. **ἀζώστοις** ll. 140–141. Whether or not meaning exactly *ungirded*, the epithet probably refers to some characteristic feature of the ephebes' dress. — 45. **δικᾶν δέ** κτλ.: *but*

ὀλέθρωι ἐξόλλυ|σθαι αὐτός τε | καὶ χρήια τἀμά, ‖ καὶ μήτε μοι
γᾶν | καρπὸν φέρειν ‖| [μήτε γ]υναῖκας | [τίκτει]ν κατὰ φύ[σ|ιν μήτ]ε
πάματα· ‖ [εὐορκί]οντι δέ μοι | [τοὺς] θεούς, τοὺς | [ὥμοσα,] ἱλέους
ἦμεν | [καὶ πολ]λὰ κἀγαθὰ | δι[δό]μ[ε]ν. ὀμνύω δὲ ‖ τὸς αὐτὸς
θεούς· | ἢ μὰν ἐγὼ τὸγ κόσ|μον, αἴ κα μὴ ἐξορ|κίξωντι τὰν ἀγέ|λαν
τοὺς τόκα ἐ‖γδυομένους τὸν | αὐτὸν ὅρκον, τόν|περ ἀμὲς ὀμωμό|καμες,
ἐμβαλεῖν | ἐς τὰν βωλάν, ἄι ‖ κα ἀποστᾶντι, | τοῦ μηνὸς τοῦ Κο|μνο-
καρίου ἢ τοῦ | Ἁλιαίου· ἁ δὲ β[ω]λὰ | πραξάντων ἔκα‖στον τὸν
κοσμί|οντα στατῆρας | πεντακοσίους | ἀφ' ἃς κα ἐμβάλλει | ἀμέρας
ἐν τριμήνωι· ‖ αἰ δὲ λισσὸς εἴη⟨ι⟩, | ἀγγραψάντων | ἐς Δελφίνιον, |
ὅσσα κα μὴ πρά|ξωντι χρήματα, ‖ τοὔνομα ἐπὶ πατρὸς | καὶ τὸ πλῆ-
θος τοῦ ἀρ|γυρίου ἐξονομαίνον|τες· ὅτι δέ κα πράξων|τι, ταῖς ἑταιρείαισιν ‖ δασσάσθωσαν ταῖς | ἐμ πόλει καὶ αἴ πεί | τινεν οὐρεύωντι
Δρήριοι. ||| αἰ δὲ μὴ πρά[ξαι]|εν ἁ βωλά, α[ὐτοὶ] ‖ τὰ διπλόα ἀ[πο-
τει]|σάντων· πρα[ξάν]|των δὲ οἱ ἐρευταὶ | οἱ τῶν ἀνθρωπίνων | καὶ
δασσάσθωσαν ‖ ταῖς ἑταιρείαισιν | κατὰ ταὐτά." |

Τάδε ὑπομνάμα|τα τᾶς Δρηρίας χώρας | τᾶς ἀρχαίας τοῖς ‖ ἐπι-
γινομένοις ἀζώ|στοις· τόν τε ὅρ|κον ὀμνύμεν | καὶ κατέχειν. | καὶ οἱ
Μιλάτιοι ‖ ἐπεβώλευσαν | ἐν τᾶι νέαι νε|μονηίαι τᾶι πό|λει τᾶι τῶν
Δρηρίων ἕνεκα τᾶς | χώρας τᾶς ἁ‖μᾶς, τᾶς ἀμφι|μαχόμεθα. | Νι-
κατὴρ | τᾶς ἀγέλας | ..... ‖ καὶ ἐλαίαν ἕ|καστον φυτεύ|ειν καὶ
τεθραμ|μέναν ἀποδεῖ|ξαι· ὃς δέ κα μὴ ‖ [φ]υτεύσει, ἀπ|[ο]τεισεῖ
στα|τῆρας πεν|τήκοντα.

nothing of lawsuits and executions shall be included in the oath. — 97 ff. **αἴ κα μὴ ἐξορκίξωντι** κτλ.: *unless they impose the same oath upon the* ἀγέλα, *upon those who are passing out from it* (?). It is generally assumed that the oath was imposed upon those *entering* the ἀγέλα, but it is difficult to reconcile ἐγδυομένους with such an interpretation. — 103. **ἐμβαλεῖν**: εἰσαγγελεῖν *impeach.* — 104–105. **ἄι κα ἀποστᾶντι**: *after they have gone out of office.* — 115. **λισσός**: metaphorical use, perhaps *insolvent.* — 127. **τινεν**: τινες. **119.2***a*. — 132–133. **ἑ[ρ]ευταὶ οἱ τῶν ἀνθρωπίνων**: *the collectors of public* (in contrast to sacred) *funds.* ἑρευταί = ζητηταί, πράκτορες. Cf. ἐρεύω = ἐρευνάω Eustath. on H 127. — 137. **τάδε ὑπομνάματα**: if this inscription is a copy of an earlier one, we may assume that the early boundaries of Dreros were actually described in the original, but omitted here. — 146–147. **νεμονηίαι**: for νεομηνίαι, with remarkable metathesis, seen also in Νεμονήιος = Νεομήνιος of another inscription.

18². Orchomenus. 369 B.C. Schwyzer 664. Plassart, B.C.H.XXXIX, 53 ff.

- - - - ος | - - - Κ]αλλείδας Τ[. . . . .]ων Παρράσιος, ὥρισαν δ|ὲ τὰνγ γᾶν· ἀπὺ τῶι ὁρίοι τῶι πὸς τ||ῶι Μελαμποδέοι τῶι τῶν Ὀρχομ|ενίων καὶ τῶν Τορθυνήων καὶ Μετι|δριήων κοινοῖ ἐπὶ τὸ Βουφαγέον μεσ|άκοθεν τοῖς κράναιυν· ἀπὺ τωινί | ἰν τὰν πορθιέαν πρώταν· ἀπὺ τωιν||ὶ πὰρ μέσαν τὰν πορθιέαν ἰ(ν) νηάτ|αν· ἀπὺ τῶινυ ἰν τὰν ἄλωνα νηάταν· ἀπὺ τ|ῶινυ ἰν τὸν λόφον τὸν ἰν τῶι κρόμποι· ἀπὺ τῶι|νυ ἰν τὸν λόφον τὸν συμβολᾶν τὸν τραχύν· δύ|ο ἀπὺ τῶινυ εὐθυορ[ίαν πὸς δέρραν πὸς λόφο||ν· δύο ἀπὺ τῶινυ ἰν τὰν δέρραν ἰν ταῖ βουσοῖ ὀπ|ὺ τὰ(ϝ) Ϝάδω· ἀπὺ τῶινυ ὀπὲρ τὰμ Φύλακω ἰν τῶι κ|ρόμποι· ἀπὺ τῶινυ ἰ(μ)μέσος πελειᾶν· ἀπὺ τῶινυ | ἐπὶ δέρραν ἰν ταῖ βουσοῖ ταῖ ἐπὶ Παδόεσσαν· ἁ Παδ|όεσσα κοινὰ ἀμφοτέροις· ἀπὺ Παδοέσσαι ἰν τὸν λ||όφον τὸν δίωρον· καὶ ἀπὺ τῶινυ ἰν τὰν Τριάγκεια|ν· ἀπὺ τῶινυ ἰν τὸ στυμέον ὀπὺ τὸν ἄκρον· δύο ἀ|πὺ τῶινυ ἰν τὰμ πέτραν ἰν Ἀρίαν· Ἀρία κοινὰ ἀ|μφοτέροις· ἀπ' Ἀρίαι ταῖ βουσοῖ ἰν τὰν δρῦν ἰν τὰ|ν δέρραν τὰν ἰν ταῖ ἄλωνι· ἀπὺ τῶινυ ὀπὲρ τὼ||Διδύμω· ἀπὺ τῶινυ ἰ(μ) μέσουν τοῖς Διδύμοιυν· ἀ|πὺ τῶινυ ἰν τὸ συμβόλικτρον· ἀπὺ συμβολίκτροι | ἰν ἄκραν Σμαρίαν ἰν τὸ οἱ Ἀρκάδες συνέθε|αν· ἀπὺ τῶινυ ἰγ κοίλαν εὐθὺ ἰν τὸ Νικαγόρε(ο)|ς ἄκρον τὸ οἱ Ἀρκάδες συνέθεαν. Ὀρχομεν||ίων θεαροὶ οἵδε· Μνασίας, Ἡραῖος, Κλεόδι|κος, Ἀτέκμαρτος, Σάαιθος· πολέμαρχοι οἵδ|ε· Νικέας, Καμπος, Εὔδοξος, Φιλόδαμος, | ι Τιμοστρατίδας.

18². Boundaries between Orchomenus and Methydrium. **Μεθύδριον** is the usual form, but here **Μετιδριήων**. **4. τὰνγ γᾶν**: merely a careless blend of the two spellings **τὰν** and **τὰγ γᾶν**. — 4 ff. *From the boundary* (**ὅριον**, instead of usual **ὅρος**) *near the shrine of Melampous that is common to the Orchomenians, etc., to the shrine of Bouphagus, (passing) between the two springs.* For the duals **κράναιυν** and **ἰ(μ) μέσουν τοῖς Διδύμοιυν** l. 25, see **106.6** App. — 9 ff. 'To the beginning of the **πορθιέα** (*passage, path* ? Cf. **πορεία, πορθμός**), — along the middle of it to the end of it, — to the end of the plantation, — to the hill in the **κρόμπος** (meaning ?), — to the rocky hill at the confluence, — two (boundaries) from this point in a straight line to the ridge, to the hill, — two to the ridge in the cattle run below the land of Vadus, — hence above the land of Phylakus in the **κρόμπος**, — hence (the boundary line is) in the midst of the elms (or the Elms).' — 28. **Νικαγόρε(ο)ς**: **105.2** *c*.

18³. Orchomenus. Middle IV cent. B.C. Schwyzer 665. Plassart, B.C.H.XXXIX, 98 ff.

Θεός. Τύχα αγαθ[ά]. | Συ(ϝ)ϝοικία Εὐαι|μνίοις Ἐρχομι|νίοις ἐπὶ τοῖς ϝί‖σϝοις καὶ τοῖς ὑμ|οίοις. τὰ δὲ ἱερὰ | τὰ ἰν Εὐαίμονι ἀ|[ἰ κ]ὰ μην' αὖθι κα[τ|άπε]ρ ἔχει συντ‖[ελῆσθαι - - - - a few lines missing] ‖ τὸς δὲ προτέρος [ἰ]‖νϝοίκος τᾶς τομ|[ά]δος λαχῆν κατά|[π]ερ ἔδοξε ἀμφο[τ|ε]ροις· τῶν δὲ ἐπὶ ‖ [X]αιριάδαι εἴτε [τ|ι] χωρίον ἀμφίλ-λ|[ο]γον ἰν ταῖ τομά|[δ]ι, τὸς Ἡραέας δια|[δ]ικάσαι καὶ τὰς δίκα[ς ‖ τ]ὰς προδεδικασμί|νας πάνσας· πομπ[ὰ|ς] δ' ἐπιγενέσθαι δ[ι]|ὰ τρία ϝέτεα Αρ[κά|δω]ν ἐπὶ ϝρήσι. κ[αὶ ‖ τ]ὰ χρῆα τὰ δαμόσι|[α] κοιναῖ φέρην ἀ|[μ]φοτέρος. γράφε|α γράψαν(τ)ας καθ[έ|σ]θ[αι] ὁπόθ' ἄν δεά[σ|η]τοι ἀμφοτέροις. [τ]|οῖς ἐπὶ Χαιριάδαι, τ|ὰ χρῆα τὰ ὀφέλλον|σι ταῖ θεοῖ, περὶ τὸν ἀ|[π]υδοσμὸν αὐτὸς δ[ι]‖αβολευ-σαμίνος χρό|νον τάξασθαι. καὶ περ[ί | τὰ] μισθώματα τᾶς γᾶς | [τὰν] Μνασιτέλης ἐμί(σ)θ[ω]|σε, κὰ ταὐτά. ὅτις ξέν[αν] ‖ γεγά-μηκε, τὸς παῖδας [κ|α]ὶ τὰς γυναίκας Ἐ[ρ]|χομίνιας ἦναι. τὰ ὅρ|[κ]ια πάντα τὸ αὐτὸ [ἀ]|ἰ αὖτις. μὴ ἐσκεθῆ‖[ν] μηδ' ἀναγκάσαι μ|[η]δένα. τὰ(ς) δὲ δικ[ὰ|ς] ταννὶ οἱ ξένοι ἔ[κ|ρ]ινναν τάς τε ἰν Ε|[ὐ]αίμονι καὶ τὰς ἰ[ν ‖ Ἐρχομιν]οῖ [- - - - a few lines missing] | ‖[ϝε]κατέραι τὸ λ[ά]‖ος. ὤμοσαν οἱ Εὐα[ί]‖μνιο(ι) τάδε· ἀψευ[δ]‖ήων

18³. A joint-citizenship agreement (cf. no. 54) between Orchomenus and Euaemon, with some matters left to the arbitration of Heraea. Inscribed on three sides of a column, of which two pieces were found separately, a small middle piece being missing. For the purpose of continuous line numbering, the missing portion is arbitrarily set at five lines.

6 ff. 'The regular monthly sacred rites at Euaemon shall be held there as is customary.' — 15 ff. *The former inhabitants shall share in the allotment in accordance with the vote of both parties. But as to those* (cf. **171**) *of the time of Chaeriades* (cf. **136**.1), *if any territory in the allotment is in dispute, the Heraeans shall decide, and also all the cases in previous litigation. Missions (of arbitration) shall be established over a period of three years, upon declaration of the Arcadian league.* — 36 ff. *For those of the time of Chaeriades, regarding the payment of the debts which they owe to the goddess, they shall themselves in consultation fix its time of payment.* — 49. **αὖτις**: emphasizes the preceding **ἀΐ**, as in Hom. **ἐτ' αὖτις, πάλιν αὖτις**, etc. — **ἐσκεθῆν**: **ἐκ-σχεθεῖν** (cf. **65**, App.). The meaning of the sentence is 'one shall not keep out nor force in anyone,' that is in the matter of citizenship, which is the subject of the preceding ll. 44–47. — 62–89. For the forms **ἀψευδήων** and **ἐξελαύνοια**, cf. **149**

ἂ(ν) τὰν συ(ϝ)ϝοι[κί]‖αν τοῖς Ἐρχομιν‖[ί]οις πὸς τὰς συνθέ[σ|ι]ς, νεὶ τὸν Δία τὸν Ϝἄρ[η]‖α, νεὶ τὰν Ἀθάναν τ|ὰν Ἀρείαν, νεὶ τὸν ['Ι]|νυάλιον τὸν Ϝἄρηα· ‖ [ο]ὐδ' ἂν ἀνισταίμα|ν ἀπὺ τοῖς Ἐρχομιν|[ί]οις οὔποτε, οὐ τὸν | [Δ]ία τὸν Ϝἄρηα, οὐ τὰ|ν Ἀθάναν τὰν Ἀρε[ί]‖αν, οὐ τὸν Ἰνυάλιο|ν τὸν Ϝἄρηα· κεὐορ|κέντι μὲν τἀγαθά,| [ἐ]πιορκέντι δὲ ἐξο|[λέ]σθαι αὐτὸγ καὶ γ|ένος. ὤμοσαν Ἐρχ|[ο]μίνιοι τάδε· ἀψευ|δήων ἂν τὰν συ(ϝ)ϝο|[ι]κίαν τοῖς Εὐαιμν[ί]|οις πὸς τὰς συνθέ‖[σ]ις, νεὶ τὸν Δία τὸν Ϝἄ|[ρ]ηα, νεὶ τὰν Ἀθάναν | τὰν Ἀρήαν, νεὶ τὸν Ἰν|[υ]άλιον τὸν Ϝἄρηα· οὐ|δ' ἂν ἐξελαύνοια τ|ὸς Εὐαιμνίος οὔπο|τε, οὐ τὸν Δία τὸν Ϝἄ[ρ]|ηα, οὐ τὰν Ἀθάναν | [τ]ὰν Ϝἄρηαν, οὐ τὸν Ἰν|υάλιον τὸν Ϝἄρηα· ‖ κεὐορ[κέντι] μὲν [τ]|ἀγαθά, ἐπιορκέντ[ι] | δὲ ἐξολέσθαι κα(ὐ)|τὸν καὶ γένος. | Ἀριστάνωρ ‖ Ὀνό-
μαντος | Λαέας | Σαοκλῆς | [- - - - a few lines missing]
| . ο ἦ ἀπεόν[τι . . .] | ὄνδικα ἦναι.

18⁴. Decree of Tegea, found at Delphi. About 324 B.C. IG.V.ii, p. xxxvi. Plassart, B.C.H.XXXVIII, 101 ff. Ditt.Syll.306. Schwyzer 657.

- - - - ση - - - [βασι|λεὺς Ἀλέξ]ανδρος τὸ διάγρ[α]μμα, γραφῆναι κατὺ τὰ ἐ‖[πανωρ]θώσατυ ἀ πόλις τὰ ἰν τοῖ διαγράμματι ἀντιλ|εγόμενα. (I) τὸς φυγάδας τὸς κατενθόντας τὰ πατρῶια ‖ κομίζεσθαι ἐς τοῖς ἔφευγον, καὶ τὰ ματρῶια, ὅσαι ἀ|νέσδοτοι τὰ πάματα κατῆχον καὶ οὐκ ἐτύγχανον ἀδ|ελφεὸς πεπαμέναι· εἰ δέ τινι ἐσδοθένσαι συνέπεσ|ε τὸν ἀδελφεὸν καὶ αὐτὸν καὶ τὰν γενεὰν ἀπολέσθα|ι, καὶ τα(ν)νὶ ματρῶια ἦναι, ἀνώτερον δὲ μηκέτι ἦναι. (II) ἐ‖πὲς δὲ ταῖς οἰκίαις μίαν ἕκαστοὶ ἔχεν κατὺ τὸ διά|γραμμα· εἰ δέ τις ἔχει οἰκία

with App., and **152.1**. The shift of mood is of interest in connection with the observation (Smyth 1826 *a*, 1833) that the use of the optative with **ἄν** for strong assertions is especially common after a negative. Here *I will be faithful and I would never revolt* (*expel*). — 68, 87. **Ἀρείαν, Ἀρήαν**: **16** App.

18⁴. Decree regarding the exiles returning under Alexander's edict of 324 B.C. Cf. no. 22.

1 ff. The city had previously passed certain regulations, some of which were objected to by Alexander in a special edict and were now corrected. — 4 ff. 'The returning exiles shall recover the paternal property which they had at the time of their exile, and likewise the women the maternal property, those who were unmarried and in possession of the property and had no brothers. If it happened to a

κâπον πὸς αὐταῖ, ἄλλον μ|ὴ λαμβανέτω· εἰ δὲ πὸς ταῖ οἰκίαι μὴ πόεστι κâπος, ἐ|ξαντίαι δ' ἔστι ἰσόθι πλέθρω, λαμβανέτω τὸν κâπον· | εἰ δὲ πλέον ἀπέχων ὁ κâπός ἐστι πλέθρω, τωνὶ τὸ ἥμι||σσον λαμβανέτω, ὥσπερ καὶ τῶν ἄλλων χωρίων γέγρα|πται. τâν δὲ οἰκιâν τιμὰν κομιζέσθω τῶ οἴκω ἑκάστ|ω δύο μνâς, τὰν δὲ τιμασίαν ἦναι τâν οἰκιâν κατάπε|ρ ἁ πόλις νομίζει· τῶν δὲ κάπων διπλάσιον τὸ τίμαμ|α κομίζεσθαι ἢ ἐς τοῖ νόμοι. τὰ δὲ χρήματα ἀφεῶσθα||ι τὰν πόλιν καὶ μὴ ἀπυλιῶναι μήτε τοῖς φυγάσι μήτ|ε τοῖς πρότερον οἴκοι πολιτεύονσι. (III) ἐπὲς δὲ ταῖς π|αναγορίαις ταῖς ἐσλελοίπασι οἱ φυγάδες, τὰν πόλ|ιν βωλεύσασθαι, ὅτι δ' ἂν βωλεύσητοι ἁ πόλις, κύριο|ν ἔστω. (IV) τὸ δὲ δικαστήριον τὸ ξενικὸν δικάζεν ἐξήκ||οντα ἀμερâν· ὅσοι δ' ἂν ἰν ταῖς ἐξήκοντα ἀμέραις μὴ | διαδικά-

married daughter that her brother and his offspring died, then she too should share in the maternal property (τα(ν)νι = gen. sg. ταο-νι, 97.1), but it shall never be more' (than the maternal property? or 'go beyond this' in line of inheritance?). — 13. **ἐξαντίαι**: *over against, near by*. Cf. ἐκ τῆς ἀντίης (Hdt.). The true Arcadian form would be ἐσαντίαι. There are some traces of κοινή influence (cf. also πλέον, ει in ὀφείλημα, ει in Ποσειδâνα) as in no. 18. — **ἰσοθι πλέθρω**: *within the distance of a plethron*. — 16 ff. τιμά is the purchase price, while τιμασία (= Att. τίμησις) is the taxable valuation, and τίμαμα the assessment. For the cultivated lots (κâποι) the city is to receive double the normal tax. — 19 ff. **τὰ δὲ χρήματα** κτλ.: much-disputed passage, but probably meaning 'in money matters (as distinct from real estate) the city shall be free of responsibility and shall not settle them for either party.' — **ἀφεῶσθαι**: here passive, as ἀφεώσθω no. 18.15, not middle as often in Attic. — **ἀπυλιῶναι**: cf. late λειόω beside λεαίνω, and the technical use of Boeot. -λιαίνω, *cancel*. The ι, regular in Boeotian, is surprising in Arcadian, but see App. 9. — 23 ff.: *with reference to the festivals from which the exiles have been missing, the city shall take counsel*, etc. (probably as to the conditions under which the exiles may resume participation).

24 ff. The ξενικὸν δικαστήριον is either a court for aliens (the exiles being treated as such in the first instance), or a court constituted of judges from other cities. There are analogies for either interpretation, but l. 35 is urged in favor of the second. 'The alien court is to serve for a period of sixty days. Those who do not have their cases settled within this time may not bring suit for property in this court, but only in the regular civic court. If they later discover any additional evidence (or claim), they may present it within sixty days of the time of the constitution of the court. But if any one does not have his case settled within this time, he may not bring action. If any return later, when the alien court is no longer serving,

σωνται, μὴ ἦναι αὐτοῖς δικάσασθαι ἐπὲς τ|οῖς πάμασι ἰν τοῖ ξενικοῖ δικαστηρίοι, ἀλλ' ἰν τοῖ | πολιτικοῖ ἀῖ· εἰ δ' ἄν τι ὕστερον ἐφευρί-
30 σκωνσι, ἰν ἀ|μέραις ἐξήκοντα ἀπὺ ταῖ ἂν ἀμέραι τὸ δικαστήριο||ν καθιστᾶ· εἰ δ' ἂν μηδ' ἰν ταῖννυ διαδικάσητοι, μηκέ|τι ἐξέστω αὐτῶι δικάσασθαι· εἰ δ' ἄν τινες ὕστερον | κατένθωνσι, τῶ δικα-
στηρίω τῶ ξενικῶ [μ]ηκέτι ἐόντ|ος, ἀπυγραφέσθω πὸς τὸς στραταγὸς τὰ πάματα ἰν ἀμ|έραις ἐξήκοντα, καὶ εἰκ ἄν τι αὐτοῖς ἐ[π]απύλογον
35 ἦ||ι, δικαστήριον ἦναι Μαντινέαν· εἰ δ' [ἂν μὴ] διαδικάσ|ητοι ἰν ταιν(νῖ) ταῖς ἀμέραις, μηκέτ[ι] ἦναι αυτοῖ δι|κάσασθαι. (V) ἐπὲς δὲ τοῖς ἱεροῖς χρήμασι ν.λ...ν τ|οῖς ὀφειλήμασι τὰ μὲμ πὸς τὰν θεὸν ἁ πόλις διωρθώ|σατυ, ὁ ἔχων τὸ πᾶμα ἀπυδότω τῶι κατηνθη-
40 κότι τὸ ἥμ||μισσον κατάπερ οἱ ἄλλοι· ὅσοι δὲ αὐτοὶ ὤφηλον ταῖ θ|εοῖ συνινγύας ἢ ἄλλως, εἰ μὲν ἂν φαίνητοι ὁ ἔχων τὸ | πᾶμα διωρθωμένος ταῖ θεοῖ τὸ χρέος, ἀπυδότω τὸ ἥμ|ισσον τῶι κατιόντι, κατάπερ οἱ ἄλλοι, μηδὲν παρέλ|[κ]ων· εἰ δ' ἂν μὴ φαίνητοι ἀπυ-
45 δεδωκὼς ταῖ θεοῖ, ἀπυδό||τω τοῖ κατιόντι τὸ ἥμισσον τῶ πάματος, ἐς δὲ τοῖ ἡμ|ίσσοι αὐτὸς τὸ χρέος διαλυέτω· εἰ δ' ἂν μὴ βόλητοι δ|ιαλῦσαι, ἀπυδότω τοῖ κατιόντι τὸ πᾶμα ὅλον, ὁ δὲ κο|μισάμενος διαλυσάτω τὸ χρέος ταῖ θεοῖ πᾶν. (VI) ὅσαι δ|ὲ γυναῖκες τῶν
50 φυγάδων ἢ θυγατέρες οἶκοι μίνονσ||αι ἐγά[μ]αντυ, ἢ φυγόνσαι ὕστερον ἐγάμαντυ [ἰ]ν Τεγέ|αν κα[ὶ] ἐπίλυσιν ὠνήσαντυ οἶκοι
μίνονσαι, τανὶ μ|ήτ' ἀ[πυδοκ]ιμάζεσθαι τὰ πατρῶια μήτε τὰ μα-
τρῶια μ|ηδὲ τὸς ἐσγόνος, ὅσοι μὴ ὕστερον ἔφυγον δι' ἀνάγκα|ς καὶ ἰν
55 τοῖ νῦν ἐόντι καιροῖ καθέρπονσι ἢ αὐταὶ ἢ || παῖδες τανί, δοκιμά-
ζεσθαι καὶ αὐτὰς καὶ τὸς ἐς τ|αιννὶ ἐσγόνος τὰ πατρῶια καὶ τὰ ματρῶια κὰ τὸ διά|γραμμα. (VII) ὀμνύω Δία, Ἀθάναν, Ἀπόλλωνα, Ποσειδᾶνα, εὐν|οήσω τοῖς κατηνθηκόσι τοῖς ἔδοξε ταῖ πόλι κατυ-
60 δ|έχεσθαι, καὶ οὐ μνασικακήσω τῶννυ οὐδεν[ὶ] τ[ὰ] ἂν ἀμ||π[ε]ίση ἀπὺ ταῖ ἀμέραι ταῖ τὸν ὅρκον ὤμοσα, οὐδὲ δια|κωλύσω τὰν τῶν κατηνθηκότων σωτηρίαν, οὔτε ἰν τα|ῖ [ll. 62–66 fragmentary].

they shall file an inventory of the property with the *στραταγοί* within sixty days, and if their claims are disputed, Mantinea shall serve as the court.' — 33. **ἀπυγραφέσθω**: probably not third plural (**140.1**), but a shift to the indefinite third singular. Cf. ll. 34–35 *αὐτοῖς* but *διαδικάσητοι, αὐτοῖ*. — 34. **τι ἐπαπύλογον**: *anything in defense*, in opposition to the claims. —

80². Argos. About 450 B.C. Ditt.Syll.56. Schwyzer 83.

[1, 2 fragmentary. *τοῖι Τυλισίοι ἀδεῶς ἐξε]μεν ξύλλεσθαι πλὰ[ν]τ[à μέρε τὰ Κνōσίōν συν]τέλλοντα ἐνς πόλιν. hότ[ι ‖ δέ κα ἐκ δυσμεν]éōν hélōμες συνανφότεροι, δα[σ|μοῖι τῶν κὰτ γ]ᾶν τὸ τρίτον μέρος ἔχεν πάντōν, τ[ō|ν δὲ κὰτ] θᾶλα(σ)σαν τὰ hέμι(σ)σα ἔχεν πάντōν. τὰν δὲ [δ|εκ]άταν τὸνς Κνōσίονς ἔχεν, hότι χ' ἔλομες*

37 ff. Adjustment of debts to the goddess (that is, to the temple, which often served as a banking institution) which were secured by liens on the property.

49 ff. 'The wives of the exiles and the daughters who remained at home and married, or who from exile returned to Tegea and married and bought their release, remaining at home, these shall not be disqualified for their inheritance, nor their children; except that those who were exiled at a later time and are returning on the present occasion, either the women themselves or their children, these women and their descendants shall be subject to investigation as to the inheritance.' — *ταννί* in l. 51 is acc. pl. (*ταασ-νί*, 97.1) coördinate with *τὸς ἐσγόνος* l. 53; in l. 55 it is gen. pl. — 59, 60. 'I will not bear malice against any one of these for any evil counsel.' — **ἀμπείση**: *ἀναπείθω* in bad sense, *mislead*, *corrupt*, etc., here referring to the exile's previous political activity.

80². Treaty between the Cretan cities of Cnossus and Tylissus arranged under the auspices of Argos, which was regarded as the mother state. It was no doubt Tylissus which had appealed to Argos for support in safeguarding its independence against its powerful neighbor, and it is in favor of the weaker party that certain articles are framed (cf. ll. 14, 22 ff.) and Argive support granted (cf. ll. 37–38).

This is the official Argive draft, in the Argive alphabet and in the main in the Argive dialect. Only the characteristic Argive *h* = intervocalic *σ* is eliminated, not only in the Cretan name **Κνόσιος**, but in *βασιλέος* of the dating (l. 43). Cf. 59.2, 275. There is also some trace of the influence of preliminary Cretan drafts, as in l. 33 *hοι Κνόσιοι καὶ τοὶ Ἀργεῖοι* (Cret. *οἱ*, Arg. *τοί*, **122**), in l. 42 acc. pl. *κόσμος* (Arg. *-ονς*, Cret. *-ονς* and *-ος*, **78**), and in the *ἐς* of l. 28 (*κἐλ Λ-* = *καὶ ἐς Λ-*, 97.3) = Arg. *ἐνς*.

A fragment found at Tylissus, containing another section of the same treaty (Schwyzer 84), is also in the Argive alphabet (⊦ = λ, ⊏ = β, ⊟ = *h*, but once = *η* as in Cretan) and dialect, even having the Argive *h* = intervocalic *σ*, e.g. *Κνōhlαν*, though it also has *προτ'*, due to Cret. *πορτ'*. The use of *δυσμενέες* for *enemies*, which in literature is mainly poetical, is seen in both these inscriptions, and may be another Cretan element (cf. Law-Code VI.46), though not necessarily so. Likewise *τέλλω* = *τελέω* (l. 4, but *τελίτō* l. 13), as in Law-Code X.42 etc.

6 ff. Tylissus, being the party last named and the smaller of the two

κοι[ν|ᾶ]ι. τῶν δὲ φαλύρōν τὰ μὲν καλλ(ι)στεῖα Πυθῶδε ἀπ[ά]||γεν κοινᾶι ἀμφοτέρονς, τὰ δ' ἄλλα τῶι Ἄ[ρει Κν]ō[σ]||οῖ ἀντιθέμεν κοινᾶι ἀμφοτέρονς. ἐξ[αγōγὰν δ' ἔ]||μεν Κνōσόθεν ἐνς Τυλισὸν κἐκ Τυλι[σῶ Κνōσόνδ]||ε · α[ἰ] δὲ πέρανδε ἐξάγοι, τελίτō hόσσα[περ hοι Κν]||ὅσιοι · τὰ δ' ἐκ Τυλισῶ ἐξαγέσθω hόπυ[ι κα λōίē. τῶ]||ι Ποσειδᾶνι τῶι ἐν Ἰυτῶι τὸν Κνōσίō[ν ἰαρέα θύ]||εν. τᾶι Ηέραι ἐν (Η)ēραίōι θύεν βῶν θέλει[αν ἀμφοτ]||έρον[ς κ]οινᾶι, θύεν δὲ πρὸ Fακινθ[ίōν - - - |
23 [lines 18–22 fragmentary or missing] χρέματα δὲ μὲ 'νπιπασκέσθō hο Κνόσιο[ς] | ἐν Τυλισῶι, hο δὲ Τυλίσιος ἐν Κνōσῶι hο χρέιζ[ō]||ν. μēδὲ χόρας ἀποτάμνεσθαι μēδατέρονς μēδ' ἅ[π]||ανσαν ἀφαιρῖσθαι. ὅροι τᾶς γᾶς · Ηυῶν ὄρος καὶ Α|ἰετοὶ κἀρταμίτιον καὶ τὸ τῶ 'Αρχῶ τέμενος κα[ὶ] | hο ποταμὸς κἐλ Λευκόπορον κἀγάθοια, hᾶι hύδō|ρ ῥεῖ τὄμβριον, καὶ Λᾶος. hῖ κα τῶι Μαχανεῖ θύōμ||ες τὸνς ϝεξέκοντα τελέονς ὄϝινς, καὶ τᾶι Ηέραι | τὸ σκέλος ϝεκάστō διδόμεν τῶ θύματος. αἰ δὲ συ|μπλέονες πόλιες ἐκ πολεμίōν ἕλοιεν χρέματα, | hόπαι συνγνοῖεν hοι Κνοσιοι καὶ τοὶ 'Αργεῖοι, | hούτō ἔμεν. τῶι Ἄρει καὶ τἀφροδίται τὸν Κνόσι||ον ἰαρέα θύεν, φέρεν δὲ τὸ σκέλος ϝεκάστō. τὸν 'Α|ρχὸν τὸ τέμενος ἔχεν τὸν 'Αχάρναι. τοῖς θύονσι | ξένια παρέχεν τὸνς Κνōσίονς, τὸνς δ' 'Αργείονς | τῶι χορῶι ἐν Τυλισῶι. αἴ κα καλῆι hο Κνόσιος πρ|εσγέαν, hέπεσθαι hόπυι κα δέēται · καἴ χ' ὁ Τυλίσ||ιος τὸν Κνόσιον, κατὰ ταὐτά. αἰ δὲ μὲ δοῖεν ξένι|α, βōλὰ ἐπαγέτō ῥύτιον δέκα στατέρōν αὐτίκα ἐ|πὶ κόσμος, κἐν Τυλισῶι κατὰ ταὐτὰ hο Κνόσιος. | hα στάλα ἔσστα ἐπὶ Μελάντα βασιλέος. ἀϝρέτευ|ε Λυκōτάδας Ηυλλεύς. ἀλιαίαι ἔδοξε τᾶι τῶν ||

cities, is to be understood as the subject of ἔχεν. — 13. **τελίτō** : τελείτω, cf. ἀφαιρῖσθαι l. 25, and **25** *a*. — 17. **πρὸ Fακινθίōν** : before the festival Ὑακίνθια. Cf. in later spelling Βακίνθιος, name of a month. — 23 ff. 'The citizen of Cnossus may not acquire property in Tylissus, but any citizen of Tylissus who wishes may do so in Cnossus. Neither party shall detach any part of the other's land or take it all away.' Both provisions are obviously for the protection of Tylissus.

28. **κἐλ Λ-** : καὶ ἐς Λ-, with crasis and assimilation (**97**.3). — 28–29. *where the rain-water flows*, the torrent. — 29. **hῖ** : εἶ, *when* (**25** *a*). — 30. **Ηεραι** : written ⊟RAI; cf. no. 6, note, and **4**.5. — 36. **τὸν** : τὸ ἐν (**94**.2). — 38 ff. 'If the Cnossian summons an embassy, (the Tylissian) shall attend, wherever it is required, and if the Tylissian

ἰαρῶν. ἀ(ϝρέ̄τενε) βōλᾶς Ἀρχίστρατος Λυκοφρονίδας.| τοὶ Τυλίσιοι 45
ποὶ τὰν στάλαν ποιγραψάνσθō τάδε· | αἴ τις ἀφικνοῖτο Τυλισίōν
ἐνς Ϝαργος, κατὰ ταὐτά | σφιν ἔστō hâιπερ Κνōσίοις.

(summons) the Cnossian, he shall do likewise.' — 39. **καΐ χ' ὁ** : *καὶ αἴ κα ὁ*. — 41. 'The council shall impose upon the *κόσμοι* a pledge of ten staters.' — 44–45. The document originally closed here, with the official Argive dating. The rest, beginning **ἁλιαίαι**, is added in another hand, and with a later dating, and empowers the Tylissians to attach the provision of equal privileges with the Cnossians in visiting Argos. **ποιγραψάνσθō** : 140.3 *b*.

APPENDIX

SELECTED BIBLIOGRAPHY OF WORKS OF REFERENCE WITH THE ABBREVIATIONS EMPLOYED

Periodicals

A.M. = Mitteilungen des deutschen archäologischen Instituts. Athenische Abteilung.
Am.J.Arch. = American Journal of Archaeology.
Am.J.Phil. = American Journal of Philology.
Annual British School = Annual of the British School at Athens.
Annuario = Annuario della regia scuola archeologica di Atene.
Ἀρχ.Ἐφ. = Ἀρχαιολογικὴ ἐφημερίς.
Ἀθηνᾶ = Ἀθηνᾶ. Σύγγραμμα περιοδικὸν τῆς ἐν Ἀθήναις ἐπιστημονικῆς ἑταιρείας.
B.C.H. = Bulletin de correspondance hellénique.
Ber.Berl.Akad. = Sitzungsberichte der königlichen preussischen Akademie der Wissenschaften zu Berlin.
Ber.Sächs.Ges. = Berichte über die Verhandlungen der königlichen sächsischen Gesellschaft der Wissenschaften zu Leipzig. Philologisch-historische Classe.
Ber.Wien.Akad. = Sitzungsberichte der kaiserlichen Akademie der Wissenschaften in Wien. Philologisch-historische Classe.
(Berl.)Phil.Woch. = (Berliner) philologische Wochenschrift.
Bz.B. = Bezzenberger's Beiträge zur Kunde der indogermanischen Sprachen.
Class.Journ. = Classical Journal.
Class.Phil. = Classical Philology.
Class.Quart. = Classical Quarterly.
Class.Rev. = Classical Review.
Diss.Argent. = Dissertationes philologicae Argentoratenses selectae.
Diss.Hal. = Dissertationes philologicae Halenses. Halle.
Eranos = Eranos. Acta philologica Suecana.
Glotta = Glotta. Zeitschrift für griechische und lateinische Sprache.
Gött.Gel.Anz. = Göttingische gelehrte Anzeigen.

Gött.Nachr. = Nachrichten von der königlichen Gesellschaft der Wissenschaften zu Göttingen.
Hermes = Hermes. Zeitschrift für classische Philologie.
I.F. = Indogermanische Forschungen.
I.F.Anz. = Anzeiger für indogermanische Sprach- und Altertumskunde.
J.H.S. = Journal of Hellenic Studies.
Jb.arch.Inst. = Jahrbuch des deutschen archäologischen Instituts.
Jb.f.Ph. = Jahrbücher für klassische Philologie.
K.Z. = Zeitschrift für vergleichende Sprachwissenschaft, begründet von A. Kuhn.
M.S.L. = Mémoires de la Société de linguistique.
Mnemos. = Mnemosyne. Bibliotheca philologica Batava.
Mon.Antichi = Monumenti antichi pubblicati per cura della reale accademia dei Lincei.
Mus.Ital. = Museo italiano di antichità classica.
NeueJb. = Neue Jahrbücher für das klassische Altertum, Geschichte und deutsche Literatur und für Pädagogik.
Oest.Jhrh. = Jahreshefte des oesterreichischen archäologischen Instituts in Wien.
Philol. = Philologus. Zeitschrift für das klassische Altertum.
Rev.Arch. = Revue archéologique.
Rev.dePhil. = Revue de philologie.
Rev.Ét.Gr. = Revue des études grecques.
Rh.M. = Rheinisches Museum für Philologie.
Trans.Am.Phil.Ass. = Transactions of the American Philological Association.
Wiener Stud. = Wiener Studien. Zeitschrift für klassische Philologie.
Woch.f.klass.Phil. = Wochenschrift für klassische Philologie.
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1. Interrelation of the dialects. Ahrens I, 1 ff. Collitz, Die Verwandtschaftsverhältnisse der griechischen Dialekte mit besonderer Rücksicht auf die thessalische Mundart, 1885. Smyth, The Dialects of North Greece, Am.J. Phil.VII.421 ff., 1887. Hoffmann, De mixtis Graecae linguae dialectis, 1888. Hoffmann I, 1 ff., 1891. Solmsen, Thessaliotis und Pelasgiotis, Rh.M.LVIII, 598 ff., 1903. Id., Eigennamen als Zeugen der Stammesmischung in Boeotien, Rh.M.LIX,481 ff., 1904. Meister, Dorer und Achäer I, 1904. Thumb, Dialektforschung und Stammesgeschichte, Neue Jb. 1905, 385 ff. Buck, The Interrelations of the Greek Dialects, Class. Phil. II, 241 ff., 1907. Kretschmer, Zur Geschichte der griechischen Dialekte, Glotta I, 4 ff., 1907. Fick, Äoler und Achäer, K.Z.XLIV,1 ff., 1911. Debrunner, Die Besiedelung des alten Griechenland, Neue Jb. 1918, 433 ff. Meillet, Aperçu 45 ff., 1920. Kretschmer, Die Sprache (Gercke und Norden, Einleitung[3]) 75 ff., 1923. Buck, Class.Phil.XXI,16 ff., 1926.

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[1] These are arranged to correspond with the sections of the Grammar. The references are mostly to discussions outside of the Greek Grammars and the grammars of special dialects, as listed above, systematic citation of which would seem superfluous. And even for this scattered literature completeness has not been sought, and perhaps no consistent principle of selection will be evident. But in the main preference is given to the more recent articles in which the material is quoted with some fullness and the dialectic scope of a given peculiarity defined.

The references, except those to the present work which are mostly by section numbers and in **Clarendon** type as usual, are by pages, or, for collections of inscriptions, by the numbers of the latter. In a case like Hoffmann's Griechische Dialekte, I.135 would refer to no. 135, but I,135 to p. 135.

Cf. also the brief statements in the histories of Beloch I, 2, 88 ff.; Busolt,I,192 ff.; E. Meyer,II,74 ff.,264,284 ff.; Bury,47 ff.,53 ff.; Cambridge Anc. Hist. II, 518 ff. Beloch's extreme skepticism toward the tradition, particularly his former denial of the Doric migration and his later theory that the Achaeans were a first wave of Dorians, have found few adherents among the historians and none among students of the dialects. See Nilsson, Gött. Gel. Anz., 1914,526 ff.; Buck, Class.Phil.XXI,16 ff.

P. 2, footnote 2. The theory referred to was advanced by Kretschmer, Glotta I, 9 ff. (the identification of Ionians with the Pelasgians does not materially affect the argument and may be left out of account; it is not repeated in his discussion in Sprache, pp. 75 ff.), and is applied in the archaeological field by Nilsson, Gött.Gel.Anz.1914,534 ff. If it is true, the Ionic features of Arcado-Cyprian may be derived from an earlier Ionic stratum, instead of from contact with an adjacent contemporaneous Ionic as suggested on p. 7. But I still incline to the latter view.

Pp. 6, 7. The view referred to in the footnote is that which is elaborated from the archaeological standpoint by Ridgeway, Early Age of Greece, and from the linguistic standpoint by Meister, Dorer und Achäer. It has been rejected by all critics. Cf. Ed. Meyer II, 72, and, on the linguistic side, Fick,Woch.f.Klass.Phil.1905,593ff.; Thumb,Neue Jb.1905,385ff.; Schwyzer, I.F.Anz.XVIII,46 ff.; Buck, Class.Phil.II,245,note. On Beloch's Achaean theory, which is contrary to all probability and evidence, cf. references cited above.

Achaean is a generic name for the Greeks in Homer, and is now attested in Hittite inscriptions of the thirteenth century B.C. There is every reason to believe that these Greeks were pre-Doric and that the dominant elements in that period were the Aeolic (a name also attested in Hittite) and that represented by the later Arcadian (the Ionic element is insignificant in the Homeric story, though dominant in its final composition). Hence the term may be used of all the pre-Doric Greeks, or, with exclusion of Ionic, of the two then dominant elements. It is used in the latter sense by several scholars. But Aeolic will continue to serve for the northern regions, leaving Achaean as a convenient, if somewhat arbitrarily restricted, term for the southern. Instead of this, to avoid any ambiguity, I have recently (Class. Phil.XXI,19) suggested Arkadian, so spelled, to distinguish it from the historical Arcadian. But here I have let Achaean stand as in the first edition (the same use in Bechtel), its use *in this book* being clear, namely, when applied to a prehistoric period, referring to the dialect group later represented by Arcadian and Cyprian.

P. 7, end. Bechtel, Gr.Dial. passim, appeals most freely to prehistoric

mixture to account for differences within a given dialect, and in many cases where other factors seem more probable. Cf. Am.J.Phil.XLVII,297.

Pp. 8 ff. No mention is made of Macedonian, which, so far as we can judge from the scanty remains, is a form of Greek, but detached at such an early period that it is best not classed as one of the Greek dialects in the ordinary sense. Yet it shows some notable points of agreement with the neighboring Thessalian. Cf. Hoffmann, Die Makedonen.

3. Kühner-Blass I, 26 ff. and the literature cited. Thumb, Handbuch der griech. Dial., passim. Wilamowitz, Textgeschichte der griechischen Lyriker.

Although, for reasons stated in the Note, a detailed treatment of the literary dialects is excluded from the plan of this book, the following summaries for those other than Homeric, later Ionic, or Attic, may be of service. They are arranged with references to the appropriate sections of the grammar.

Alcaeus and Sappho

Texts: Diehl, Anthologica Lyrica; Lobel, Fragments of Sappho.

The language of Alcaeus and Sappho is substantially their native Lesbian, the characteristics of which, summarized in **201–203**, **206–207**, are nearly all represented in the texts. Epic influence shows itself in the use of *ν* movable, a few cases of lack of augment, the occasional *σ* beside *σσ* (**82**, **83**), *-δειροι* beside *δέραι*, etc. (**54**), a few occurrences of gen. sg. *-āo*, gen. sg. *-οιο*, *ἄνερος*, etc., as well as in various other matters of prosody and phraseology. The texts contain many cases of hyper-Aeolic *αι*, some of hyper-Aeolic *ρρ*, etc.; also the spelling *σδ* = *ζ*, which is late (**84**), and various other corruptions.

The papyrus fragments, and likewise the quotations in late authors, scholiasts, grammarians, so far as these latter have not been further corrupted in transmission, reflect the current Alexandrian text. This latter very probably goes back to a redaction by earlier grammarians from Aeolic Asia Minor (some such are known by name), who were familiar with the Aeolic of their time, say the late fourth or early third century B.C. This hypothesis receives support from the treatment of final *ηι*, *ωι*, *āι*, which in some of the Oxyrynchus texts, and likewise in the verses of Balbilla (a woman of Hadrian's time who imitated the Sappho of her copy), appear as *η*, *ω*, but *αι*, a differentiation which accords neither with contemporaneous practice nor with that of the poets' time, but agrees with that of some Lesbian inscriptions of the late fourth century (**38**). Cf. Kehrhahn, K.Z.XLVI, 296 ff.

5. *στρότος*, *βροχέως*, *ἄμβροτε*, *τρόπην*, *χόλαισι*, *ἐμμορμένον* = *εἱμαρμένον*, *ὄρπετον* (cf. *ἀρπετόν* Hesych., from weak grade of *ἕρπω*) = *ἑρπετόν*, *σπολέω* (cf. *σπόλεισα· σταλεῖσα* Hesych.). So *τετορταῖος* in Theocritus. — **6.** *ὄν*, *ὄνία*, *ὄνιαρος*, *κόθαρος*.

8. *φάμα* etc., generally. But also hyper-Aeolic *αι* = *ā*, due to the regular correspondence of *αισ* to *ās* from *ανς* (see below, to **77.3**, **78**). So nom. sg. *Αἰολίδαις*, *Κρονίδαις*, *βορίαις* (similar forms in Balbilla and the grammarians), further *ἐπέραισε*, *ἐπτόαισ'* beside *ἐπτόασεν* (from *πτοάω* = *πτοέω*, see below), *μέμναισ'*, *ὀμναισαι*, *φαισθ'*, 3 sg. *φαῖσι* (cf. regular 3 pl. *φαῖσι*), all these before *σ*, more doubtful *μέμναιμ'*, *μαχαίταν*. (Some other cases in Diehl's text are without MS. authority and due to a wrong theory of *αι* = *η*; cf. Class.Phil.X, 215 ff.).

9.7 with App. *χρύσιον*, *πορφυρίαν*, *χάλκιαι*, *κυνίαισι*, *συκίαν*, *βορίαις*, *τίωι*, but generally *ε* (*θέοισιν*, *ἕων*, etc.). — **13.1.** *Ἶρος*. — **13.3** *a*. *ἄτερος*. — **17.** *αἰμιόνοις*, *αἰμιθέων*. — **18** *a*. *κέρναις*, *κέρνατε*. — **19.1.** *ζάλεξαι*, *ζάβαις*, etc. = *δια-*. Hence by an easy error *ζακρυόεντος* = *δακρυόεντος*. — **19.2–4.** *ρι* to *ρῑ* (after a consonant to *ερι*), whence *ρρ*, or with simplification *ρ*. *πέρροχος*, *περρέχοισ'*, *περεθήκαο* (cf. *περρεθήκατο* Hesych.), *πὲρ ἀτιμίας* (cf. *πὲρρ ἀπάλω* Theocr.), *πορφύρον*, *πορφύρα*, *ἀργύρεα*; *Περράμω*, *Περάμοιο*. — **22** with *a*. *ἀπύ*, *ὔμοι*, *ὑπίσσω*, *ὔσδων*. — **25.** *η*, *ω*, as *κῆνος*, *ἦχεν*, infin. *-ην*, gen. sg. *-ω*, *ὥρανος* (but also *ὄρανος*, the explanation of which is uncertain). — **31.** *Ἄλκαος*, *Πάον'*, *Φωκάας*, *πόας*, *λαχόην*, *πόησαι*, *ποείην*, etc. — **35.** *αὔως*, *ναύω*, *ναύοις*, *δεύοντος*, *ἐπιδεύης*, *χευάτω* (also *αὐάταν*, as in Pindar, but ∪ ∪ —, as if *ἀράταν*). — **38.** Regularly *-āι*, but frequently (in some papyrus texts, always) *-η*, *-ω*. See above.

41.2. *φάος*, *σάος*, *μάομαι*, *περεθήκαο*, but *θυρώρωι* (Hom. *θυρᾰώρούς*). — **41.3.** *ἀελίω* and *ἀλίω*. — **41.4.** *as*, gen. pl. *-ᾱν*, *Ποσείδαν*, but *πεδάορον*, *Ἀίδαο*. — **42.1.** *εὐάνθεα* etc., but *ἦρος*. *κείσεαι*, but *οἴχηι*, *πότηι*. — **42.3.** *ἦχεν*, *ἤλπετο*, *κῆνος*, infin. *-ην*, but *ὤκεες*, *ἔγχεε*, *καγχέεται*. — **42.4.** *φίλει*, *κατάγρει*. — **42.5,6.** *ὀνκαλέοντες*, *ἕων*, gen. sg. *-εος*, etc. — **43.** *ἱππήων*, *βασίλῆες*, etc. — **44.3.** gen. sg. *-ω*, gen. sg. *αἴδως*, *αὔδως*, acc. sg. *νῶν* beside *νόον*. — **44.4.** *ἰμέροεν* etc. *o* + *ει*, *χαύνοις*.

47. *φᾶμι*, not *φαῖμι*. For 3 sg. *φαῖσι*, see above, to **8**. For *δοκίμοιμι* the better reading is *δοκίμωμι*. Forms like *γέλαιμι*, *ἵσταιμι*, etc., quoted by the grammarians (cf. Hdn.II.825), are not confirmed even for the Alexandrian text. — **49.2.** *κρέτος*, *κρέτησαι*.

52. Initial *ϝ* before a vowel is so written or otherwise clearly attested for the pronominal *ϝοῖσι*, *ϝόν*, *ϝέθεν*, but generally ignored, as *εἶπην*, *ἴδοισαν*, *ἴδμεν*, *ἔργον*, etc., without preventing elision or causing position length. (For the few cases of hiatus, cf. Lobel, p. xxxi.) — **53.** Intervocalic *ϝ* lost, as *κλέος*, *ῥόαι*, etc., *πάις* (as in Homer), *παῖδος*. (But *αὐάταν*, above, to **35**). — **54** with *b*. From *νϝ* etc., *ϝ* lost without lengthening of the preceding vowel, *μόνος*, *κάλος*, *κόρα*, *δέραι*, *περάτων*, *ἶσος*. But in one fragment of Alcaeus (Diehl 135) *ποικιλόδειροι* (so MSS.) and *περάτων* with first syllable long, both due to epic influence; so probably *ἕννεκα* for Hom. *εἵνεκα*, though the history of this word is troublesome. — **55.** *βρόδα*, *βροδοδάκτυλος*, *βραδίναν*, *βράκεα*. — **57.** Psilosis. — **67.** *πτόλις*, probably epic. — **68.2** with App. *πέμπε*, *πήλυι*, (*σπέλλω*) *σπολέω*. — **74.** *ἀέρρει*, *ἐγέρρην*, *ἰμέρρει*, *παρορίννει*, (*δίνηντες* here ?). — **75.** *βόλλομαι*, *μελλιχόμειδε*. — **76.** *ἄμμες*, *ὔμμες*, *ἔμμεναι*, *ἔμματα*, *σελάννα*, *φάεννος*, *ἐράνναν*, *Ἰλλάεντι*. But once with *λ* *δίσχελλοις*. — **77.1, 79.** *κτέννais*, *γέννατο*, *ἄγγελλαι*, *ἀέρρατε*, *συνέρραισα*, *χέρρας*. But hyper-Aeolic *ρρ* in *θόρρακες*, better *θώρακες*. — **77.3.** *παῖσα*, *Μοῖσα*, *πλήθοισα*, *λίποισα*, *μειδιάσαισα*, *μίγεισα*, etc., 3 pl. *ἀπυκρύπτοισι*, *φαῖσι*, *ἔεισι*, *ἐπιρρόμβεισι*, etc. — **78.** acc. pl. *-αις*, *-οις*, nom. sg. m. partic. *οἴκεις*, *μέδεις* (= *μεδέων*). — **80.** *κόρσαι*, *χέρσω*. — **82, 83.** Usually *σσ*, but also *σ* (epic influence), *μέσσον*, *μέσοι*, *ὅσσος*, *ὅσα*, *ἔσσο*, *τέλεσσαι*, *τέλεσον*, *πόδεσσιν*, *γυναίκεσσιν*, etc., *ἀνδρεσι*, *ἄμμεσιν*, *στήθεσιν*, etc. — **84.** *ὕσδων*, *πέσδων*, *μέσδον*, etc. — **86** App. *ὄππατα* = *ὄμματα*, *ἔσλος*, *μάσλης*. — **89.3.** *κάλημμι* etc., *νόημμα*, *πεποιημμέναις*, *κλᾶμμα*, *ἀροτρώμμεν*. Cf. also below, to **101.1**. — **92.** *πω'σλον*. — **94.1.** *ὠνήρ*, *τῶμον*. — **94.3.** *κῶττι*. — **94.6.** *κάπί*, *κάμματα*, *κάλέφαις*, *κάν*, etc. (*a* uniformly in pap. texts), but also *κήν*, *κήκ*. — **94.7.** *κωύκί*, *κωῦτε*. — **95–99.** *κὰτ τό*, *κὰμ μέν*, *κὰκ κεφάλας*, *κάββαλε*, etc., *πὰρ δὲ*, *πὲρ μὲν*, *πὲρ κεφάλας*, *περσκόπεισα*, *ἀπ πατέρων*. — **101.1.** *ὀννώρινε*, *ἀσύννετος*, *ἀσυννέτημι*. — **102.** *ν* movable frequent (epic influence). — **103.** Recessive accent, attested by the grammarians, also shown in papyrus texts (so far as the accent is written at all), as *κόθαρον*, gen. pl. *λύγραν*, *παίσαν*, *μερίμναν*, etc., likewise *Ζεῦς* (for *Ζέυς*).

104. Voc. sg. *Δίκᾰ*, gen. pl. *-ᾶν*, dat. pl. *-αισι(ν)* but *ταῖς*, acc. pl. *-αις*. — **105.** Gen. sg. once *-āο* (epic). — **106.** Gen. sg. *-ω*, rarely *-οιο* (epic), dat. pl. *-οισι(ν)* but *τοῖς*, acc. pl. *-οις*. — **107.3.** *πόδεσσιν* etc. — **108.2.** Acc. sg. *ἀβλάβην*, *ἐμφέρην*, etc., dat. sg. *Δινομένηι*, voc. sg. *μελλιχόμειδε* (cf. *-ᾰ* in *Δίκα*). — **109.2.** *πόλιος* and *πόληος* (epic). — **111.** *βασίλῆες*, *τοκήων*, etc. (above, to **43**). But *Ἄρευς*, gen.

Ἄρενος, acc. Ἄρενα (Hom. Ἄρης, Ἄρηος) with ευ extended from nominative. — **114.** ῎α. — **116.** Gen. πέμπων, δέκων. — **118.3** *c*. Gen. ἐμέθεν, σέθεν, ϝέθεν. — **119.** ἄμμες, ὔμμες, ἄμμι(ν), ὔμμι(ν), and ἄμμεσιν. — **121.1.** ἐμ᾽ αὖται, ἐμ᾽ αὔτωι. — **125.** κῆνος. — τέουτος (τεαύτας, τεαύταν) = τοιοῦτος, from a *τεῖος = τοῖος (cf. Cret. ὁτεῖος = ὁποῖος, **130**), with loss of ι (**31**). — **128.** Dat. sg. τίωι, dat. pl. τίοισιν = Hom. τέῳ etc. Cf. **9** App. — **129.2.** ὄττινες, ὄττινας, gen. sg. ὄττω (cf. **9** App.), dat. pl. ὅτοισι (? cf. Lobel, p. xlvii). — ὄπποτα, ὄπποσε, ὄπποθεν. — **132.4.** πήλυι, ἄλλυι, τύιδε, ἔνδυς. — **132.5.** πάνται. — **132.9.** ὅτα, πόττα, ἄλλοτα. — **133.6.** ἀτ. — **134.1,2.** αἰ, κε, κεν. — **135.** ὀν, ἀπύ, ὑπά, εἰς, πεδά.

138.1. τίθησθα etc. — **138.5.** σύναχθεν etc., but ἐστάθησαν (epic). — **143.** ἐκάλεσσα, χαλάσσομεν. — **146.1** App. ὑπαδεδρόμακε. — **147.2.** τεθνάκην. — **147.3.** λελάθων, ἐκγεγόνων, etc. — **150.** χαλάσσομεν. — **153.** ἔχην etc. — **154.2.** ἔμμεναι. — **155.2.** μεθύσθην, τελέσθην. — **157.** κάλημμι etc., φίλησθα, φορήμεθα, ἐπόημμεν, εὐωχήμενος, ἐπιρρόμβεισι, χόλαισι, ἐπαίνεντες, πολέμεντι, δίννηντες (cf. *a*), οἴκεις, μέδεις. But also thematic forms, as ἄγρει, χαύνοις, ὀνκαλέοντες, ποτέονται. — **159.** ἀδικήει, ποθήω. — **161.2.** ὄρημμι, ποτέονται beside ἀμφιπόταται, ἐκπεποταμένα. — **161.2** *a* App. -αω = usual -εω, in ἐξεπόνασαν, ἐπτόασεν (and ἐπτόαισ᾽, above, to **8**; cf. ἐπτοάθης Eur.). — **162.3.** δοκίμωμι = δοκιμάζω. — **162.7.** ἐζώομεν. — **163.3.** ἦς. — **163.8.** ἔσσα and ἔοισα. — **164.1.** βασιλήιος, πεμπεβόηα. — **164.2.** Ἰλλάεις = Ἴλαος, like Hom. μεσήεις = μέσος.

Vocabulary: ἄγρει, cf. ἀγρέω in Glossary. σπέλλω = στέλλω, *place* (App.**68.2**). μάτεισαι = πατοῦσαι, but from a different root (cf. Lith. minti, *tread*).

Alcman

Text: Diehl, Anthologica Lyrica.

The language of Alcman agrees with Laconian in its general Doric features, and in several others that were not general Doric, as η, ω, not ει, ου (**25**), infin. -ην (**153.2**), acc. pl. -ως (**106**), ἐνθ- = ἐλθ- (**72**), κάρρων (**80**), etc. But some of the special Laconian peculiarities were ignored. So certainly the change of intervocalic σ (**59.1**), of which there is no trace. So probably the Lac. σσ = ζ (**84**), which occurs only in one MS. of one passage (Diehl no. 100). Alcman probably wrote ζ, for which σδ, frequent in the texts, was a late spelling. The σ for θ (**64**) was much later than Alcman's time, but is frequent in the texts, especially in certain words, as σιοί = θεοί. The ι for ε in this and some other forms represents a Laconian pronunciation (**9.5**), but one that is ignored in the spelling of the majority of forms (ὀρέων, αἰνέοντι, etc.), and very likely by Alcman himself. In the matter of spelling, σιοί may owe its ι as well as the σ to the redaction of grammarians.

The most conspicuous Lesbian feature in Alcman, as also in other lyric poetry, is the use of Lesbian participial forms like ἔχοισα, λιποῖσα, θεῖσα, etc. (**77.3**). Such forms are so frequent in Alcman as to indicate that his practice was uniform in this class and that exceptions in the text are to be suspected, not only καμοῦσιν with its Att.-Ion. ου, but also λαβῶσ᾽ (Diehl no. 28), which, though good Laconian, rests on an emendation. It was only the Lesbian participial form that was adopted, not the general Lesbian treatment of vowel + νσ, which is not attested for other categories, not even the analogous Μοῖσα as in Pindar, but Μῶσα, and never in third plural forms. κλεννά (Diehl no. 1.44) is a Lesbian form (**76**), which may go back to the poet. Forms that are Lesbian, but also current in epic, as infin. -μεναι, dat. pl. παίδεσσι, etc., may be grouped with other examples of epic influence. Such are the frequent use of ν movable (**102**), σ beside σσ, as τόσσος, τόσος (**82**), γούνατα, δουρί (**54**), the latter wrongly emended to δωρί (Diehl no. 77; but Lac. δορϝί or δορί), πρότι (**135.6**), 3 pl. ἔχουσιν, εὔδουσιν.

8. ἀ, δᾶμος, ἁμέρα, etc. — **9.5.** σιοί, ἡμισίων, σιειδής, ἀργύριον, παγχρύσιος, but τέο, ἑπέων, αἰνέοντι, etc. — **10.1.** ἰαρός, also ἐπίασε (cf. Theocr. πιάξας), as in late Att. = ἐπίεσε. — **10.3.** ὅκα etc., γα. — **25.** η, ω, as κῆνος, χηρός, ἦμεν, ὠρανόν, Μῶσα, gen. sg. -ω, acc. pl. -ως (but some cases of ει, ου left in text). — **41.1.** ὀρῇς, ποτήσθω. — **41.2.** φῶς, 3 sg. opt. νικῷ. — **41.2.** ἄλιον. — **41.4.** Ἀλκμάων, Ἀλκμάν, παιᾶνα, gen. pl. -ᾶν. — **42.1.** ἔπη, ἄνθη, ἦρ. — **42.5.** uncontracted εο, εω, or ιο, ιω (above, to **9.5**).

52. ϝάνακτι, ϝέθεν, ϝάδη, etc. (ϝ written in some sources, but mostly restored). — **53.** δάϝιον, αὐειρομέναι, but φῶς, ἄλιον, etc. — **61.** ἐντί etc., τύ. — **64.** σιοί, παρσένος, σαλασσο-, σάλλει, etc. — **68** and **88** App. βλῆρ = δέλεαρ. γλέπω, γλέφαρον = βλέπω, βλέφαρον. — **72.** ἐνθοῖσα, κέντο. — **76.** ἦμεν, ἀμές, etc., but κλεννά (Lesb.). — 77.3. Lesb. partic. forms ἔχοισα, φέροισα, λιποῖσα, ἐνθοῖσα, λυθεῖσα, etc. — **79.** χηρός. — **80.** κάρρων. — **82, 83.** τόσσος, τόσος, ἐδάσσατο, ἐσσαμέναι, παίδεσσι, etc. — **84.** Usually ζ or late σδ, as μάσδων etc., once δδ, καθαρίδδην. — **94.** κήν, κήπί, κὠπώραν. — **95, 99.** κἀ(τ) τάν, καβαίνων. — **102.** ν movable frequent.

104. Gen. pl. -ᾶν, dat. pl. -αισι, -αις. — **106.** Gen. sg. -ω, acc. pl. -ως, dat. pl. -οισι(ν), -οις. — **107.** Nom. sg. μάκαρς, like Cret. μαίτυρς. Dat. pl. παίδεσσι etc. — **118.** Gen. τέο, ϝέθεν. Dat. μοι, τοι, τίν. Acc. ἐμέ, σέ, τέ, τεί, τύ, νίν. — **119.** ἀμές, ἀμέων, etc. — **120.** ἀμός, ϝα, σφεά, σφοῖς, σφετέρως. — **122.** Nom. pl. ταί. — **125.** κῆνος. — **132.2.** αὐτεῖ. — **132.7.** ὥτ'. — **132.9.** ὅκα, ποκα, τόκα, also ὅκκα. — **134.1.** αἱ. — **134.2.** κα (ἄν in Diehl no. 81, but improbable). — **135.** ἐς, πεδά, προτί. — **138.3.** παρήσομες, ὑμνέωμες. — **138.4.** αἰνέοντι, ἐντί (εὔδουσιν, ἔχουσιν epic, if genuine). — **138.5.** ἐπέβαν. — **142.** ἁρμόξατο. — **142** *a*. ὀρνίχων. — **153.2.** φαίνην etc. (mostly corrected from -εν or -ειν). — **154.** ἦμεν etc., ἔδμεναι. — **163.3.** ἦς. — **163.8.** παρέντων. — Note also aor. ἔγεντο, as in Hesiod, Sappho, etc., likewise κέντο = κέλτο.

Pindar and Bacchylides

Cf. Schöne, Leipziger Studien für klass. Phil. XIX, 181 ff. **Texts**: Pindar, Schroeder; Bacchylides, Blass-Suess.

The retention of original ᾱ = Att.-Ion. η, together with ᾱ from ᾱο ᾱω = Att.-Ion. εω, ω, is the most conspicuous characteristic of the choral lyric, and the only non-Att.-Ion. feature which prevails with any approach to consistency (even this not complete) and persists in the choruses of Attic tragedy. The weight of ᾱ-forms is further increased by the choice of Att.-Ion. ᾱ, not Dor. η, from αε (νικᾶν = Dor. νικῆν, etc.).

Of the general Doric characteristics (cf. **223**), which are really common to the West Greek dialects and partly to Boeotian and Thessalian, only a few appear frequently, some occasionally, and others not at all. Thus Pindar, who uses much more Doric than Bacchylides (or Simonides), has usually 3d pl. -οντι, infin. -μεν = -ναι, frequently ξ in forms like κατεφάμιξεν, τύ beside σύ, τίν beside σοι, rarely τόκα beside τότε (and only ὅτε, ποτε), and never κα, πρᾶτος, (ϝ)ικατι, 3 sg. ᾖς, 1 pl. -μες, but only the Att.-Ion. ἄν (or Aeol. κε(ν)), πρῶτος, εἴκοσι, ἦν, -μεν.

Aeolic features, occurring also in Homer, are κε(ν) = ἄν, the double nasals in ἄμμες etc., κλεεννός (both P. and B.), perf. part. with ντ (πεφρίκοντας etc.). Specific Lesbian, in Pindar regularly Μοῖσα, φέροισα, etc., frequently 3 pl. -οισι (in B. only Μοῖσα beside Μοῦσα).

Pindar has a few cases of ἐν with acc., sometimes attributed to his native Boeotian. But Delphian influence is perhaps more probable. There is no clear evidence that the poet's language was affected by his local dialect.

8. ᾱ most consistently in broad categories which could have only ᾱ in Doric, as the endings of ᾱ-nouns of the first declension, non-present tenses and derivatives of verbs in -αω, suffix -τᾱς, -τᾱτος, personal endings -μαν, -σθαν. In in-

dividual words Doric *ᾱ* usually retained, as *μᾶτηρ*, *ἁδύς*, *φάμᾱ*, but occasionally Att.-Ion. *η* (at least in our texts, and need not be rejected), as *φήμᾱ* (B.), which, though a hybrid form, is not stylistically offensive beside genuine Doric *ἦβα*.

13. Non-Doric *ἱερός* (but *σκιαρός*), *Ἄρτεμις*, *ὅτε*, *ποτε*, *τότε*, rarely *τόκα*, never *κα*, *γα*. — **25.** *ει*, *ου*, not *η*, *ω*. — **41.1.** Att.-Ion. *ᾱ*, not Dor. *η*, as *νικᾶν*, *νικᾶι*, *τιμᾶι*, *συλᾶται*, etc. — **41.2.** *τιμῶντες* etc. — *φάος*, *σαόφρων* (B.) and *σώφρων*. — **41.3.** *ἀέλιος*, *ἄλιος*. — **41.4.** Gen. sg. m. *-ᾱ*, sometimes *-ᾱο* (P.), gen. pl. *-ᾶν*, *ᾱς*, *Ποσειδάων*, *Ποσειδᾶν*, *λᾱός* (but *Μενέλας* etc.), *νᾱός*, *ἀώς*, *ξυνάονες*, *ξυνᾶνα*, *ὀπάων*, *κοινᾶνι*, etc. — **42.1.** *ἔτεα*, *βέλεα*, etc., rarely *-η*. *κέαρ*, *ἔαρ*, *ἤρος* (P.). — **42.3,4.** *τρεῖς*, *φιλεῖ*, etc. — **42.5.** *εο* or *ευ*, as gen. sg. *-εος*, *-ευς*, *φιλέοντα*, *φιλεῦντας*. — **42.6.** *φιλέων* etc. — **43.** *βασιλῆες* etc., also *Ἀχιλλέος* etc. — **49.2,4.** *τράφω*, *τράχω*, *τάμνω*. — **55** *a*. *πέπᾱται*. **52.** Former *ϝ* mostly ignored in prosody, but sometimes effective, especially in the case of reflexive *οἱ*. — **53.** Once *ἀνάταν* for *ἀ(ϝ)άταν*. — **54.** *μόνος*, *κόρα*, *ὄρος* and less commonly *μοῦνος*, *κούρα*, *οὖρος*. — **61.** *ἐφίητι*, *φέροντι*, etc. (beside Lesb. or Ion. *σ*-forms, see below, to **138.4**), *ποτί* (beside *πρός*), *τύ* (beside *σύ*), but *εἴκοσι*, *Ποσειδάν* (once perhaps *Ποτειδᾶνος*). — **68.2.** *φήρ*. — **76.** Lesb. *ἄμμες* etc., *κλεεννός*, *κελεδεννός*. — **77.3.** Lesb. *Μοῖσα*, in Pindar regularly *φέροισα* etc., and frequently 3 pl. *-οισι*. — **82, 83.** *ὅσσος*, *ὅσος*, *τελέσσαι*, *τελέσαι*, etc. — **86** App. *ἐσλός* (P.). — **88** App. *γλέφαρον*. — **94.** *κήν*, *κήκ*, *χῶτι*, etc. — **95.** *ἄν* frequent, rarely *παρ*, *κατ*, as *πὰρ ποδός*, *πὰρ χειρός*, *πάρφρων*, *κὰν νόμον*. — **95** App. *πέροδος*, *περ' αὐτᾶς*. — **102.** *ν* movable frequent.

105–106. Gen. sg. masc. *-ᾱ*, sometimes *-ᾱο*, gen. pl. *-ᾶν*, dat. pl. *-αις*, *-αισι*. — **106.** Gen. sg. *-ου*, also frequently Hom. *-οιο*, dat. pl. *-οις*, *-οισι*. — **107.3.** *πόδεσσι* etc. frequent. Hom. *πατέρος* etc. — **109.1.** *-ις*, *-ιος*, etc. — **111.** *-εύς*, *-ῆος*, and *-έος*. — **114–115.** *πρῶτος*, not Dor. *πρᾶτος*, *εἴκοσι*, not Dor. *(ϝ)ίκατι*. — **118.** *ἐγώ*, *ἐγών*, *τύ* and *σύ*; gen. *σέο*, *σέθεν*; dat. *ἐμοί*, *μοι*, *σοί*, *τοι*, *τίν*, *οἱ*, *ἵν* (?); acc. *ἐμέ*, *με*, *σε*, *ἕ*, *νιν*. — **120.** *τεός*, *ἑός*, and *σός*, *ὅς*; *ἀμός*, *ὑμός*, *σφός*, and *ἀμέτερος* etc. — **122.** *ταί*, *τοί*, and *αἱ*, *οἱ*. — **126.** Art. as rel. frequent. — **132.9.** *τόκα* rarely. — **134.1.** *εἰ*, never *αἰ*. — **134.2.** *ἄν* and *κε*, *κεν*, never *κα*. — **135.4.** *ἐς*, *εἰς*, and rarely *ἐν* in Pindar. — **135.5.** *πεδά* beside usual *μετά*. — **136.7.** *ἀμφί* frequent. — **138.2.** *ἐφίητι*, but *τίθησι*, *δίδωσι*. — **138.3.** *-μεν*, not *-μες*. — **138.4.** In Pindar *ἐντί*, *φαντί*, *φέροντι*, etc. usually, but also Lesb. *-οισι(ν)*. In B. usually *-ουσι(ν)*, rarely *-οντι*. — **138.5.** *ἔβαν*, *τίθεν*, *φάνεν*, etc. — **142.** *κατεφάμιξεν*, *παιάνιξαν*, etc. (beside forms with *σσ*, *σ*). — **142** *a*. *ὄρνιχες*. — **147.2.** *γεγάκειν*, *κεχλάδειν*. — **147.3.** *πεφρικοντας*, *κεχλάδοντας*. — **153.1.** *-ειν*. — **154.** *-μεν*, also *-μεναι*, *-ναι*. — **162** App. *ἴσαμι* = *οἶδα*. — **163.** 3 pl. in Pindar *ἐντί*, once *εἰσίν*, in B. *εἰσί*. 3 sg. imperf. *ἦν*, not *ἦς*.

THEOCRITUS

Cf. Magnien, Le syracusain littéraire, et l'idylle XV de Théocrite, M.S.L.XXI, 49 ff. TEXT: Wilamowitz.

The Sicilian literary Doric that appears in the scanty fragments of Epicharmus and Sophron and in the corrupt texts of other Sicilian and Italiot writers, but is best known from Theocritus, is based mainly on the Doric of Syracuse, though most of its characteristics are common to other Doric dialects. Its striking difference from the language of Pindar is due not so much to Sicilian peculiarities, though there are some, as to its much more thoroughgoing adherence to Doric.

Theocritus imitated various literary dialects, the epic (XII, XXII), the Lesbian lyric (XXVIII–XXX), the mild Doric of the choral lyric (XVI–XVIII, XXIV). But most of the poems are in the fuller Doric, based mainly on the Sicilian Doric of Epicharmus and Sophron and of his native Syracuse, but with many epic forms (*ἄν*, *κε*, *εἰ*, *ν* movable, gen. sg. *-οιο*, *ἄμμες*, *ἐπέεσσι*, etc.) and the Lesb. *Μοῖσα*, *ἔχοισα*, etc. It is to these that the following summary applies.

8. ᾱ regularly. Rarely Att.-Ion. η, as in Hom. phrase *βλην καὶ κάρτος*. Hyper-Doric *α* in *ἅμισυς* (but this in a Lesb. poem), other cases doubtful. — **13.** Epic *λερός* (*ἱαρός* in Epich., Sophron), but *σκιαρός*, *κα*, *γα*, *ὅκα*, etc. — **25.** η and *ει*, mostly ω but also *ου*, with great fluctuation in MSS., e.g. *ἦνθε*, *ἦμεν*, *εἰμές*, gen. sg. *-ω*, *κώρα*, *κούρα*. — **41.1.** *ὀρῆτε* etc. — **41.2** with App. Normal Dor. ω in *ὀρῶν*, *σιγῶντι*, *πειρώμενοι*, etc. Hyper-Dor. *α* in 2 sg. aor. *ἐπάξα*, *ἐκτάσα* of some MSS. But *πεινᾶντι* (likewise *ὀπτᾶντες* in Epich.) is from *-αω* (Hom. *πεινάων*), and *γελᾶντι*, *παρελᾶντι* are for *-άντι* from *γελα-*, *ἑλα-* (**162.4**). — **41.4.** *ἃς*, gen. sg. *-ᾶς*, also epic *-ᾱο*, gen. pl. *-ᾶν*, etc. — **42.1.** *ἄνθεα* etc., but 2 sg. mid. *-ηι* from *-εαι*. — **42.3,4.** *εὐμενέες*, *φιλέει*, etc., but usually contraction. — **42.5.** *εο* or *ευ*, gen. *-εος*, *-ευς*, *ἐόντα*, *εὖντα*, etc. — **42.6.** *ἐών*, *φιλέων*, but fut. *δοκῶ*, *ἀξῶ*, etc. — **43.** *βασιλῆος* etc. (also *-εος*). — **44.3.** *ἄθρως* = *ἄθροος*, gen. sg. *-ω*. — **52, 53.** No *ϝ*. — **54.** *κώρα* (*κούρα*), *μώνα* and *κόρα*, *μόνα*. — **61.** *εἴκατι*, *τύ*, *πλατίον*, *τίθητι*, *ἐντί*, etc. — **72.** *ἦνθον*, *βέντιστος*. — **77.3.** Lesb. *Μοῖσα*, *ἔχοισα*, etc. — **82, 83.** *ὅσσος*, *ὅσος*, *ἔσσεται*, etc. — **84.** *ζ* and *σδ*. — **86** App. *μικκός*. — **94.** *κήν*, *κής*, *χώνήρ*, etc. — **95.** *ἄν*, *πάρ*, *πέρ*, *κὰτ τῶ*, *πὸτ τόν*, etc. — **102.** *ν* movable frequent. — **104–105.** Gen. sg. masc. *-ᾱ* (rarely epic *-ᾱο*), gen. pl. *-ᾶν*, dat. pl. *-αις*, *-αισι(ν)*, acc. pl. *-ᾰς* frequent. — **106.** Gen. sg. *-ω* (and epic *-οιο*), dat. pl. *-οις*, *-οισι(ν)*, acc. pl. *-ως*, sometimes *-ος*. — **107.3.** *πάντεσσι* etc., also epic *ἐπέεσσι(ν)*. — **111.** *βασιλῆος* etc. (and *-εος*). — **114, 116.** *πρᾶτος*, *τέτορες*, *εἴκατι* (cf. Heracl. *ϝεἰκατι*). — **118.** Nom. *τύ*; gen. *ἐμεῦς*, *μευ*, *τεῦς*, *τευ*, *σέθεν*; dat. *ἐμίν*, *μοι*, *τίν*, *τοι*, *οἱ*; acc. *τύ*, *τέ*, *τίν*, *νιν*. — **119.** Lesb. *ἄμμες*, *ὔμμες*, etc. — **120.** *τεός*, *ἐός*, *ἀμός*. — **122.** *τοἰ*, *ταἰ*, and *οἱ*, *αἱ*. — **125.** *τῆνος*. — **129.2.** *ὅττι*, *ὀππόκα*. — **132.2.** *τηνεῖ*. — **132.5.** *πᾶι*, *παντᾶι*. — **132.6.** *πῆ*, *ὅπη*, *τῆδε* (or *τεῖδε*?). — **132.7.** *ὤ*. — **132.9.** *ὅκα*, *πόκα*, *τόκα*, *ὄκκα*. — **133.4.** *ἔνδοι*. — **134.1.** *αἰ* and *εἰ*. — **134.2.** *κα*, *ἄν*, and *κε(ν)*. — **135.6.** *ποτί*, rarely *πρός*.

138. 2 sg. *συρίσδες* etc., beside usual *-εις*. 3 sg. *τίθητι*, *προίητι*. 1 pl. *λέγομες* etc. 3 pl. *ἐντί*, *φαντί*, *λέγοντι*, etc. — **141.** *ἐσσεῖται* and *ἔσσεται*, *οἰσεῦμες* and *οἴσεται*, etc. — **142.** *χαρίξηι*, *ἐργαξῆι*, *θεσπίξασα*, etc. — **142 *a*.** *κλαίξ*. — **143.** *γελάσσαι*. — **147.1.** *δεδοίκω*, *πεποίθεις*, *πεφύκει*, etc. — **153.** *-ειν* (or *-ην*) and *-εν*. — **154.** *θέμεν*, *ἦμεν*, etc. — **157.** Once *ποθόρημι* with Lesb. type. — **161.2.** *ποθορεῦσα*, *συλεύμενος*. — **161.2 *a*** App. *ἐξεπόνασεν*. — **162** App. *ἴσαμι* = *οἶδα*. — **163.** *ἐντί*, *ἦς*. Glossary, *λέω*. *λῆις*, *λῶντι*.

4. Kirchhoff, Studien zur Geschichte des griechischen Alphabets, 4th ed. Roberts, Introduction to Greek Epigraphy. Larfeld, Griechische Epigraphik, 3d ed., 204 ff.

Facsimiles of archaic inscriptions in Roberts, and Roehl, Imagines inscriptionum graecarum antiquissimarum, 3d ed.; photographs in Kern, Inscriptiones graecae.

Kirchhoff's map needs some revision in detail, e.g. Rhodes should be colored red. Cf. Wiedemann, Klio VIII, 523 ff., IX, 364.

The remarkable discoveries of the last decades in Crete and elsewhere have brought a new conception of the antiquity and variety of systems of writing in the eastern Mediterranean region. But they do not occasion any material revision of the traditional belief that the immediate source of the historical Greek alphabet was the Phoenician. That is, it was an alphabet which became known to the Greeks through the Phoenicians and was and is still commonly termed the Phoenician alphabet, though it probably did not originate with the Phoenicians and was certainly not

exclusively Phoenician, but rather a North Semitic or Canaanitic alphabet. This alphabet of twenty-two letters was a unit in system, that is, in the number, order, and value of the letters; but it was still plastic in the forms of the individual letters. The same is true of the simplest Greek alphabet of twenty-three letters. Its essential unity as a system is strikingly shown in the uniform adaptation of five Semitic characters of consonantal value to the designation of the vowels α, ε, ι, ο, υ. At the same time, the forms of the letters show radical local differences in the earliest inscriptions, and many of these beyond doubt reflect variants existing in the Semitic alphabet.

The earliest Greek inscriptions of determinate date — that is, of date fixed by persons or events mentioned in the text — are from the beginning of the sixth century B.C. By comparison with these, other inscriptions that show more archaic forms of the alphabet are assigned to an earlier date — how much earlier is a matter of rough estimate. Epigraphists formerly maintained an ultra-conservative attitude under which many archaeologists have grown restive. Kirchhoff, whose lead was followed by others, never ventured to suggest for any known inscription an earlier date than the second half of the seventh century. But it is altogether probable that the earliest of the Theran and Cretan inscriptions are from the eighth century or earlier, and that the earliest Attic inscription, that of the famous dipylon vase, is not later than the eighth century.

The interrelations of the local alphabets show that the latter were already established in Greece in the period of the great western colonization, in the eighth century. The Corinthian alphabet was carried to Corcyra, the Chalcidian to Italy, etc. It is quite otherwise for the very much earlier period of eastern colonization. There are no such relationships between the alphabets of the Asia Minor coast and the Aegean isles and those of the mainland regions from which the colonization started. The distribution of alphabets has no relation to the distribution of dialects, which does reflect the earlier conditions. The adoption of a native syllabary by the Greeks of Cyprus is striking evidence that the Greek alphabet was unknown when they left the Peloponnesus — if any such evidence were needed for a period so early (for there is evidence that the Greeks were established in Cyprus by the thirteenth century B.C.)

If we take into account the fact that the earliest writings were presumably on perishable material, such as merchants' accounts on papyrus, and further recall that the Phoenician activity in mercantile marine began in the twelfth century and reached its height in the next few centuries, one may take the tenth century as a conservative estimate of the date of the

introduction and adaptation of the Phoenician alphabet, while a still earlier date, the eleventh or even the twelfth century, is not excluded. (The Phoenician alphabet, formerly known only from the early ninth century, is now known from the thirteenth.) There is also some reason to believe that the alphabet reached the Greek-speaking world by more than one route, and at different times; for example, Asia Minor by an overland route, the Aegean isles by sea. But the precise history of its earliest dissemination must remain obscure.

The earliest and universal modification of the Phoenician alphabet, apart from the use of the aleph, he, yod, ayin to express the vowels *α, ε, ι, ο*, was its increase from twenty-two to twenty-three letters by the differentiation of the wau. In its original consonantal value (*w*) and in its alphabetic position the wau was represented by Ϝ, which must be a development of one of its variant forms (note the Cretan ↰ and ↱), while Υ, which is closest to the usual Phoenician form, was used for the vowel *υ* and given a place at the end of the alphabet. The four sibilants were taken over, Ι, Ξ, Μ, Ϻ, but were not yet stabilized in value; either Μ or Ϻ = *σ*, Ξ sometimes = *ζ*, as Ther. Cor. Ξεύς, Ι sometimes = *ττ* (?) as Cret. ὄΙος, later ὄττος.

The history of the supplementary letters, Φ, Χ, Ψ, has been the subject of endless discussion. The following is a brief statement of what now seems probable (based in part upon the important observations of Kretschmer, A.M.XXI, 423 ff.). All three were first employed to supplement the ⊕ = *θ* by signs for the other two aspirates, *φ* and *χ* (for *σ*-combinations, *ξ* and *ψ*, the use of single letters was later and less general). The first two may be in fact derived from the theta by simplification in two ways, ⊕ to Φ (sometimes Θ) by omission of one bar, ⊕ or ⊗ to + or Χ by omission of the circle. The Ψ, of which the guttural value, as in the western alphabet and in Lycian, is the earlier, represents a rival method of indicating the guttural aspirate, namely by a variant form of the kappa, one which had perhaps come in by another than the main route of the alphabet. The kaph of the Moabite stone (𐤊) is similar to Ψ as well as to ⋋, and that of the Byblus inscriptions is precisely Ψ.

Both Χ (+) and Ψ (Ψ) had, then, originally guttural value. In the western alphabet Ψ = *χ* was preferred, but the combination of guttural + *σ*, in which the stop was also aspirated (cf. Attic ἔδοχσε, ἔγραφσε), but perhaps differed somewhat from the usual *χ*, was sometimes written ΧϺ, e.g. archaic Boeot. ἀργυροτόΧϺα, Rhod. κύλι+Ϻ, ΠραΧϺιόδο̄ (no. 93, beside λέϺΨα). Generally this spelling ΧϺ was simplified to Χ = *ξ*.

In the eastern alphabet Χ = *χ* was preferred. This is the one common feature of the eastern group, for there is divergence in the notation of *ξ*

and ψ. In Attica and some of the islands (the light blue of Kirchhoff's map) the normal spelling was ΧΣ and ΦΣ, as in Att. ἔδοχσε, ἔγραφσε. Another rare designation of the guttural combination was ΠΣ at Naxos (no. 6), in which Π is a differentiated form of Β, or ΗΣ at Amorgos (Ἀλεξοῖ IG.XII.vii.142). But in the Ionic alphabet, with which those of Megara, Corinth, and Argos agree in this respect, the Ξ became fixed in the value of ξ, and as a pendant to this, to indicate the labial + σ also by a single letter, the old guttural sign Ψ, left free by the settled use of Χ = χ, was arbitrarily given its new value of ψ.

Such a history may be summarized in the following scheme:

Semitic alphabet: aleph to tau, 22.

I. Earliest Greek: *a*, simplest form, Α to Υ, 23; *b*, with Φ = φ, Ψ or Χ (+) = χ, 26 (Μ or Ϻ = σ, Ι and Ξ not stabilized in value, variant forms of many letters).

II A. Earliest West Greek: As in I *b*, but Ψ = χ, ΧΣ (or ΥΣ) = ξ, ΦΣ = ψ.

III A. Usual West Greek: As in II A, but Χ = ξ, disuse of Ξ, and locally of Ϝ, Μ or Ϻ, and Ϙ.

II B. Earliest East Greek: As in I *b*, but Χ = χ, ΧΣ (or ΠΣ, ΗΣ) = ξ, ΦΣ = ψ.

III B. Ionic: As in II B, but Ξ = ξ, Ψ = ψ, Η = η, addition of Ω = ω; eventual loss of Ϝ, Μ, Ϙ. Hence

IV B. Standard Greek alphabet of 24 letters (26 − 3 + 1).

A few of the most striking variants in letter forms are:

A. 𐤀 (as in Phoen.) Athens once. Ⱥ, Ⱥ.

B. 𐤁 Crete. ᗷ, ᖷ Thera. ⊓ Corinth. ᖷ Argos. ᐯ Melos etc. Ⴭ Naxos etc.

Γ. Γ, ᒣ, ᐱ, ᒡ, Ⴝ.

E. Ε frequent in Boeotia. ᖮ Corinth etc. Ⴟ Sicyon.

F. ᖶ Crete. ᚹ Crete. ᐯ Pamphylia. Ⴑ Chalcis etc. Ε frequent in Boeotia, sometimes elsewhere.

H. Β. Π Cnidus. ΠΣ = ξ Naxos. ᒣ Heraclea etc.

Θ. ⊗, ⊕, ⊙. Rarely Θ, Φ, Β.

I. ᐳ, ᐴ, ᒐ Athens (once), Crete, Thera, etc. Ϟ Corinth.

Λ. ᒣ, ᐱ, ᒪ. ᒣ Argos.

M. ᙢ. Ↄ Mantinea.

Π. ᑎ, ᒣ Crete, Boeotia, etc. Ⴭ Crete.

Σ. ᐳ, Ϟ. ᖴ Sparta.

√ **5.** For other examples from the Lesbian poets, see p. 297. *βροτός* is probably an Aeolic form, Class.Phil.II,275.

Bechtel is clearly wrong in not recognizing *ορ* = *αρ* in Arcadian, and omitting to mention some of the decisive evidence.

In derivatives of *γράφω* other Argolic examples of *γροφ-* are *γροφά*, *ἀγγροφά*, *ἐγγροφά*, *γροφίς*. *σύγγροφος* occurs also at Delphi, *ἀντίγροφον* in Anaphe, *γροφεύς* in a Doric *κοινή* inscription of Stymphalus. On the contrast with verbal forms and the question of Mel. *Γρόφων* or *γρόφων*, cf. Class.Phil.XX,140 ff.

Delph. *Λόφριον*, shrine of Artemis Laphria, named from an Aetolian town (*ἐν Λάφρῳ*) near Calydon. Cf. Ditt.Syll.366.

⏑ **8.** Att. *εἰρήνη*, *κρήνη* point to original *η* in the root syllable, but other dialects have *ā*, *ἰράνα* (*εἰράνα*, *εἰρήνα*, *ἰρήνα* are late hybrid forms), *κράνα*. They are apparently from different forms of the root. The first syllable of *εἰρήνη* is also difficult; cf. Wackernagel, I.F.XXV,327. Likewise a secondary spiritus asper (cf. **58** *c*) which appears in Boeot. *Ἱράνα* and in a late *κοινή* form attested by Coptic transcriptions and *χἱρήνας* in a late Cretan inscription.

⏑ **8** *a*. Brugmann-Thumb, 37 ff. But the theory of Attic reversion is disputed.

√ **9.** Solmsen, K.Z.XXXII,513 ff.; Rh.M.LVII,600 ff. For Boeotian details, Sadée, 220 ff.; Buttenwieser, I.F.XXVIII,5 ff.

In Lesbian the spelling is uniformly *ε* in most forms, as *θέος*, *ἔων*, etc., hence forms like *χρύσιος* = *χρύσεος* have been regarded as formed with suffix *-ιος*. But I am now inclined to the belief that Lesbian shares in the same phonetic tendency, though this shows itself in the spelling (cf. the fluctuation in other dialects) only where especially favored, namely, in the case of *χρύσιος*, etc., also *δένδριον*, *συκία*, *κυνία*, *βορίαις*, by parallel suffixes *-ιος* etc.; further, in the case of *τίωι*, *τίοισιν* (cf. Hom. *τέῳ*, *ὀτέοισιν*), also gen. sg. *ὄττω*, probably (cf. **19**) from **ὄττιω* (cf. Hom. *ὄττεο*), by *τις*.

In Arcadian *ι* occurs before a front vowel in *ἀπυδίει* = *ἀποδέει*, *Αὐκλίεια* = *Εὐκλέεια*; so also *-εῖ* to *-ῑ́*, whence *-ῑ* in dat. sg. *πλήθι*, *ἔτι*, *ἱερῖ*, etc. Cf. Hermann, I.F.XXXV,164; Bechtel, I,322. Before other vowels we have regularly *ε*, as *θεός* etc. Hence in *ἀπυλιῶναι* (no. 18⁴.20), which is most probably connected with *λεῖος*, *λεαίνω*, Boeot. *-λιαίνω*, the *ι* is not easily explained as in the Boeotian form, and probably rests in some way on the earlier *ει*. Shall we assume a **λεῖόω*, whence **λῑ́όω*, **λῑόω* (cf. *πόλῑ*, above)? A quite different etymology and interpretation is urged by Thurneysen, Glotta XII,145.

In two late decrees of Corcyra and Epidamnus occurs *θιαρός*, but the change is not otherwise attested for the Corinthian dialect.

10. Cf. Meister, Ber.Berl.Akad.1910,153 ff.; Plassart, B.C.H.XXXVIII, 165.

13.1. Buck, Class.Phil.II,253. *ἰαρός* is placed here rather than under **12** because of its different range. So also Thess. *Κιάριον* = *Κιέριον*. Like *μιερός*, *μιαρός* are *πίελος*, *πίαλος*, the latter in Argolic.

16. Arc. (Orchomenus) *νεί* = *νή*, *ναί* is another by-form (cf. *εἰ*, *αἰ*, *ἠ*, **134**.1). In *νήατος* = Hom. *νείατος* the *νη-* is probably a by-form seen in *νήιστα* Hesych. and perhaps *νηδύς* (Brugmann, I.F.XI,274). For *Ἄρειαν* beside *Ἄρηαν*, *Ἄρηα*, cf. Hom. *ἀρήιος*, *ἄρειος* (Fraenkel, I.F.XL,84).

17. Schulze, Gött.Gel.Anz.1897,904; Brugmann, I.P.Anz.IX,13. But other evidence of Lesbian epenthesis is inconclusive. Cf. **47** and p. 298.

18. Outside of Aeolic, cf. *περιωρεσία* (IG.XIV,352) = **περιωρισία* from *περιορίζω* (Fraenkel, K.Z.XLII,238). But here possibly influence of words in *-εσις*, *-εσία*, rather than phonetic change.

19. Solmsen, K.Z.XXXIV,554 ff.; Rh.M.LVIII,612,LIX,493 ff. Buck, Class.Phil.II,270. Kretschmer, Wackernagel Festschrift, 192 ff.

19.3. Cf. Thess. *ἐξεικάττιοι*, Klio XVIII,261.

20. For *Ἀμφικτίονες*, *Ἀμφικτύονες*, see Kretschmer, K.Z.XXXI,429,669; for *αἰσιμνάτας*, *αἰσυμνήτης*, Solmsen, Beiträge, 58 ff., where *μόλυβδος* beside *μόλιβος* and some other similar cases are discussed.

If *Συκεεῦσιν* (no. **1**, A) is the correct reading, the fluctuation may be due to the foreign origin of the name.

25 *a*. Bechtel's formulation (II passim) of the conditions, namely *η*, *ω* by lengthening but *ει*, *ου* by contraction, fits many of the facts but is opposed by others. The further belief that the latest lengthening, that arising from *νϝ* etc., sometimes resulted in a closer vowel than the other lengthenings, serves to account for Cret. *κσΕνιος*, but apart from this the evidence is slight. Cf. the author's criticism of Bechtel's view in Am.J.Phil.XLVII,299 ff.

If in the archaic Cretan inscriptions *ΘμΕν* and *μōλΕν* are to be understood as *ἤμεν*, *μōλε͂ν* = later *ἤμην*, *μōλῆν*, as is probable, the note to no. 110, p. 261, requires modification, and the transcription *-ε͂ν*, *-με͂ν* is preferable for the Law-Code. But apart from some lingering doubt, it has not seemed worth while to make the numerous changes in the text.

25 *c*. For Att. *χῖλιοι* etc. cf. Wackernagel, I.F.XXV,326 ff.

25 *d*. For *ὠνή* etc. cf. Kretschmer, Wiener Eranos 1909,123.

For Att.-Ion. *δοῦλος*, Boeot. *δοῦλος* (Attic loan-word?), Cret. *δῶλος*, cf. Buttenweiser, I.F.XXVIII,60; Lambert, GlottaVI,1ff.; Fraenkel, SGDI. IV, p. 1054.

27. The view of Thumb, I.F.XXXI,226, that the *α* in these verbal forms is due to the analogy of infinitives in *-ειν* rather than to phonetic change, is certainly wrong.

In various dialects occur forms in *εια* for *αια*, pointing to dissimilation of the first *α*, e.g. Att. *Ῥήνεια* beside *Ῥηναιεύς*, Phthiot. *Μελίτεια* beside *Μελιταιεύς* (Ditt.Syll.546), Heracl. *προτερεία* = *προτεραία*. Cf. Wackernagel, I.F.XXV,331 ff.

28. Meg. *τΕδε* (Schwyzer 148) may also stand for *τῆδε* (cf. **132**.6), but *τεῖδε* is the more common type.

28 *a*. The lexicons give *ἔκτῐσις*, doubtless because of *τῐ́σις*. But there is no evidence that the penult was short, and, while the word seems not to occur in the Attic inscriptions, the spelling *ἔκτεισις* is decidedly the more usual in the papyri (Mayser, Gram.d.Papyri,91), thus agreeing with Ion. *ἔκτεισις* (SGDI.5532.17) and Arc. *ἔστεισις* (no. 18.32). The introduction of the strong grade of the root is due to the influence of the verbal forms.

28 *d*. Noteworthy is the early appearance of the spelling EI in *Eἰμί*, which occurs in a number of sixth century inscriptions, not only Corinthian, but also Attic (as in no. 1 B), Eretrian, Boeotian, etc.

30. In late Cretan also occasional confusion of *αι* and *υ*, *Χυρίλος* = *Χαιρίλος*, and conversely *Παίτιος* (no. 113) = usual *Πύτιος* for *Πύθιος*; frequent confusion, somewhat later, in the *κοινή* of other regions.

33 *a*. For *αυ* = *ευ*, cf. Nachmanson, Eranos XI,239; Kretschmer, Glotta IX,213. *Αὐκλίεια* is an Arcadian place-name in an Argive inscription.

34 *a*. For *τοῦτο* = *τοῦτο*, cf. Kretschmer, K.Z.XXXIX,553 ff.

35 *a*. Cf. Schulze, Quaestiones Epicae, 52 ff.; Gött.Gel.Anz.1897,904. Hoffmann II,430 ff. Solmsen, Untersuchungen, 169 ff.

38. For *-ω*, *-η*, but *-ᾱι*, in texts of the Lesbian poets, see p. 297.

39. For Attic cf. Meisterhans 36 ff.

41.1 *a*. Arcadian has *η* in crasis (*κἠπι* IG.V.2.113), and there is no reason as yet to doubt that this represents the regular contraction. For *ἔπαθλον* (IG.V.2.6.72), quoted by Bechtel I,325, is probably an Attic loanword. Thessalian has *η* in crasis uniformly, while *ἐπικοινᾶται*, *ἐρουτᾶι* in two tablets of Dodona are inconclusive, since, apart from the possibility of *κοινή* influence, they may belong to the *-ᾱω* type (cf. **159**) like dat. sg. *τιμᾶντι* (*ᾱ* from *ᾱο*, not *αο*) in another inscription of Dodona.

In Lesbian, on the other hand, *ᾱ* is more usual than *η* in crasis (cf. **94**.6, p. 298), and 3 sg. *τίμαι* is more probably from *-αει* than from *-ᾱει*, in view of 3 sg. *στεφάνοι* from *-οει*, not *-ωει*.

41.2. For *ω* from *αο* in all dialects, not West Greek *ᾱ*, cf. Buck, Am.J. Phil.XXI,321; Ehrlich, K.Z.XL,355 ff. For Boeot. *Σανκράτεις* etc. cf. also

Buck, I.F.XXV,262 ff. (add Lesb. Σαυλάω). Others compare the frequent ευ = εο (42.5), without explaining why αυ occurs in just this group of names, otherwise αο (Boeot.) or ω. Hom. ταναύπους is isolated and probably due to influence of the ταυυ- compounds.

41.4. Homer does not have ληός like νηός, but the non-Ion. λᾱός. The latter also displaced λεώς in the κοινή and Modern Greek. Similarly ναός, instead of νεώς, in some Ionic inscriptions and the κοινή. Buck, Wackernagel Festschrift,135.

Like Ποσειδάων etc. is Arc. Πάονι (IG.V.ii,556) beside Πᾱνός, Πᾱνί (ibid. 555,557). Here the native Arcadian contracted form is retained in Attic-Ionic.

41.4 *c*. Buck, Glotta I,131 ff.; Ehrlich, Zur idg. Sprachgeschichte, 54.

42.4. Bechtel II,29 reads Locr. δοκέει etc. as of the type -ηω (159). This is possible, but not necessary. Cf. 45.5.

42.5 *b*. For ιω in Tarentine writers, e.g. τίως = τέος, quoted from Rhinthon, cf. Solmsen, K.Z.XXXII,544. Cf. also Theran ἐπαρεώμενοι, παρβέωντας (for ε, cf. 161.1).

42.5 *d*. Θε-, Θο-, J. Schmidt, K.Z.XXXVIII,39 ff. Cret. κοσμόντες etc., Solmsen, K.Z.XXXII,533 ff. Delph. ποιόντων, Heracl. ποιόντασσι, Buck, Glotta I,130. The especial frequency of ο from εο in forms of ποιέω is due to the fact that a vowel precedes. The forms of ποιέω that are cited in 42.6 may also be taken as having loss of ε, but since contraction after a vowel is even more common (cf. 45.2), they have been so classed provisionally. Bechtel II,100 separates most of the forms of ποιέω (but the Heraclean forms are taken still differently, II,387, and Mess. ποιόντι, Inschr.v.Magnesia 43.20, is not mentioned) from the Cretan and Argive forms of other verbs, and does not admit a Delph. θεαρόντῶν (II,89, taken as = θεαρώντων and not Delphian).

43. In Arcadian (Orchomenus) χρῆα, Μετιδριήων, Τορθυνιήων, but usually χρέος, -εων, etc.

44.1. It is commonly held that οα gives West Greek ᾱ. But cf. Buck, Class.Phil.II.255 ff.

44.4. ο + η, if from οᾰη, is contracted to ω in Attic-Ionic (2 pl. subj. μισθῶτε) and elsewhere, so far as quotable; from οϝη contraction to ω in Ionic (44.2).

ο + ει and ο + ηι give -οῖ in Attic-Ionic, e.g. 3 sg. indic. and subj. μισθοῖ. Forms like στεφανῶι (Thera, Astypalaea, Gela), Calymn. ἀξιῶι, Heracl. subj. πριῶι (162.3) are generally taken as from -ωω (159), but it is possible that they represent contraction of ο + ει, ηι, like ω from ο + ε (44.4 with 25 *a*), and that forms like Rhod. στεφανοῖ are from Attic.

45.4. Meillet, Bull.Soc.Ling.1910,289, thinks the length of the word (cf. **45.3**) rather than the accent is the decisive factor.

46. J. Schmidt, K.Z.XXXII,321 ff. (but much that is doubtful). Ehrlich, Griech.Betonung, 128 ff.

47. See above, p. 298.

48. *πελεθρον* is quotable from Crete, Delphi, Syracuse, Issa, Thessaly, as well as from Homer, and *πλέθρον* is perhaps from this (cf. Kretschmer, Glotta I,262,V,263).

49.2. So Delph. *σταρέστω* is probably aorist of *στέρομαι* with regular gradation (Bechtel II,132), rather than a case of *αρ* = *ερ* (**12**).

49.4. For *τάμνω*, *τέμνω*, cf. Wackernagel, Glotta VII,174.

49.5. On *ἔγκτασις* as a blend, Ehrlich, Zur idg. Sprachgeschichte, 53; Meillet, Bull.Soc.Ling.XVI,287. Bechtel I,167 holds to gradation and quotes Ion. Κτάσις from a late inscription of Paros.

50–55. Thumb, Zur Geschichte des griechischen Digamma, I.F.IX, 294 ff. Much new material to be added.

51. Meister, Dorer und Achäer, 38 ff.,58,87 ff.

52 *a*. J. Schmidt, K.Z.XXXIII,455 ff. Solmsen, K.Z.XXXII,273 ff.; Untersuchungen, 186 ff.

52 *b, c*. Thumb, I.F.IX,336 ff.; I.F.Anz.XIV, 9, XIX,19. Solmsen, Untersuchungen, 187 ff. Sommer, Griech. Lautstudien, 90 ff. Ehrlich, Untersuchungen griech. Betonung, 131 ff.

An unpublished archaic inscription recently discovered in the American School excavations at Nemea contains the unique FΒIOM = *ϝιός*, with *ϝh* from *hϝ*, but the latter in this case arising from consonantal pronunciation of the *υ*.

53. On the early loss of *ϝ* in *παῖς*, *παιδός* in Cyprian and elsewhere (Hom. *πάϊς*, but *παιδός*), cf. Solmsen, I.F.XXXI,470, Hermann, Silbenbildung 47.

54. Wackernagel, K.Z.XXV,260 ff. Solmsen, Untersuchungen, 181 ff., 302 ff. Hermann, Silbenbildung, 51 ff.

The history of *σϝ* in *ϝίσϝος* etc. is so nearly parallel to that of *νϝ* etc. that it has been included in the same tabular representation. But it is not wholly identical. In Cretan the *ϝ* of *σϝ* survives longer than that of *νϝ* etc., e.g. in the Law-Code *ϝισϝόμοιρον* beside *κσενίο* and *καλ̃ος*.

In Arcadian we have in no. 17 *κάταρϝον* but *ξένοι*, in no. 18[2] *δέρϝαν*, *εὐθυορϝίαν* but *ὁρίοι*, *ὥρισαν*, *δίωρον* (the last, as also Att. *εὐθυωρία*, with composition lengthening, **167** *a*). Meillet, M.S.L.XX,127, attributes this to the early loss of *ϝ* before *o* (**52** *a*).

55. In Arg. *ἀϝρέτενε*, *ἀρήτενε* the initial *a* is puzzling. According to the

latest suggestion (Schwyzer, Glotta XI,79; Bechtel II,460) it is the augment (there are no present forms by which to determine the truth of this) with a change of *ϵϝ* to *αϝ* which is compared to the cases of *αυ* = *ϵυ* (**33** *a*). But it is strange that a phonetic change of which there is so slight evidence, except for a very late period, should prevail in this particular form, with no fluctuation in spelling, against the analogy of the other augmented forms with normal *ϵ*. It seems more likely that the *α* belonged also to the present, and is either prothetic (cf. Cret. *ἀέρσα* from **ἀϝέρσα* beside *ἔρση*) or arose by assimilation from *ἀν-* = *ἀνα-* (cf. **96**.5) with intensive force (*ἀναδείκνυμι* 'proclaim' etc.).

✓ **57, 58**. Thumb, Untersuchungen über den Spiritus Asper. Sommer, Griech. Lautstudien.

Bechtel's denial of Cretan psilosis (II,663 ff.) is, at least for central Crete, unwarranted. Cf. Hermann, I.F.XXXV,167 ff., Phil.Woch.1924,783; Buck, Am.J.Phil.XLVII,298.

✓ **58** *d*. A new early Locrian inscription (below, to p. 219; other Locrian additions, below passim, are from this) shows similar fluctuation in spelling, namely *ηενί, ηίλαος, ηότι, ηόστις* but also *οἶτινι, ὅδε, ηαρόν* and *ἰαρός, ὑπαπροσθιδίων, ἔμισον, κἑκατόν*. It also has *ἐφάγεσθαι* (cf. in no. 56 *ηάγēν* but *ἐπάγōν*).

✓ **59**.1. The spelling *σ* also occurs on an archaic Spartan dedication (Schwyzer 9), *νικάσας* in contrast to *νικάηας* no. 66. The fluctuation has nothing to do with any difference between Spartan and provincial speech, as Meister, Dorer und Achäer, 7 ff., tried to show. Cf. also nos. 67–69. Nor is Bechtel's view (II,322,465) more probable, that the change to *h* in Laconia and Argolis is a pre-Doric feature and the fluctuation due to mixed elements of the population. The change is unknown in Arcadian, *πόϵστι* = *πόσϵστι* being probably a case of dissimilation. Cf. Meillet, M.S.L.XX, 131 ff. The fluctuating spelling in Laconian and Argolic, sometimes in the same word, is still best explained as in the text, **59**.1 and **275**.

✓ **59**.2 *a*. *Νικαηαρίστα* occurs in a dedication found at Epidaurus, but the home of the dedicator is unknown. *δαμοῖος* = *δαμόσιος* occurs on a tile.

✓ **59**.4. Cyprian glosses in Hesychius (Bechtel I,413) furnish further evidence of loss of *σ*.

Noteworthy are a few personal names from other regions, showing loss of *σ*, as *Ἀρείπολις* from Anaphe, *Μελάππος* from Thera, and *Δράιπος*, *Πείανδρος* from Epirus.

✓ **61**. Kretschmer, K.Z.XXX,565 ff. Buck, Class.Phil.II,247 ff.

✓ **62**.5. Spirant value of Cret. *δ* is also indirectly indicated by *ἀντρῆιον* = *ἀνδρεῖον*, with spelling *τ* to show retention of stop sound after *ν* (cf. Mod.

Grk. ἄντρας pronounced *andras*); likewise in local treatment of ρδ, see below, note to **73**.

63. The question of the spirant value of Cretan θ and the significance of the spellings θθ and τθ (**81** *a*, **85**.3) has been much discussed, e.g. Meister, Dorer und Achäer, 68 ff., Brause, Lautlehre der kret. Dial., 22 ff., Bechtel II,669 ff., W. Krause K.Z.XLIX,121 ff., the last reviewed by Kretschmer, Glotta XII,204, who supports the view that θ was a spirant.

For actual deaspiration after a sibilant (as the alternative explanation of στ) there are plenty of parallels in other languages (cf. Sievers, Phonetik[5] § 825).

64. Meister, Dorer und Achäer, 25 ff.

65. The regular dissimilation is observed in Arc. μεσακόθεν in contrast to Att. πανταχόθεν etc.; likewise in Arc. ἐ(σ)σκεθῆν, Lesb. ὑποσκέθην, in contrast to Hom. σχεθέειν. Cf. Thurneysen, Glotta XII,146.

On ἐνταῦθα etc., Wackernagel, I.F.XIV,370.

67. Kretschmer, K.Z.XXXI,426 ff. Jacobsohn, K.Z.XLII,264 ff. Schrijnen, K.Z.XLIV,17 ff.

68. Brugmann-Thumb 132 ff. with literature cited.

68.1. Lac. πεμπάκι has regular π, while πεντάκις follows πέντε.

68.2. Since this phenomenon is not shared by Arcadian-Cyprian, Cypr. πείσει is separated from Thess. πεῖσαι and explained under 1 as analogical. Otherwise Bechtel I,411, who calls it an Aeolic element in Cyprian.

Beside the regular Thess. βέλλομαι, an inscription of Crannon has the West Greek δείλομαι.

A special case is Lesb. σπέλλω, used like στέλλω in its earlier sense *set, place*. Cf. Hesych. κασπέλλει· στορνύει, σπελλάμεναι· στειλάμεναι, σπάλεισα· σταλεῖσα, Sappho σπολέω (like σταλῶ) 'I will place,' also Thess. σπάλος 'stake.' But στέλλω is from a root στελ-, seen also in Lesb. στάλλα, IE. **stel-*. Perhaps σπελ- is a blend of this with πελ- of πέλομαι, τέλλω, etc., IE. **qᵘel-*.

68.3. The appearance of σ̲ for original dental in ἀπυσ̲εδομίνος = ἀποδεδομένους is perhaps a special case of dissimilation. So Kretschmer, Glotta III,293, comparing Ἀρκασίδης = Ἀρκαδίδης. But it also suggests the possibility that in the other cases the sibilant results from a secondary change of the dental before front vowel, not dependent upon labio-velar origin as implied in the text. Only further material can settle this question.

68.4 *a*. δαύχνα. Solmsen, I.F.XXVI,107.

71 *a*. Brugmann-Thumb, 94, with references.

72. Solmsen, A.M.1906,347 ff.; Beiträge I,106 ff. Φίντων is also quotable from Achaea (Dyme) and Arcadia. Arc. ἐνθ-, formerly quotable only from

an inscription of Lykosura, occurs frequently in a Tegean decree (no. 18⁴). Kieckers, I.F.XXXV,288. Add Theran *συνενθόντες*.

✓**73.** The phenomenon in question is observed regularly only in Lesbian and Thessalian, and is one of the most distinctive Aeolic characteristics, one that is familiar in Lesbian poetry and in some Homeric forms (*ἄμμε*, *ἔμμεν*, etc.). But there are also scattered examples elsewhere: from Chios and other once Aeolic territory in Asia Minor (cf. **184** *a*); in Macedonian (Solmsen, I.F.VII,48); Lac. *φάβεννος*, *φαέννα*; in an Arcadian inscription of Orchomenus (no. 18⁸) *ἔκριννα*, like Lesb. *ἔκριννα* (**77**.1), and *ὀφέλλω*, in contrast to *ὀφήλω* (Tegea) = *ὀφείλω* (**75**). But in these Arcadian forms the local appearance of an Aeolic peculiarity is so remarkable that, until it is confirmed by further evidence, one must reckon with the possibility that *ἔκριννα* belongs under **89**.3 and that *ὀφέλλω* is from a different present stem, namely, **ὀφέλ̥ω*, like *στέλλω* (likewise Hom. *ὀφελλω* 'owe').

Parallel to the treatment of these groups in most dialects is a local Cretan development of *ρδ* (this again pointing to spirant *δ*), e.g. *πῆριξ· περδιξ*. *Κρῆτες* (Hesych.), *ϝηρόντων* = *ἐρδόντων* from Gortyna (beside *βέρδῆι*).

✓**75.** According to another view the normal treatment of *λν* is that seen in *ὄλλυμι* (*a*), and the forms cited here are derived from *λσ*, in which case they would belong in **79**. So for *βουλή* etc. Meillet, M.S.L.XX,130. But in most of the words a *ν*-suffix is more probable than a *σ*-suffix. Cf. also El. *ἀϝλανέος* etc. (**55**). In any case it is convenient to keep this group distinct from the aorists of undisputed *λσ* origin.

In this group belongs Att. *ὀφείλω*, Arg., Cret., Arc. *ὀφήλω* (for Arc. *ὀφέλλω* see above, to **73**); also Att. *ἐξούλης δίκη* 'action of ejectment,' from the *o*-grade of *ϝελ-*, and *κατοῦλαι*, *κατουλέω* in an inscription in Doric *κοινή* (Schwyzer 668).

✓**76** *b*. The treatment of initial *σλ* etc. is sometimes extended to words which apparently never had an initial *σ*, as in the case of Corcyr. *Μhείξιος*, likewise *μhεγάλο̄* in an archaic Attic inscription, Pamph. *μhειάλαν*, *Μhειάλε̄τος*, etc.

✓**77**.3. Forms like Lesb. *παῖσα* occur also in Thera and Cyrene, and with the new examples (Abh.Berl.Akad.1926, no. 5, pp. 21, 28), some from the fourth century, we no longer regard them as artificial. For final *νσ* there are no such forms, the distribution then being the opposite of that in Elean (**78**).

✓**80.** For the evidence of Boeot. *ρρ*, which is ignored by Bechtel I,250, cf. Solmsen, Rh.Mus.LIX,485 ff. In the dialects which show both *ρρ* and *ρσ*, even if the *ρσ* is more common, the *ρρ* probably represents the normal

colloquial pronunciation, while ρσ may be due partly to external influence (the ρσ being familiar from other dialects and especially literary Greek) and partly to analogy (cf. *a*). Even in Attic, where θάρρος etc. are the true Attic forms, quotable from the earliest inscriptions, names like Θέρσιππος, Θέρσανδρος are common, while forms in Θερρι- are rare (cf. Bechtel II,106).

Arc. φθέραι is explained differently by Bechtel I,334, and still otherwise by Thurneysen, Glotta XII,147 (fut. = φθερεῖ, with α for ε after ρ as in Elean).

80 *b*. Wackernagel, K.Z.XXIX,129 ff. But the position of the accent has generally no bearing on the treatment of consonant groups, and even here its action is disputed. On the aorist forms, cf. Debrunner, Glotta XV,25.

81 *b*. Schulze, Gött.Gel.Anz.1897,900 ff.

82. Lagercrantz, Zur griech. Lautgeschichte, 19 ff. Hermann, Silbenbildung, 17,20. Pedersen, Wackernagel Festschrift, 114 ff. Whether Cyprian had σ, like Arcadian, or σσ is of course unknown.

84. Rhod. Δεύς, Am.J.Phil.XXIX,461 ff., Schwyzer 276 *a*. Delph. δυγοῖ, Schwyzer 317.

84 *a*. So also Boeot. φράττω (Corinna) = φράζω, Locr. ἀ(λ)λάζω = ἀλλάσσω.

85.1. The view of Thumb, I.F.XXXI,222 ff. and in Brugmann-Thumb 125, is certainly false. Cf. Kretschmer, Glotta VI,295.

86.3. Locr. πρείγα = γερουσία, βουλή.

86.4. Bechtel's doubt of Boeot. ττ from στ is uncalled-for. Especially in matters of consonant assimilation a quotation like Boeot. ἴττω in Plato and Aristophanes, or Lac. κάρρων in Plutarch, may be more significant than the usual spelling of inscriptions. For the inscriptions represent, if not literary dialects in the usual sense, nevertheless the written form of the dialects, in which certain features of colloquial speech may sometimes be ignored. Cf. above, to **80**, and K. Meister, Gnomon II,434.

86, add. There are scattered examples of κκ from κϝ, as Hom. πελέκκῳ beside πέλεκυς, the glosses γλυκκόν· γλυκύ, ὄκκον· ὀφθαλμόν, and even ἴκκος = ἵππος (Et.M.) if genuine.

But μικκός = μικρός, usually classed with these, is more probably a hypocoristic formation from the μικ- of μικρός, with the doubling so frequent in hypocoristic names (**89**.5) and nursery words like μάμμα, ἄττα, etc. The form occurs (usually κκ, but also κ) in Doric writers (Theocr. etc.), in Boeotian, is called also Ionic and Aeolic in Eustathius, and appears in proper names from all regions, e.g. Ion. Μίκκος, Μικκιάδης. With further diminutive suffixes, μικκύλος (Mosch.), Lac. *μικκιχός, whence μικκιχιδδόμενος (cf. nos. 70–73, note).

Lesb. *ὄππατα* = *ὄμματα* in Sappho (imitated by Balbilla in *γρόππατα*) looks like an artificial substitution, due to *ὄπωπα*, *ὄψις*, etc.

In the simplification of three consonants there is little that is dialectic. But Ion. *ἐσλός* (also in Pindar), Lesb. *ἔσλος* = *ἐσθλός*, Lesb. *μάσλης* = *μάσθλης*, Mess. *μάκρα* = *μάκτρα*, also *πέντος* = *πέμπτος* not only in Cretan (**86**.2) but elsewhere. The divergent development of *κσ* + stop (e.g. *κστ* to *κτ*, but *κσκ* to *σκ*) led in the case of *ἐξ* to *ἐκ* and *ἐς* with dialectic preference for one or the other (**100**).

✓**88**. Dissimilatory influence also in Arg. *σπάδιον* = *στάδιον*, and in loss of labial element of $g_{\breve{}}^{u}$ in Att. *γέφυρα* (**68**.2) and Dor. *γλέπω* (Alcman), *γλέφαρον* (Alcman, Pindar) = *βλέπω*, *βλέφαρον*.

✓**89**.1. Cf. also Locr. *δόξξαι*, *ἐξξόλλειαν*, *ἀξξιομάχōς*, *τετθμός*.

✓**89**.3. The converse of such consonant doubling is the simplification of double consonants where the latter are normal, as of *σσ* belonging under **81**, frequent in late inscriptions (the disproportionately frequent simplification in *ἤμισος* from *ἤμισσος*, **61**.1, is due to the influence of Att. *ἤμισυς*); of *σσ* belonging under **82**, **83** in dialects where *σσ* is normal (but here *σ* may be due to Attic influence); of *ρρ* belonging under **80**, as Arc. *φθέραι*, Cean *χερονῆσος*; of Aeol. *μμ* etc. belonging under **76**, as Hom. *ἔμεναι*; of general Greek *μμ*, *λλ*, *ππ*, etc., as *γράμα*, *ἄλος*, etc. The majority of examples are late and simply indicate the general reduction of double consonants. Some of the earlier examples may be only errors. But some remain for which the explanation is not clear. Cf. Wackernagel, Glotta VII,296; Bechtel I,40,334 ff.; Hermann, Silbenbildung 28,186.

Simplification, whether graphic or actual, is especially common in prepositional phrases and compounds. Cf. *κατόν* etc. **95** *a*, Locr. *ἐτᾶς* etc. **100**, and Arc. *ἴμεσος* for *ἴμμεσος*, *ἰνηάταν* for *ἰν νηάταν* (Hom. *νείατος*), *συϝοικία* (**96**.5); similarly *κὰ ϝοικίας* from *κὰς ϝοικίας* (**97**.2).

91. Allen, Greek Versification in Inscriptions, 126 ff.

94. Lucius, De crasi et aphaeresi, Diss.Arg.IX,351 ff. Kühner-Blass I, 218 ff. Meister, Herodas, 778 ff.

94.6. See above, to **41**.1 *a*.

94.7. Similar elision in Arc. *κεὐορκέντι*; also before a vowel followed by two consonants, as Epid. *κἐνκαύσιος*.

94.9. A still different treatment is seen in Locr. *τοἀροί* = *τοὶ ἰαροί*. Cf. Class.Phil.XI,212.

95. Günther, I.F.XX,37 ff. Solmsen, Rh.M.LXII,329 ff. Kretschmer, Glotta I,34 ff. Hermann, I.F.XXXIV, 338 ff.

Delph. *πέροδος*, also *Παρόχθεας*, Locr. *Περόχθεος*. Elision in *περί* (Attic only before *ι*) is also quotable from Cyprian and literary Doric.

With Thess. ἀπ, ἐπ, ὑπ, cf. ἀππέμψει and ὑββάλλειν, once each in Homer, Boeot. ἐπ twice before π, Lesb. ἀπ πατέρων, all before an initial labial. Cf. the greater frequency of κατ, ποτ before dentals.

102. Sommer, Zum inschriftlichen νῦ ἐφελκυστικόν, Festschrift zur 49. Versammlung deutscher Philologen und Schulmänner, Basel 1907.

Dat. pl. with -ν also in Locrian. See below, to **107**.3.

103. On grounds of practical convenience only, I disagree with Meillet who urges that dialect forms and texts should be printed without accents.

105.1 *a* and 2 *b*. Solmsen, Rh.M.LIX,494 ff. A new example is Locr. Σρόπα (Schwyzer 359).

105.2. In Cyprian usually -ᾱυ, but rarely -ᾱ, as Ἀμενίϳα before a vowel (no. **19**.18).

106.1. The derivation of -οιο, Thess. -οι from a form with ending -*si̯o* = Skt. -*sya* is undisputed. But many scholars deny that -ου, -ω is of the same origin and derive it from a form with ending -*so* (i.e. -ου, -ω from *-οο, *-*oso*, in contrast to -οιο from -*osi̯o*). Possibly true, but the objection to common origin is not conclusive.

Cypr. -ᾱν is attributed by Hermann, I.F.XX,354 ff., to confusion with genitive plural.

106.2. On distribution of -οι, Buck, Class.Phil.II,266. An Arcadian inscription of Orchomenos (no. 18[2]) has -οι in nouns, but always τῶι, e.g. ἰν τῶι κρόμποι. Cf. Tegean gen. sg. fem. -αυ, but τᾶς (**104**.2).

106.6. On the history of the Greek dual, cf. Cuny, Le Nombre duel en grec. The dual is constantly on the wane from Homer on, until by about 300 B.C. it had become obsolete (except for some literary revivals). Dual forms occur in various dialects, mostly o-stem forms in -ω, -οιν, or, for the verb, third dual in -τᾱν = Att. -την (**138**.6). Forms from ᾱ-stems are very rare, and τώ, τοῖν are used for the feminine, as in Attic. Arg. τοῖ ϝανάκα (IG.IV,566), if not due to careless spelling, points to a form without ν.

El. -οιοις is usually explained as re-formed after the analogy of the dative plural. Otherwise Schwyzer, Glotta XII,2 ff.

The new Arcadian forms are variously explained. Plassart, B.C.H. XXXIX,89. Meillet, M.S.L.XX,124 ff. Kretschmer, Glotta X,216. Bechtel I,353. Schwyzer, Glotta XII,5. Thurneysen, Glotta XII,146. Fraenkel I.Anz.XLI,21.

They occur in an inscription of Orchomenos (no. 18[2]) in the phrases ἰμέσουν τοῖς Διδύμοιυν (cf. preceding τὼ Διδύμω), and μεσακόθεν τοῖς κράναιυν. τοῖς is the plural form used here like Att. τοῖν as masculine and feminine. ἰμέσουν is most probably = ἰ(μ) μέσο(ι)υν (cf. **31**), the whole as if Att. ἐν

μέσοιν τοῖν Διδύμοιν 'between the D.' The *-οιν*, parallel except for the *υ* to Hom. *-οιν*, appears to contain an inherited *u* connected with the *u*-diphthong attested by the Sanskrit and Slavic dual forms (Skt. *tayos*, ChSl. *toju*). The *-αιν* is analogical, like *-αιν* after *-οιν*.

✓ **107**.3. On *-εσσι*, Buck, Class.Rev.XIX,249 ff.; Class.Phil.II,273 ff. On *-οις* (cf. also **226, 279**), Sommer, I.F.XXV,289 ff.

In contrast to *-οις* of nos. 55, 56, the new early Locrian inscription (below, to p. 219) has *γονεῦσιν, ἀνδράσιν, παντέ(σ)σιν*.

✓ **107**.4. Conversely *τέτορας* as nom. in inscriptions of Tauromenium, SGDI.5223 ff.

✓ **108**.2. Similar forms in late Cretan, gen. *-η*, dat. *-ηι*, acc. *-ην*. On Thess. *ἱπποκράτεις* etc., Hoffmann, Philologus LXI,248, LXII,155 ff.; Bechtel, Hermes XXXVII,631. On late Lac. gen. *Ἀριστοτέληρ*, etc., Schwyzer, Festschrift Hatzidakis, 82 ff.; Kretschmer, Glotta XIII,246. Boeot. *Μέννει* etc., Buck, Class.Phil.XII,182; Kalén, Eranos XII,97 ff.

✓ **109**. Rarely dat. pl. in *-σσι* from *σ*-stems, as Lesb. *τρίσσι*, late Cret. *πόλιθι* (cf. *ϝέτεθθι* **81** *a*), perhaps Lac. *πόλισσι*. Cf. Schulze K.Z.XXV,368.

✓ **111**.3. In Arcadian also two forms in *-ηων*. See above, to **43**. On Cyren. *ἰαρές*, cf. Günther, I.F.XXXII,378 ff. Add Cyren. dat. pl. *-εσσι*.

✓ **111**.4. Wackernagel, Sprach. Untersuchungen zu Homer, 160; Schwyzer, I.F.XXVIII,163 ff.

✓ **112**.1. *Δι(ϝ)εί* is a relic of the IE. dative (Skt. *dive*) in contrast to the usual Greek dative, which is the IE. locative (Skt. *divi*). Cf. Solmsen, K.Z.XLIV,161 ff.

✓ **113**.4. *μεῖστος*, superlative of *μείων*, formerly quotable only from lexicographers, occurs in Locrian.

✓ **114**.1. On the use of Cret. *ἰός*, Buck, Class.Phil.I,409 ff. For *πρῶτος*, *πρᾶτος*, Buck, Am.J.Phil.XLVII,297, footnote, where I overlooked the fact that the comparison of *πρᾶτος* with Lith. *pìrmas* had already been proposed by Hirt.

✓ **116**. On Lesb. *εἴκοιστος* etc., Buck, Class.Rev.XIX,242 ff. The view there rejected, that these constant Lesbian forms do not come under the special Lesbian treatment of *νσ*, but go with certain rare spellings like Boeot. *αἴστεα* = *ἄστεα*, is still given by some scholars, but is contrary to all probability.

✓ **119**.2 *a*. J. Schmidt, K.Z.XXXVI,400 ff.

✓ **122**. Thess. *τοί* at Pharsalus, Schwyzer 566, where IG.IX.2.241 reads *τῶι*. Buck, Class.Phil.XVII,86.

✓ **128–129**. The older inflection without *ν* (Hom. *τέο, ὅττεο*, etc., Att. *του, ὅτου*, etc.) also in Arc. *ὀϝέωι* (**68**.3), Lesb. *τίωι, τίοισιν, ὅττω* (above, to **9**).

129.2 *a*. On Locr. *ρότι*, cf. Wackernagel, Rh.M.XLVIII,301 ff.; J. Schmidt, K.Z.XXXIII,455 ff.; Hermann, Nebensätze, 229.

129.3. Buck, Class.Rev.XIX,247.

132. Hermann, Nebensätze, 248 ff.

133.1. Arc. *θύσθεν*, Ziehen, Leges Sacrae, p. 195; Hatzidakis, I.F.Anz. XX,175.

133.2. *-ινδᾶν* = Att. *-ινδην* in Locr. *ἀριστίνδαν*, *πλουτίνδαν*, *from the best, the wealthy* citizens, *ἀγχιστίνδαν from the next of kin.*

135, 136. Ivy Kellermann, On the Syntax of some Prepositions in the Greek Dialects (Chicago dissertation). Günther, Die Präpositionen in den griechischen Dialekten, I.F.XX,1 ff.

135.3. Also Locr. *ὑπαπροσθίδιος* (but *ὑπό*, no. 55).

135.5. It is a common view that *πεδά* in Argolic, Cretan, etc., is a pre-Doric relic. But quite possibly it belonged to all dialects except Attic-Ionic. Cf. Hermann, I.F.XXXIV,353.

136.2. Solmsen, Rh.M.LXI,495 ff.

136.8. On Delph. *ἀντὶ ῥέτεος*, Buck, I.F.XXV,259 ff.; Fraenkel, I.F.XL, 86.

138.3. Buck, Class.Phil.II,256 ff.

139.2. According to another view, preferred by some, the *νθ* endings started in *ἐνθί*, derived from **ἐντι* (**163.2**) by transfer of the aspiration.

140.3 *a*. Also Locr. *διαδόντω̄*.

140.4 *b*. Also Locr. *δαμευδόσθω̄ν*.

141. Buck, Class.Phil.II,257.

The Heraclean third plural forms are "apparently of the ordinary type." But it is difficult to avoid the suspicion that they may after all be from the *-σεω* type, with *ονσι* from *εονσι* as in Cret. *κοσμόντες*, Arg. *ἐμφανιξόντας* etc. (cf. **42.5** *d*), in spite of the difficulty of reconciling such a supposition with *ἀναγελίοντι* etc. (different treatment according to preceding consonant?).

142. Buck, Class.Phil.II,251 ff. The presence of a preceding guttural is most obviously a factor in the distribution of *ξ*- and *σ*-forms in Argolic, but to some extent also in Arcadian and elsewhere.

146.1 Parallel to *λελάβηκα* etc. are others formed from a secondary stem in *ā*, as Lesb. *ὑπαδεδρόμακε* (Sappho), Dor. *γεγεναμένον* (Pindar), *μεμενακός* (Archim.), Arg. *γεγράβανται*. Cf. Buck, Class.Phil.XX,142.

148. *-εῖα* is now explained as a phonetic development of *-νῖα*. Cf. Kalén, Quaest.gram.graecae,1 ff.; Bechtel II,356.

149. The isolated Arc. *ἀψευδήων* (no. 18[3]) has been much discussed. Schulze, A.M.XXXIV,257. Meister, Ber.Sächs.Ges.1910,23. Solmsen, Rh. M.LXV,320,LXVI,319. Danielsson, I.F.XXX,99. The simplest explana-

tion is that given in the text, namely *-ηων* from *-ηω* by addition of the secondary ending, like Hom. subj. *ἐθέλωμι* etc. by addition of the primary ending. Cf. also 1 sg. opt. *-οιν* beside *-οιμι*.

✓**151**.1. So now Ther. *δύνᾱνται*.

✓**152**.4. Cret. *ϝέρκσιεν* SGDI.4982, if not merely an error for *-αιεν* (as in other Cretan inscriptions), represents a still different type, with the optative sign added directly to *σ*. But the existence of such a type in Greek needs further confirmation. Arc. *διακωλύσει* no. 18.7 is taken by many as third singular optative. Otherwise Buck, Class.Rev.XIX,246 ff.

✓**153–154**. Cf. Günther, I.F.XXXII,372 ff., and for the Cretan forms see above, note to **25** *a*.

✓ **154**.5. *εἶμειν* at Croton, Notizie degli Scavi 1911, Suppl.94. See also note to no. 100.

✓**158**. So *ἀφικνε̄μένων* at Oropus (no. 14.8) under Boeotian influence.

✓ **159**. Thess. *κατοικείουνθι* and Arc. *ἀψευδήων* are not certain examples of the type in *-ηω*, for the long vowel may belong to the subjunctive only and fall under **151**.2. In Delphian examples of *-ωω* are numerous, but for *-ηω* they are rare and of doubtful significance, as *συλήοντες* twice against over two hundred cases of *συλέοντες*. Cf. Rüsch, Gram.d.delph.Inschr.61. On Rhod. etc. *στεφανῶι* and Heracl. subj. *πριῶι* (**162**.3), see above, note to **44**.4. Bechtel reads Locr. *δοκέε̄ι* etc. as of this type. See above, note to **42**.4.

✓ **161**.2. J. Schmidt, Pluralbildung der idg. Neutra, 326 ff. For Doric and Hellenistic *μοιχάω* = *μοιχεύω*, cf. Wackernagel, Hellenistica, 7 ff.

✓**161**.2 *a*. The existence of Delph. *χρηάομαι* is disputed by Rüsch, 89. Lesb., Dor. *πονάω* = *πονέω* (*ἐξεπόνασαν* Sappho, *ἐξεπόνασεν* Theocr., *ποναθῆι* Pind.), *ἐπτόασεν* Sappho.

✓ **162**, add. Arg., Cret. *τέλλω* (as also in poetry) = *τελέω*. Dor. *ἴσαμι* (Crete, Bruttium, and in Pind., Epich., Theocr.) = *οἶδα*, formed from 3 pl. perf. *ἴσαντι* (Hom. *ἴσασι*) after analogy of *ἴσταμι*. Dor. *βάω* = *βαίνω* (Glossary).

✓ **164**.3. For *-σσις* cf. Buck, Class.Rev.XIX,244 ff.; Fraenkel, Glotta I, 280. The latter's analysis is now given preference in the text. Yet if all the derivatives of stems ending in a dental or *σ* had this history, it is surprising that there are not more frequent examples of *σσ*, since the majority of dialects retain original *σσ* (**83**). Bechtel's derivation from the aorist stem (II,478) leaves Boeot. *ἀγόρασσις* unexplained (Boeot. aor. *-ττ-* or *-ξ-*, **142**).

✓ **164**.4. Locr. *δαιθμός* = *δασμός*, though from a different root, like *δαίτρον*, Cret. *δαῖσις*, etc. (*δαίω*).

✓**164**.5. Fraenkel, Geschichte der griech. Nomina agentis auf *-τηρ*, *-τωρ*, *-της*. *-τηρ* is retained, even in Attic-Ionic, in names of utensils etc., as

κρατήρ, and a few others, as σωτήρ. Conversely the substitution of -της (-τᾱς) is not confined to Attic-Ionic, for many dialects have not only δικαστάς, which is in part due to Attic influence, but also other like forms.

164.7. Solmsen, Beiträge, 116 ff.

164.8. Buck, Class.Phil.II,267. Jacobsohn, Philologus LXVII,353. Solmsen, Beiträge, 98 ff.

165.2. Locr. ὑπαπροσθίδιος.

166.1. Buck, Class.Phil.II,267. Solmsen, Beiträge, 98.

166.2. Solmsen, Rh.M.LIX,498 ff.

167. Locr. ἀνδρεφονικός for ἀνδρο-.

168 *a–d.* Solmsen, Rh.M.LVIII,603 ff.,LIX,596 ff.

169–178. Among the few special studies of dialectic syntax, beside those on the use of prepositions already cited (p. 318), may be mentioned: K. Meister, Der syntaktische Gebrauch des Genetivs in den kretischen Dialektinschriften, I.F.XVIII,133 ff.; Rüttgers, De accusativi, genetivi, accusativi usu in inscriptionibus archaicis Cretensibus, Bonn 1905; Jacobsthal, Der Gebrauch der Tempora und Modi in den kretischen Dialektinschriften, I.F. XXI,Beiheft; Edith Frances Claplin, The Syntax of the Boeotian Dialect (Bryn Mawr dissertation); Hermann, Die Nebensätze in den griech. Dialektinschriften; Nachmansson, Syntaktische Inschriftstudien, Eranos IX,30 ff.; Slotty, Der Gebrauch des Konjunktivs und Optativs in den griech. Dialekten.

173. Cf. no. 62.8 αἱρεθέντας ἑκατέρων δέκα *ten of each being chosen*; similarly εἰπόντας Ditt.135.15. The absolute use of the accusative, singular or plural, of participles is common in late Greek, and led to the modern indeclinable participle in -οντας.

179. Buck, Class.Phil.II,258 ff., with literature cited. Jacobsohn, K.Z. XLII,153.

191. Cf. Bowra, Homeric Words in Arcadian Inscriptions, Class.Quart. XX,168 ff.

274–280. Thumb, Die griechische Sprache im Zeitalter des Hellenismus. Buck, The General Linguistic Conditions in Ancient Italy and Greece, Class.Journ.I,99 ff. Wahrmann, Prolegomena zu einer Geschichte der griechischen Dialekte im Zeitalter des Hellenismus. Hermann, Nebensätze, 180 ff. Meillet, Aperçu, 259 ff. Buck, The Interstate Use of the Greek Dialects, Class.Phil.VIII,133 ff.

275. The author is increasingly convinced that, more than is commonly recognized, we must reckon with external influence even in very early dialect inscriptions. Some of the disparities between inscriptions of the same dialect, some of those which are commonly attributed to local varia-

tion and even to prehistoric dialect mixture, are due to nothing more than the elimination, by the writer, of one or another local peculiarity in favor of what is usual in the majority of dialects and especially in that literary form which was familiar to all, the Homeric. See also **12**, **59**.1,2 with App., **62**.2, **68**.3.Note, above to **80**, **86**.4, and below to p. 219.

✓P. 205, no. 49. I have revised the text after the new readings of Bourget, which if correct necessitate a material change in interpretation. But on some points I have doubts, which the photograph does not resolve, and his interpretation of the phrase TON - - - *ἄρχοντο* appears to me a desperate one.

✓P. 219. To the two early Locrian tablets there is now added a third, recently published, with photographs and full commentary, by Papadakis, the director of the Thebes Museum, to whose courtesy I am indebted for a reprint. After this publication Wilamowitz has given the text with some differences in reading and interpretation.

✓56^2. Naupactus (?). Probably early V cent. B.C. Papadakis, Ἀρχ. Ἐφ. 1924 (issued in 1926). Wilamowitz, Ber.Berl.Akad.1927,7 ff.

a. *τεθμὸς ὅδε περὶ τᾶς γᾶς βέβαιος ἔστω̄ κὰτ | τὸν ἀνδαιθμὸν Πλακοσυλίας καὶ Λισκαρίας καὶ τῶν ἀ|ποτόμων καὶ τῶν δαμοσίων. ἐπινομία δ' ἔστω̄ γο|νεῦσιν καὶ παιδί· αἰ δὲ μὲ παῖς εἴε̄, κόραι· αἰ δὲ μὲ κόρα εἴε̄, ‖ ἀδελφεῶι· αἰ δὲ μὲ ἀδελφεὸς* 5
εἴε̄, ἀνχιστί[ν]δαν ἐπινεμέσθω̄ κὰ(τ) τὸ | δίκαιον. αἰ δὲ μὲ τοὶ ἐπινόμοι O . . . N / (6 *a*) *κομίζοιεν, ἀξιοδότας ἔστω̄ τὰν αὐτῶ ὄιτινι χρέιζοι. / hότι δέ κα φυτεύσεται, ἄσυλος ἔ|στω̄. αἰ μὲ πολέμοι ἀνανκαζομένοις δόξξαι ἀν|δράσιν hενὶ κἐκατὸν ἀριστίνδαν τῶι πλέθει ἄνδρας δια|κατίος μεῖστον ἀξξιομάχως ἐπιϝοίκως ἐφάγεσθαι, hόστ|ις δὲ δαιθμὸν ἐνφέροι ἒ ψᾶφον διαφέροι ἐν πρείγαι ἒ 'ν πόλι ἒ |'ν ἀποκλεσίαι* 10
ἒ στάσιν ποιέοι περὶ γαδαισίας, αὐτὸς μὲ|ν ϝερρέτω̄ καὶ γενεὰ ἅματα πάντα, χρέματα δὲ δαμευόσθω̄ν | καὶ ϝοικία κατασκαπτέσθω̄ κὰτ τὸν ἀνδρεφονικὸν τετθμ|όν. ὅδε τετθμὸς ἰαρὸς ἔστω̄ τῶ̄ Ἀπόλλονος τῶ̄ Πυθίω̄ καὶ τῶν συνν|[άων· 15
ἒμεν τῶι το]ῦτα παρβαίνοντι ἐξξόλειαν αὐτῶι καὶ γενεᾶι καὶ πά|ντε(σ)σιν, τῶι δ' εὐσεβέοντι hίλαος ἔσστω̄. ἀ δὲ γ[ᾶ τὸ μὲν ἔμι(σ)σον | τῶν ὑπαπροσθιδίων ἔστω̄, τὸ δ' ἔμι(σ)σον τῶν ἐπιϝοίκων ἔστω̄. | τὸς δὲ κοίλως μόρως διαδόντω̄. ἀλλαγὰ δὲ βέβαιος ἔστω̄, ἀ(λ)λαζέσθω̄ δὲ ἀντὶ τῶ̄ ἀρχῶ̄.

b. [*αἰ δὲ τοὶ*] *δαμιοργοὶ κερδαίνοιεν ἄλλο | τῶν γεγραμμένων, hιαρὸν τῶ̄ Ἀπόλλο|νος ἐχέτω̄ ἄγαλμα δι' ἐννέα ϝετ|έων καὶ μὲ ποτιγράψαι κερδος.*

Like nos. 55, 56, this is a bronze tablet inscribed on both sides, and like no. 56 it contains two distinct documents, of which the second in this case is the continuation of one on another tablet. The boustrophedon order and the forms of the letters, notably the ⊕, favor an earlier date than for no. 55, while on the other hand there is agreement with no. 56 in the absence of ϙ and in acc. pl. -OΣ not -OVΣ, and with the first document of

no. 56 in the preference for the optative. The dialect shows more external influence than nos. 55, 56, as in -φέροι not -φάροι, in σθ not στ, and perhaps in the datives γονεῦσιν etc. Any of these matters may reflect the habit of different scribes, and are not quite certain criteria of date, but I incline to the opinion that this tablet is the earliest of the three.

In l. 6 the engraver omitted a line of his copy and later added it as the first line on the reverse side (inserted in our text as 6 *a*), also partially erasing a word in l. 6. This is the view of Papadakis, and, in spite of the uncertainty in supplying the object of κομιζοιεν, is far more credible than Wilamowitz' attempt to read l. 6 as complete, taking the first line of the reverse as belonging to still a third document.

In l. 5 where I give ἀνχιστί[ν]δαν Pap. and Wil. read -Ξδαν, which from the photograph I do not credit.

Without discussion here of technical questions pertaining to the content, the following is offered as a tentative translation.

a. The following law concerning the land shall be authoritative for the partition of (the districts) Πλ. *and* Λι., *both the separate lots and the* (undivided) *public lands.*

The assignment (of rights of pasturage and cultivation) *shall be to the heads of a family and to the son; if there is no son, to the daughter; if there is no daughter, to the brother; if there is no brother, the assignment shall be made according to the law to one from among the nearest of kin. If those to whom the assignment is made do not furnish* (the customary fee to the state? Or perhaps simply *if they do not take it up, accept it,* that is the assignment), *one* (the γονεύς?) *shall be entitled to give his* (share) *to whomever he wishes.*

Whatever one plants (as olive trees etc.), *one shall be secure in its possession.*

Except if under pressure of war the majority of 101 men chosen from the best citizens vote to introduce at least 200 colonists capable of bearing arms, whoever proposes partition or votes for it in the senate or assembly or special body, or makes civil strife concerning partition, he and his family shall be exiled for all time, his property confiscated, and his house destroyed just as under the law concerning murder.

This law shall be under the protection of Pythian Apollo and the associated gods; to him who transgresses these things shall come destruction, to himself and family and all his property, but to him who honors them (the god) *shall be propitious.*

The land shall belong half to the former citizens, half to the colonists. But the valley portions (that is, the fertile lands as distinguished from pasturage)

they shall distribute (to individual families). *Exchange shall be allowed, but the exchange must be made in the presence of the chief magistrate.*

b. If the demiurgi make any other profit than what is prescribed, it shall be held sacred to Apollo as an offering for nine years, and they shall not register additional profit.

✓Pp. 219 ff., nos. 57, 58. *ἀ ϝράτρα*, simply *the covenant*, though the article is more commonly omitted in headings (e.g. no. 62). Cf. Wackernagel, Vorlesungen über Syntax, II,144.

✓P. 259, no. 104 *a*. The reading Ῥεξάνωρ *ἀρκhαγέτας* is now definitely to be preferred. Cf. Ther. *ἀρχαγέταν τε καὶ βασιλῆ*, Abh.Berl.Akad.1926, no. 5, pp. 21, 39.

GLOSSARY AND INDEX

In the alphabetical arrangement the presence of ϝ is ignored, in order to obviate the separation of the many forms which occur with and without it. Thus **(ϝ)ίκατι**, i.e. *ϝίκατι* or *ἵκατι*, stands in the position of **ἵκατι**, and **να(ϝ)ός** in the position of **ναός**. ϙ stands in the position of **κ**.

For inflectional forms the conventional captions (nom. sg., 1 sg. pres. indic.) are sometimes substituted, and in these the transcription which we have employed for forms occurring in the epichoric alphabets is frequently replaced by the more familiar spelling, e.g. **ε̄**, **ō**, **h**, by **η**, **ω**, **ˁ**, or Cret. **π**, **κ**, by **φ**, **χ**. But the precise form occurring is sometimes retained as a caption, or added, or given separately with a cross-reference. Brevity and convenience in each case have been preferred to consistency.

The references are: numbers in **Clarendon** type, to the sections of the Grammar, or, where App. is added, to the corresponding sections of the Appendix; otherwise, to the numbers of the inscriptions. The Heraclean Tables (no. 74) and the Cretan Law-Code (no. 110) are cited by name.

ἁ = *ἁ*. **58** *a*

ἁϝάταται Lac. **53**

ἁβέλιος Cret. = *ἥλιος*. **41**.3

ἁβλοπία Cret. = *ἀβλαβία*. **5**, **66**

ἀγαῖος Delph., *admirable*, *wonderful* (?). Cf. Etym. Mag. *ἀγαῖος· ἐπίφθονον ἢ θαυμαστόν*. No. 51 D 38, note

ἄγαλμα = *ἀνάθημα*. No. 35, note

ἀγαλματοφώρ El. = *ἱερόσυλος*. **107**.1, no. 60.13, note

ἄγαρρις West Ion., *assembly*. **5**, **49**.2, **80** with *a*

Ἀγασιλέϝō Eub. = *Ἀγασίλεω*. **41**.4, **53**

ἀγέλαι Cret., *bands* in which the Cretan youth were trained

ἀγελάοι Cret., *ephebi*, members of the *ἀγέλαι*. **31**, no. 113.11, note

ἄγερσις East Ion., *assembly*. **49**.2

Ἀγλαω-, **Αγλω-**. **41**.2

ἀγνέω = *ἄγω*. **162**.6. *ἀχνηκότας*, **66**

ἀγορά Delph., Thess. = *ἐκκλησία*

ἀγορανομέω Thess., *preside over the assembly*, like Att. *ἐπιστατέω*. See preceding. In other states the *ἀγορανόμοι* were officers in charge of the *market* etc.

ἀγόρασσις Boeot. **164**.3

ἀγρέω Lesb., El., **ἀνγρέω** Thess. (**58** *c*) = *αἱρέω*. Lesb. *ἀγρέθεντες*, *καταγ[ρέ]θηι*, *κατάγρεντον*, *προαγρημμένω*. El. *ἐξαγρέōν*. Thess. *ἐφάνγρενθειν*. So also Lesb. *ἄγρεσις*, Thess. *ἄνγρεσις* = *αἵρεσις*. Cf. Hom. *παλινάγρετος*, *αὐτάγρετος*. Akin to *ἄγρα*

ἀγχιστίνδαν Locr., *from the next of kin*. App. **133**.2

ἀδεαλτώhαιε El., from *ἀδεαλτόω* = *ἀδηλόω*, *ἀφανίζω*. **59**.3, **152**.4, no. 60.12, note

ἀδελφεός = *ἀδελφός*. **164**.9

ἀδευπιαί Cret. = *ἀδελφαί*. **71**, **164**.9

ἀδηλόω Heracl., *make invisible*

ἀδηνέως *without fraud*, *plainly*. Chian *ἀδηνέως γεγωνέοντες*, *calling out plainly*, no. 4 B. Cf. Hesych. *ἀδηνέως· ἀδόλως*, *ἁπλῶς*, *χωρὶς βουλῆς*

ἄδος ὁ Ion., *decree*. See *ἀνδάνω*

ἀέλιος = *ἥλιος*. **41**.3

ἀζαθός Cypr. = *ἀγαθός*. **62**.4

ἀζετόω Delph., *convict*. No. 53.17, note

Ἄθαββος Delph. = *Ἄθαμβος*. **69**.3

αἰ West Greek, Aeol. = *εἰ*. **134**.1, 2 *c*

ᾆ Dor. etc. = *ᾗ* adv. Cret. *ᾆι* also final and temporal. **132**.5, 8 *a*, 9 *a*

ἄι Lesb., **ἀί** Arc., **αἰί** Ion., **ἀίν** Thess. = *ἀεί*. **133**.6

ἀίδασμος Ion., *under perpetual lease*. **133**.6

αἰϝεί Cypr., Phoc. = *ἀεί*. **53, 133.6**
αἰλέω Cret. = *αἱρέω*. **12**
αἶλος Cypr. = *ἄλλος*. **74** *b*
αἰλότρια El. = *ἀλλότρια*. **74** *b*
αἰμάτιον Coan, *coagulated blood and meat, sausage-meat*. Cf. Hesych. *αἰμάτια · ἀλλάντια*
αἰμίονος Lesb. = *ἡμίονος*. **17**
αἶμισυς Lesb. = *ἥμισυς*. **17, 61.6**
ἄἰν Thess. = *ἀεί*. **133.6**
αἶνος Delph., Meg., *decree*. Cf. Et. Mag. *αἶνος · ψήφισμα* and Hesych. s.v.
αἱρεθές Ther. = *αἱρεθείς*. **78**
αἶσα *share*. **191**
αἰσιμνάτας, αἰσιμνῆντες Meg. = *αἰσυμνήτης* etc. **20** with App., **258**
ἀκεύω Cret., *take care of, act as guardian*. Cf. *ἀκεύει · τηρεῖ. Κύπριοι* Hesych.
ἀκρατής Ion. = *ἄκυρος*. Cf. *καρτερός*
ἀκρόθις Delph. = *ἀκροθίνιον*. No. 51 D 47, note
ἄκρος Corcyr. = *ἄκρος*. **58** *c*
ἀκροσκιρίαι Heracl., *heights covered with brushwood*. **58** *c*
ἀϝλανέως El., *wholly, in full*. **55**, no. 59.4, note
ἀλία *assembly*. (1) Delph. (no. 51), used of the meeting of the phratry; (2) Acarn., Corcyr., Heracl., Gela, Agrig., Rheg. = *ἐκκλησία*
ἁλιαία Arg., Mycen. = *ἐκκλησία*
ἀλίασμα. (1) Gela, Agrig., *assembly* (not in technical sense, cf. *βουλᾶς ἀλίασμα*); (2) Rheg., *decree of the ἀλία*
ἀλίασσις Arg., *act of the ἁλιαία*. **164.3**
ἀλιασταί Arc., in form = Att. *ἡλιασταί*, but title of Tegean officials who enforced penalties etc. (no. 18)
ἁλιος Arg. **56**
ἄλινσις Epid., *stuccoing*. **77.3** *a*
ἅλιος Dor., **ἄλιος** Lesb. = *ἥλιος*. **41.3**
ϝαλίσσκομαι Thess. = *ἁλίσκομαι*. **52** *c*, **89.1**
ἄλλα Lesb., *elsewhere*. **132.5**
ἀλλάζω Locr. = *ἀλλάσσω*. App. **84** *a*
ἀλλᾶι Cret., Corcyr., *otherwise*. **132.5**
ἀλλεῖ Meg., Delph., *elsewhere*. **132.2**
ἀλλοπολία Cret. = *ἀλλοδημία*. Cf. Cret. *πόλις* = *δῆμος*
ἀλλότερρος Lesb. = *ἀλλότριος*. **19.2**
ἀλλόττριος Cret. **89.4**
ἄλλυ Arc. = *ἄλλο*. **22**
ἄλλυι Lesb., *elsewhere*. **132.4**
ἀλλύω Cret. = *ἀναλύω, ransom*
ἀλοργός Ion. = *ἀλουργός*. **44.4**
ἄλϝος Cypr., **ἄλος** (ᾱ) Sicil., **ἄλων** (ᾱ) Arc., *plot of cultivated land, plantation*. Cf. Att. *ἄλως*, Hom. *ἀλωή*
ἄλωμα Boeot. = *ἀνάλωμα*. Not an original uncompounded form, but abstracted from *ἀνάλωμα*. Hence the absence of *ϝ*
ἁμᾶ Lac. **132.5** *a*
ἀμάρα Locr., Delph. = *ἡμέρα*. **12, 58** *b*
Ἀμάριος Ach. **12**
ἅματα Aetol. = *ἀδόλως*. No. 62.2, note
ἀμβρ[ό]την Lesb. = *ἁμαρτεῖν*. **5, 49.2** *a*
ἀμεῖ Delph. = *ὁμοῦ*. **132.2**
ἀμέν late Cret. = *ἡμεῖς*. **119.2** *a*
ἀμέρα with lenis. **58** *b*
ἀμές, ἁμές. **57, 58** *b*, **76, 119**
ἀμιθρέω Ion. = *ἀριθμέω*. **88**
ἄμμες, ἄμμε Lesb., **ἀμμέ** Thess. = *ἡμεῖς, ἡμέας*. **76, 119**
ἀμμόνιον Delph., *penalty for delay*. From *ἀναμένω*. Cf. Hom. *καμμονίη* = *καταμονή*
ἀμοιφά Corinth. = *ἀμοιβή*. **51** *a*
ἀμπ- in early Cretan words, see under *ἀμφ-*
ἀμπείση Arc., from *ἀναπείθω, mislead, corrupt*. No. 18[4].60, note
ἀμπελωργικός Heracl. = *-ουργικός*. **44.4**
ἀμπώλημα Heracl., *rebate*. Heracl. Tab. I.108 ff., note
ἀμφαίνομαι Cret. (e.g. *ἀμπαίνε(θ)θαι, ἀμπανάμενος, ἀνπανάμενος, ἄμπαντος, ἄνπαντος*), *adopt*
ἄμφανσις Cret. (*ἄνπανσιν*), *adoption* (act of). **77.3** *a*
ἀμφαντύς Cret. (*ἀνπαντύι*), *adoption* (condition of, i.e. state of being an adopted son)
ἀμφί. **136.7**
ἀμφίδημα Cret., *ornament*, gen. sg. *ἀντιδέμας*. **112.5**
Ἀμφικτίονες, -κτύονες. **20**
ἀμφιλλέγω = *ἀμφιλέγω*. **89.3**
ἀμφίλλογος Arc. **89.3**
ἀμφιμωλέω Cret. (e.g. *ἄμπιμῶλέν*), *contend about* (in law), *litigate*. See *μωλέω*
ἀμφίμωλος Cret. (*ἀμπίμῶλον*), *subject to lawsuit*
ἀμφίσταμαι Heracl., *investigate*. Cf. Hesych. *ἀμφίστασθαι · ἐξετάζειν*
ἀν = *ἀνά*. **95**
ἄν Arc. = *ἃ ἄν*. **58** *a*
ἀνάν Arc. = *ἄν*. **58** *d*
ἀνάατορ El., see *ἄνατος*
ϝάναξ = *ἄναξ*. **52**

ἀνασκηθής Arc., see *ἀσκηθής*
ἄνατος *immune from punishment.* El. *ἀνάτορ*, Locr. adv. *ἀνάτō(s)*. **53**
ἀνδάνω = *δοκέω be approved, voted.* Cret. *ἔϝαδε*, Cyren. *ἄδε*, Ion. *ἔαδε* = *ἔδοξε*, Locr. *ϝεϝαδēκότα* (**146**.1) = *δεδογμένα, ψηφισμένα*. Cf. Ion. *ἄδος* = *δόγμα, decree*, and Hesych. *ἄδμα, ἄδημα, ἄδισμα*, defined by *ψήφισμα, δόγμα*, Tarent. *ἄδιξις* (cf. *ψάφιξις*, **142** *a*) · *ὁμολογία*
ἀνδιχάζω Locr., *be of divided opinion.* Cf. Hdt. 6.109 *δίχα γίγνονται αἱ γνῶμαι*
ἀνδρεφονικός Locr. = *ἀνδρο-*. App. **167**
ἀνέθεαν, ἀνέθιαν = *ἀνέθεσαν*. **9**.2, **138**.5
ἀνέθεικε Boeot., Thess. = *ἀνέθηκε*. **16**
ἀνεκκλήτως Delph. = *ἀνεγκλήτως*. **69**.3
ἀνελόσθō Lac. = *ἀνελέσθων*. **140**.3 *b*
ἀνεπίγροφος Heracl. = *-γραφος*. **5**
ἀνέσηκε Lac. = *ἀνέθηκε*. **64**
ἄνευν Epid. = *ἄνευ*. **133**.6
ἄνευς El. = *ἄνευ*. **133**.6, **136**.4
ἀνheῶσθαι Heracl., from *ἀνίημι*. **146**.4
ἀνηρίθευτος Ion. = *ἀνερίθευτος not venal.* **167** *a*
ἀνιοχίω Lac. = *ἡνιοχέω*. **9**.5
ἀννίομαι Cret. = *ἀρνέομαι*. **86**.5
ἀνοσίja Cypr., *impiety*. No. 19.29, note. But neut. pl. *ἀνόσιja* also possible; cf. SGDI.3538,3544
ἀνπ- in early Cretan words, see under *ἀμφ-*
ἀνταποδιδῶσσα El. = *-διδοῦσα*. **89**.3
ἀντί. **136**.8
ἀντίγροφον Cret., Anaph. = *ἀντίγραφον*. **5** with App.
ἀντίμōλος Cret., *opponent, defendant.* See *μωλέω*
ἀντιτυγχάνω Arg., Boeot., Delph., Lac. = *παρατυγχάνω happen to be present*, or *in office* (so nos. 45, 78)
ἄντομος Heracl., *road, path*
ἄντορος Heracl., *a counter-boundary*
ἀντρῆιον Cret. = *ἀνδρεῖον*. App. **62**.5
ἄντρōπος Cret., Pamph. = *ἄνθρωπος*. **63**
ἀνφόταρος Locr. = *ἀμφότερος*. **12**
ἀνώγω Cypr. **191**
ἄνωθα Heracl. = *ἄνωθεν*. **133**.1
ἄνδρος Cret., Thess. = *ἄωρος*
ἀξιάω Lesb. (*ἀξιάσει*) = *ἀξιόω*. **162**.2
αὐτός East Ion. = *αὐτός*. **33**
ἀπ Thess. = *ἀπό*. **95**
ἀπαγορεύω Cret., *proclaim*
ἄπατος Cret. = *ἄνατος*, used impersonally, e.g. *ἄγοντι ἄπατον ἔμεν, there shall be no fine for the one who seizes*. **53**
ἀπελάδνται Locr. = *ἀπελαύνωνται*. **162**.4
ἀπελευθερίζω Delph., Thess. = *ἀπελευθερόω*. **162**.1. Thess. *ἀπελευθερεσθέντα*, **18**, **77**.3
ἀπέλλαι Lac. = *ἐκκλησίαι*. Cf. *Ἀπελλαῖος*, name of a month. *Ἀπέλλαι* Delph., name of a festival corresponding to the Attic *Ἀπατούρια*
ἀπελλαῖα Delph., *victims for the Ἀπέλλαι*
ἀπέλλω Lesb. = *ἀπειλέω*. **75**
Ἀπέλλων = *Ἀπόλλων*. **49**.3
ἀπέταιρος Cret., *one who is not a member of a ἑταιρεία*. Law-Code II.5, note
ἀπεχομίνος Arc. = *-μένους*. **10**
Ἄπλουν Thess. = *Ἀπόλλων*. **49**.3
ἀποδεδόανθι Boeot. = *-δεδώκασι*. **139**.2, **146**
ἀποδείγνυσθαι Eretr. = *-δείκνυσθαι*. **66**
ἀποδόσσαι El. = *ἀποδόσθαι*. **85**.2
ἀπόδρομος Cret., *a minor*. See *δρομεύς*
ἀποϝηλέω El. = *ἀπειλέω*. **75**
ἀπολογίτταστη Boeot. = *ἀπολογίσασθαι*. **82**, **85**.1, **142**
ἀπομωλέω Cret., *contend in denial, deny*. See *μωλέω*
ἀποπιπράσκω *sell*, Lesb., Ion., etc.
ἀποπōνίοι etc. Cret., see *ἀποφωνέω*
ἀποροαί Heracl., *springs* or *torrents*
ἀποστράψαι Delph. = *ἀποστρέψαι*. **49**.2
ἀποτίνοιαν El. = *ἀποτίνοιεν*. **12** *a*
ἀποφορά Coan, *carrying off*
ἀποφωνέω Cret. (*ἀποπōνίοι* etc.), *bear witness*. See *φωνέω*
ἀπρασάμενος Boeot. = *ἀνακτησάμενος*. **69**.4
ἀπτεισάτου Thess. = *ἀποτεισάτω*. **68**.2
ἀπύ Arc., Cypr., Lesb., Thess. = *ἀπό*. **22**
ἀπυδίει Arc. = *ἀποδέει*. App. **9**
ἀπυδόας Arc. = *ἀποδούς*. **144**
ἀπυδόσμιος Arc., *for sale*
ἀπυδοσμός Arc. = *ἀπόδοσις, payment*. **164**.4
ἀπυλιῶναι Arc., *smooth out, settle* (?). No. 18[4].20, note. App. **9**
ἀπυσεδομίν[ος] Arc. = *ἀποδεδομένους*. **10**, **68**.3 with App.
ἀπυτείω Arc. = *ἀποτίνω*. **162**.12
ἀπύω Arc., *summon* = poet. *ἠπύω, ἀπύω*. **191**
ἀπώμοτος Cret., *under oath of denial*
ἄρατρον Cret. = *ἄροτρον*. **162**.2
ἀράω Heracl. (*ἀράσοντι*) = *ἀρόω*. **162**.2
Ϝαργάναι Delph. = *Ἐργάνη*. **12**

ϝάργον El. = *ἔργον*. **12**
ἀργύριος Lesb. = *ἀργύρεος*. **164.6**. *ἄργυρα*, **19.4**
ἄργυρρον Thess. = *ἀργύριον*. **19.3**
ἀρέσμιον Phoc., *fee, perquisite*. From *ἀρέσκω*
ϝαρέσται Locr. = *ἑλέσθαι*. **12, 85.1**
ϝαρήν Cret. = *ἀρήν* (Att. inscr.), nom. of *ἀρνός*. **52**
ἀϝρέτευε, ἀρήτευε Arg., *presided*. **55** with App.
Ἀρίσταιχνος Coan. **69** *a*
ἀριστίνδαν Locr., *from the best citizens*. App. **133.2**
ϝάρνησις Heracl. = *ἄρνησις*. **58** *d*
ἀρρέντερος Arc. = *ἄρρην*. **80, 165.1**
ἄρρην Att., **ϝάρρην** El. **49.2, 80**
ἄρσην Ther. etc., **ἄρσης** Lac. = *ἄρρην*. **49.2, 80**
Ἄρταμις = *Ἄρτεμις*. **13.2**
Ἀρταμίτιος = *Ἀρτέμισιος*. **61.3**
Ἀρτεμίρια Eretr. = *Ἀρτεμίσια*. **60.3**
ἀρτύω Heracl., *devise by will*. Cf. Hesych. *ἄρτυμα· διαθήκη*, and *ἀρτῦναι· διαθεῖναι*. In Cretan (Law-Code XII. 32) *manage* (property). In Arcadian simply *prepare, provide*. Cf. the official titles Arg. *ἀρτῦναι* (no. 78.2, note), Epid. *ἀρτῦνοι*, Ther. *ἀρτυτήρ*
ἀρχιδαυχναφορέω Thess., see *δαύχνα*
ἀρχιττολιαρχέω Thess., *be the first ploliarch*. See *ττολίαρχοι*
Ἀρχοκράτης Rhod. = *Ἀρχεκράτης*. **167**
ἀρχός Boeot., Cret., Ion., Locr. = *ἄρχων magistrate*
ἄς = *ἕως*. **41.4, 45.4, 132.9** *a*
ἀσαυτός reflex. pron. **121.4**
Ἀσκαλαπιός Thess. = *Ἀσκληπιός*. **48**
ἀσκηθής Arc., used of animals *without blemish*
ἄ(σ)σιστα El., Lac. = *ἄγχιστα*. **113.3**. Lac. *τοὶ 's ἄ(σ)σιστα πόθικες*, El. *τοὶρ ἐπ' ἄ(σ)σιστα, those next of kin*. Cf. Cret. *οἱ ἐπ' ἄνχιστα* (or *ἐπάνχιστα*) *πεπαμένοι the nearest owners*, Locr. *ἐπάνχιστος next of kin*
ἀστάς Epid. = *ἀναστάς*. Cf. **77.2**
ϝαστός = *ἀστός*. **52**
ἄτα Cret., *penalty, fine*. **53**
ἀταγία Thess., *time when there is no ταγός*, hence *time of peace*. No. 33, note
ἀτάω Cret. (*ἀταμένοι, ἀταθελε͂*), *fine*. **53**
ἄτε Lac. (*ἁᾶτ'*) = *ἧτε as*. **132.5** *a*
ἀτελήν Cypr. = *ἀτελῆ*. **108.2**
ἀτερόπτιλος (and *-ιλλος*) Epid., see *ὀπτίλος*
ἄτερος = *ἕτερος*. **13.3**
Ἀτθόνειτος Thess. = *Ἀφθόνητος*. **86.2**
ἄτι Cret. = *ἄτινα*. **129.3**
ἀτροπάμπαις Lac., see *πρατοπάμπαις*
ἀττάμιος El. = *ἀζήμιος*. **84**
αὐάτα Lesb. = *ἄτη*. **53**
αὖθιν Rheg. = *αὖθις*. **133.6**
Αὐκλίεια Arc. = *Εὐκλέεια*. **33** *a*, App. **9**
αὔρηκτος Lesb. = *ἄρρηκτος*. **55** *a*
αὐσαυτός reflex. pron. **121.4**
αὖσος Cret. = *ἅλσος*. **71**
αὐσωτός Delph., reflex. pron. **33** *a*, **121.4**
αὐταμαρόν Locr. = *αὐθημερόν*. **12, 58** *b*
αὐταμέριν Cret. = *αὐθημερόν*. **133.6**
ἀϝυτάν Corcyr. = *ἀυτήν*. **32**
ἀϝυτάρ Att. = *αὐτάρ*. **32, 50**
αὐταυτός reflex. pron. **121.4**
αὐτεῖ W. Grk., **αὐτῖ** Boeot. = *αὐτοῦ*. **132.2**
αὐτεῖς Boeot. = *αὐτοῖς*. **30**
αὖτιν Cret., **αὖτις** Arc., Ion. = *αὖθις*. **133.6**
αὐτός. **121.3,4, 125.2**
αὐτοσαυτός reflex. pron. **121.4**
αὐτούτα Sicil. = *ἑαυτοῦ*. **121.4**
αὐτώντα Sicil. = *ἑαυτῶν*. **121.4**
αὖφιτα Cret. = *ἅλφιτα*. **75**
αὖως Lesb. = *ἕως*. **35**
ἀφεδριατεύω Boeot., *serve as ἀφεδριάτας* or *official dedicator*. No. 42, note
ἀφέρξοντι Heracl., *shut off* (water by damming). Heracl.Tab.I.130 ff., note
ἀφιώσθω Arc., from *ἀφίημι*. **146.4**
ἀφικνεμένων Orop. = *ἀφικνουμένων*. App. **158**
Ἀφορδίτα Cret. = *Ἀφροδίτη*. **70.1**
ἀφφάνω Cret. = *ἀμφάνω*. **69.3**
ἄφωνος Heracl., *intestate*
ἄχι Dor., *where*. **132.5** *a*
ἀχύριος *building to hold chaff*. Cf. Hesych. *ἄχυρος· ὁ ἀχυρών. ἀχυροδόκη· ἀποθήκη τῶν ἀχύρων*
ἀψευδήων Arc., 1 sg. subj., *will be faithful to* (the alliance). App. **149, 159**
ἀ(ϝ)ώς Dor. etc. = *ἕως*. **35, 41.4**

Βαδρόμιος Coan, Rhod. = *Βοηδρομιών*. **44.2**
βαθοέω Lesb. = *βοηθέω*. **44.2**
βανά Boeot. = *γυνή*. **68.1**
βάρναμαι = *μάρναμαι*. **88**

βασιλᾶες El. = *βασιλῆες*. **15**
βασιλεύς official title in many states. In some the chief magistrate; in others restricted to religious functions, like the *ἄρχων βασιλεύς* at Athens, e.g. at Chios (no. 4 C) and Miletus; *βασιλεῖς* an official body, e.g. in Mytilene (no. 22) and Elis (no. 57)
βάω Dor. = *βαίνω*. Heracl. *ἐπιβῆι*, Cret. *ἐμβέηι* (cf. **161.2**), Ther. *παρβέωντας* (App. **42.5** *b*), also *ἐκβῶντας* Thuc. 5.77
βέβαιος Locr. = *κύριος*
βεβαιωτήρ Delph. = *-τής*. **164.5**
βείλομαι Boeot. = *βούλομαι*. **49.3, 68.2, 75**
βέλλομαι Thess. = *βούλομαι*. **49.3, 68.2, 75**. 3 pl. subj. *βέλλουνθειν*, **27, 139.2**
Βέλφαιον Thess. = **Δέλφαιον, Δελφίνιον*. **68.2**
Βελφοί Lesb., Boeot. = *Δελφοί*. **68.2**
βενέω El. = *βινέω*. **18** *b*
βέντιστος Dor. = *βέλτιστος*. **72**
βεττόν Lac. = **ϝεστόν*. **86.4**
βέφυρα Boeot. = *γέφυρα*. **68.2**
βίδεοι, βίδυοι Lac., title of officials. **51**
βίετος Cret. = *βίοτος*. **167**
βοαθοέω, βοαθέω = *βοηθέω*. **44.2** with *a*
βοιηθέω = *βοηθέω*. **31** *a*
βοικίαρ El. = *οἰκίας*. **51**
βόλιμος Delph., Epid. = *μόλιβος*. **88**
βόλλα Lesb. = *βουλή*. **75**
βολλεύω Lesb. = *βουλεύω*
Βολοέντα Cret. **44.4, 51**
βόλομαι Arc., Cypr., Ion. = *βούλομαι*. **75** *b*
Βόρθιος Cret. = *Ὄρθιος*. **51**
βουαγόρ Lac., *leader of the βοῦαι*, the bands in which Spartan boys were trained. Nos. 70–73, note
βουσός Arc., *cattle run*. From **βουσόος*, cf. *μηλοσόη*, *sheep run*, Hesych.
βοών Heracl., *cow-shed*. **165.4**
βροχύς Boeot., Thess., Arc. = *βραχύς*. **5**
βυβλία Heracl., *papyrus marsh*. *τὰν βυβλίαν* Heracl. Tab. I.58 = *τὰν βυβλίναν μασχάλαν* I.92. See *μασχάλα*
βύβλινος Heracl., see *μασχάλα*
βυβλίον = *βιβλίον*. **20**
βωθέω Ion. = *βοηθέω*. **44.2**
βωλά Boeot., Cret., Arg., etc. = *βουλή*. **25** with *a*, **75**
Βωρθέα Lac. = *Ὀρθία*. **51**
Βωρσέα Lac. = *Ὀρθία*. **64**
βῶς Dor. = *βοῦς*. **37.1**

γά W. Grk., Boeot. = *γέ*. **13.3**
Γαιάϝοχος Lac. = *γαιήοχος*. **53**
γαιών Heracl., *heap of earth, mound*. **165.4**
γάμελα Delph. = *γαμήλια, wedding cakes*. **164.9**
γεγράβανται Arg. = *γεγράφαται*. **66**, App. **146.1**
γεγράψαται Heracl. = *γεγράφαται*. **146.3**
γεγωνέω Chian, *call aloud*. **184**
γέλαιμι Lesb. = *γελάω*. **47** with p. 298
γέλαμι = *γελάω*. **162.4**
γενεά *family, offspring*, also in plural *descendants*. No. 60.1, note, no. 65
γερεαφόρος Coan, title of a priestly official. *γερηφόρος* occurs also in Pserimos near Calymna
γίνομαι = *γίγνομαι*. **86.7**
γῖνος Rhod. = *γίννος*
γίνυμαι Boeot., Thess. = *γίγνομαι*. **86.7, 162.5**
γινώσκω = *γιγνώσκω*. **86.7**
γλάσσα Ion. = *γλῶσσα*. Cf. **49.5**
γλέπω Dor. = *βλέπω*. App. **88**
γλέφαρον Dor. = *βλέφαρον*. App. **88**
γνδ̄μαν El. = *γνῶμεν*. **12** *a*
γνώμη, γνώμα, *opinion, declaration* of an official body, frequent in Ionic and Doric
γνῶσία Arc. = *γνῶσις*. **164.9**
γράθμα Arg. = *γράμμα*. **164.4**
γραμματίδδω Boeot. = *γραμματεύω*. **84.** So *γραμματιστάς* = *γραμματεύς* in Boeot., Ach., Delph., Epir., as in Hdt.
γράσσμα Arg. = *γράμμα*. **164.4**
γραφής Arc. = *γραφεύς*. **111.4**
γράφος El., Arc. = *γράμμα*. **241**
γροφά, γροφεύς, etc. = *γραφή* etc. **5** with App.
γυμνικός Arg. **89.3**
γυμνάδδομαι Lac. *γυμνάζομαι*. **84**
Γυνόππαστος Boeot. **69.4**

δαιθμός Locr. = *δασμός*. App. **164.4**
δαῖσις Cret., *division*
δακκύλιος Boeot. = *δακτύλιος*. **87**
δάλτος Cypr. = *δέλτος*. **49.3**
Δαλφοῖς = *Δελφοῖς*. **12** *b*
δαμέτας Carpath. = *δημότης*. **167**
δαμιεργός Astyp., Nisyr. = *δημιουργός*. **44.4**
δαμιοργός = *δημιουργός*. **44.4**
δαμιωέμεν, δαμιώοντες Boeot. = *ζημιοῦν* etc. **159**

Δαμοκρέτω Lesb. = *Δημοκρίτου*. **18**
δαμοσιοία El. = *δημοσιοίη*. **15, 157** *b*
δαμοσιῶμεν El. = *δημοσιοῦν*. **157** *b*
δαμοτέλην Lesb. = *-τελῆ*. **108.2**
δαράτα Delph., *a ceremonial cake*. No. 51 A 5, note
δαρκνά Cret., see *δαρχνά*
δάρμα Delph. = *δέρμα*. **12**
δαρχμά = *δραχμή*. Arc., Cypr., El., Corcyr. **49.2** *a*
δαρχνά Cret. (*δαρκνά*) = *δραχμή*. **49.2** *a*, **69** *a*
δάτταθθαι, δάττδνται Cret. = *δάσασθαι, δάσωνται*. **82**
δαύχνα Thess., Cypr. = *δάφνη*. **68.4** *a*
δέατοι Arc. = *δοκῇ*. **139.1, 151.1, 191**
δείλομαι Delph., Locr. = *βούλομαι*. **49.3, 68.1, 75**
δέκεθαι Cret. = *δέχεσθαι*. **66, 85.3**
δέκνυμι Ion. = *δείκνυμι*. **49.1**
δέκο Arc. = *δέκα*. **6, 114.10, 116** *a*
δέκομαι = *δέχομαι*. **66**
δέκοτος Arc., Lesb. = *δέκατος*. **6, 114.10, 116** *a*
δέκων Lesb., Chian=gen. pl. of *δέκα*. **116**
δέλλω Arc. = *βάλλω*. **49.3, 68.1**
δεμελεῖς Epid., *leeches*. Cf. Hesych. *δεμβλεῖς · βδέλλαι*
Δεῖνίας Corinth. = *Δεινίας*. **28, 54** *d*
δέρϝα Arc. = *δέρη*. **54**
δέρεθρον Arc. = *βάραθρον*. **68.3**
Δεύς Boeot., Lac., Rhod. = *Ζεύς*. **84**
δεύω Lesb. = *δέω want*. **35**
δέφυρα Cret. = *γέφυρα*. **68.2**
δήλομαι = *βούλομαι*. **25** with *a*, **49.3, 68.1, 75**. El. *δηλομήρ*, no. 60.5, note
δημορίων Orop. = *δημοσίων*. **60.3**
Δῆνα Cret. = *Ζῆνα*. **84, 112.1**
διακνόντων Heracl. = *διαγνόντων*. **66**
διάλαμψις = *διάληψις distinction*, in late Lesb., Cret., etc. Cf. And., Thess. *λάμψομαι* = *λήψομαι*, as also in Hdt.
διαλιαίνω Boeot., see *-λιαίνω*
Διδύμοιυν Arc. = *Διδύμοιν*. App. **106.6**
διέ Thess. = *διά*. **7**
διεγέλα Epid. **162.4**
Δι(ϝ)ει- = *Δι-*. **112.2**
διὲ κί Thess. = *διότι*. **131**
διηκόσιοι Ion. = *διακόσιοι*. **117.2**
δικάδδω Cret., El. = *δικάζω*. **84**
δίκαια El., *legal penalties, fines*. *ζίκαια*, **62.2**
δικάσζω Arg. = *δικάζω*. **89.1**
δικάσκοποι officials at Mytilene, *inspectors of justice*
δικαστήρ Locr., Pamph. = *-τής*. **164.5**
δικάως Lesb. = *δικαίως*. **31**
δίκνυμι Cret. = *δείκνυμι*. **49.1**
δίκρεας Cos, Chios, *double portion of flesh, a double cut*
δινάκω El., *change, amend*. Cf. *δίνω*
Διόζοτος Boeot., Thess. = *Διόδοτος*. **166.2**
δίομαι Cret. = *διώκω*. **162.10**
διορθωτήρ Corcyr. = *-τής*. **164.5**
διούο Boeot. = *δύο*. **24**
διπλεῖ Cret., Heracl. = *διπλῇ*. Cf. **132.2**
διπλείος Locr., Cret. = *διπλόος*
δίρῆσις Cret. = *διάρρησις* in form. Law-Code IX.26, note
δίφυιος El. = *διπλάσιος*. **241**. *ζίφυιος*, **62.2**
δίωρος Arc., *having two boundaries*. App. **54**
δόγμα *decree*, usually that of a league, council, or selected body, as distinguished from the decree by popular vote, the *ψήφισμα*
δοϝέναι Cypr. = *δοῦναι*. **154.1**
δόκημα Arg. = *δόγμα*. No. 81
δοκιμάδδω Boeot. = *δοκιμάζω*. **84**
δοκιμόω Lesb., Ion. = *δοκιμάζω*. **162.3**
δουλίζω Boeot., Phoc. = *δουλόω*. **162.1**
δρίφος Syrac. = *δίφρος*. **70.2**
δρομεύς Cret., *one who is of age*. Boys under seventeen were not allowed to enter the gymnasia, which the Cretans called *δρόμοι*, and so were termed *ἀπόδρομοι*
δυράνω Cypr. = *δίδωμι*. **162.11**
δυγός Delph. = *ζυγός*. **84**
δυέ Lac. = *δύο*. **114.2**
δυεῖν = *δυοῖν*. **114.2**
δύο, plural forms *δυῶν, δυοῖς, δύας*. **114.2**
δυόδεκα = *δώδεκα*. **115**
δυώδεκα = *δώδεκα*. **115**
δυωδεκαῖς, δωδεκαῖς Delph. = Ion. *δωδεκηΐς sacrifice consisting of twelve victims*
δώκω Cypr. = *δίδωμι*. **162.11**
δῶλα, δῶλος Dor. = *δούλη, δοῦλος*. **25** *d* with App.
δῶμα, *temple*. **191**
δωός Cret. = *ζωός*. **84**
δώω Boeot., Cret. = *ζώω*. **84.1, 163.7**

ἐ Locr. = *ἐκ*. **100**
ἔα El. = *εἴη*. **15, 31**

ϝεϝαδῆκότα Locr., see *ἀνδάνω*
ἄασσα Arc., Arg., Mess. = *οὖσα*. **163.8**
ἑβδεμαῖος Epid. = *ἑβδομαῖος*. **114.7**
ἑβδεμήκοντα Delph., Heracl. = *ἑβδομήκοντα*. **114.7**
ἕβδεμος Delph. = *ἕβδομος*. **48, 114.7**
ἔγγροφος Cret. = *ἔγγραφος*. **5**
ἐγδοτήρ Argol., Lac., *ἐσδοτήρ* Arc., *one who lets the contract*. **164.5**
ἔγεντο = *ἐγένετο*. No. 75, note
ἐγϝηληθίωντι Heracl., to *ἐξειλέω prevent*. **75, 151.2**
ἔγκτασις = *ἔγκτησις*. **49.5**
ἔγραμμαι Cret., El. = *γέγραμμαι*. **137**
ἔγρασφεν = *ἔγραψεν*. **87**
ἔγρατται Cret. = *γέγραπται*. **86.2, 137**
Ἐδάλιον = Ἰδάλιον. **10**
ἐδούκαεμ Thess., **ἐδώκαιν** Delph. = *ἔδωκαν*. **138.5**
ἕδραμα Epid. = *ἕδρα*. Cf. the rare *ἕδρασμα*
ἕθεν Epid. = *οὗ* gen. 3 pers. pron. **118.3**
εἰ W.Grk. = *οὗ* adv. **132.2**
ϝειζός El. = *εἰδώς*. **62.2**
εἰκ Arc. = *εἰ*. **134.2** *a*
ϝείκατι Heracl. = *εἴκοσι*. **116**
εἴκοιστος Lesb. = *εἰκοστός*. **116** with *a*
εἴλω, εἰλέω. **75**
εἰμάτιον = *ἱμάτιον*. **25** *c*
εἱματισμός = *ἱματισμός*. See preceding
εἶμειν Rhod. = *εἶναι*. **163.7**
εἶμεν = *εἶναι*. **163.7**
εἶν Eub., Chian = *εἶναι*. **160**
εἴνατος Ion. = *ἔνατος*. **54**
εἵνεκα Ion. = *ἕνεκα*. **54**
εἶνιξαν Boeot. = *ἤνεγκαν*. **144** *a*
ϝειπ- (Cret. *ϝειπόντι* etc.) = *εἰπ-*. **52**
εἰρῆται Ion. = *εἰρέαται*. **43, 139.2**
εἴσχημαι = *ἔσχημαι*. No. 19.14, note
Fhεκαδάμοε Boeot. **30, 46, 52** *b*
ϝέκαθθα Cret. = *ἑκοῦσα*. **163.8** *a*
ϝέκαστος, ἕκαστος. **52** *b*
ϝεκατέρη Cret., *in each place*. **132.5** *a*
ἑκατέρω Coan, adv. *on each side of*. **132.7** *a*
Fεκέδαμος Thess. **46, 52** *b*
ἐκεχηρία = *ἐκεχειρία*. **25** *b*
ἔκκλημα Locr. = *ἔγκλημα*. **69.3**
ϝερόντας Locr. = *ἑκόντας*. **52**
hεκοτόν Arc. = *ἑκατόν*. **6, 116** *a*, **117**
ἐκπέτωντι Heracl. = *ἐκπέσωσι*. Heracl. Tab.I.120, note
ἔκτεισις, not **ἔκτισις**. **28** *a* with App.
ἔλαμι = *ἐλάω, ἐλαύνω*. **162.4**
ἐλαύθερος late Delph. = *ἐλεύθερος*. **33** *a*
ἔλεξε = *εἶπε*. So regularly in Boeotian and Thessalian decrees, where Attic and most dialects have *εἶπε*. Also Argive
hελέσται Locr. = *ἑλέσθαι*. **85.1**
ἑλέστειν Thess. = *ἑλέσθαι*. **85.1, 156**
Ἐλευθενναῖος Cret. = Ἐλευθερναῖος. **86.5**
Ἐλευhύνια Lac. = Ἐλευσίνια. **20, 59.1**
ἐλουθερός Cret. = *ἐλευθερός*. **33** *a*
ἐμέθεν Dor. = *ἐμοῦ*. **118.3**
ἐμέος Dor. = *ἐμοῦ*. **118.3**
ἐμετρίωμες Heracl. = *ἐμετροῦμεν*. **9.6, 42.5** *b*
ἐμίν W.Grk. = *ἐμοι*. **118.4**
ἔμμεν Thess. = *εἶναι*. **163.7**
ἔμμεναι Lesb. = *εἶναι*. **154.2, 163.7**
ἔμμι Lesb., **ἐμμί** Thess. = *εἰμί*. **76**
ἔμπαν Dor. = *ἔμπης*. **133.6**
ἔμπασις Corcyr., Meg. = *ἔγκτησις*. **49.5**
ἐμπάω El., see *ἐπεμπάω*
ἔμπροσθα Heracl. = *ἔμπροσθεν*. **133.1**
ἐμφανίσσω Thess. = *ἐμφανίζω*. **84** *a*
ἐν = *εἰς*. **135.4**
? **ἔναγος** Delph., *ceremony for the dead*. Cf. *ἐναγίζω*. No. 51 C 38, note
hενατός Delph., Ther. = *ἐνατός*. **58** *c*, **114.9**
ἐνδεδιωκότα Heracl. = *ἐμβεβιωκότα alive*. **68.1**
ἐνδειγνύμενος Ther. = *ἐνδεικνύμενος*. **66**
ἐνδέρω Coan, see no. 101.38, note
ἐνδεύω Lesb. = *ἐνδέω want*. **35**
ἐνδικάζομαι Arc. *ἰνδικάζομαι* (**10**), *be subjected to suit*. No. 18.34, note
ἔνδικος Cret., *ἴνδικος* Arc. (**10**), used impersonally with dative of the person who is *liable to*, or *has right to trial*
ἔνδοθεν Att.-Ion., Cret., *within*. **133.1, 4**
ἐνδοθίδιος Cret., *belonging within*. **165.2**
ἔνδοι Lesb., Epid., Syrac., *within*. **133.4**
ἔνδορα Coan, see no. 101.48, note
ἐνδός Cret., Delph., Syrac., *within*. **133.4**
ἐνδόσε Ceos = *εἴσω*. **133.4**
ἐνδοσθίδια Epid., *entrails*. **165.2**
ἔνδυς Delph., *within*. **132.4, 133.4**
ἔνδω Delph., *within*. **132.7** *a*, **133.4**
ἐνενιχθείαι Boeot. = *εἰσενεγχθῆῃ*. **144** *a*, **151.2**, no. 43.49, note
ἐνετέρια Locr., *taxes of admission* (to citizenship). From *ἐνίημι*, like Att. *εἰσιτήρια* from *εἴσειμι*

ἐνεφανίσσοεν Thess. = *ἐνεφάνιζον*. **84** *a*, **138**.5
ἐνhēβόhαις Lac. from *ἐνηβάω*. **41**.2, **59**.1
ἐνθαῦθα Att. (inscr.) = *ἐνταῦθα*. **65**
ἐνθαῦτα Ion. = *ἐνταῦθα*. **65**
ἐνθεῖν Arc., Dor. = *ἐλθεῖν*. **72**
ἔνθινος Cret. = *ἔνθεος*. **164**.9
ἔνθω Boeot. = *ἔστων*. **139**.2, **163**.6
ἐνιαύτιος Coan, Delph. = *ἐνιαύσιος*. **61**.3
ἐνιαυτός (1) *end of the year, anniversary*, (2) *year*. For the former and more original meaning, which the word sometimes has in Homer, cf. Delph. no. 51 C 47, Cret. Law-Code I.35, IV.4
ἐνκοιōταί Cret., sc. *δαρκναί*, *money given as security*. Cf. Hesych. *κοῖον · ἐνέχυρον, κοιάζει · ἐνεχυράζει*. Deriv. of *κεῖμαι*
hεννέα Heracl. = *ἐννέα*. **58** *c*, **114**.9
ἔννεκα Lesb. = *ἕνεκα*. **54** *b*
ἐννῆ Delph., Rhod., Cyren. = *ἐννέα*. **42**.2
ἔνοτος Lesb. = *ἔνατος*. **6**, **114**.9, **116**.9
ἐνπίδες Meg. = *ἐλπίδες*. **72**
ἐνπιπάσκομαι Arc., *acquire possession of*. Cf. *πᾶμα, ἔμπασις*, etc.
ἐνπō̂ι El., see *ἐπεμπάω*
ἔνς Cret. = *εἷς*. **114**.1
ἐντάδε Argol. = *ἐνθάδε*. **65**
ἐν τάν Boeot., *until*. **136**.1, no. 43.49, note
ἔντασις Thess. = *ἔγκτησις*. **49**.5
ἔντασσιν Heracl. = *οὖσιν*. **107**.3
ἐνταῦτα El. = *ἐνταῦθα*. **65**
ἔντε Locr., **hέντε** Delph. = *ἔστε, ἕως*. **58** *c*, **132**.9 *a*, **135**.4
ἔντες Dor. = *ὄντες*. **163**.8
ἐντί W.Grk. = *εἰσί*. **163**.2
ἔντιμος Locr., *in office*. Cf. Plat. Rep. 528 c
ἐντοῦθα Cumae = *ἐνταῦθα*. **65**, **124**. *ἐντō̂θα* Orop. **34** *a*
ἐντοφῆια Delph. = *ἐντάφια*, *funeral rites*. Cf. Hesych. *ταφήια · ἐντάφια, εἰς ταφὴν ἐνθέντα ἱμάτια*. **6**
ἔντω = *ἔστων*. **163**.6
Ἐνυμακρατίδας Lac. = *Ὀνυμα-*. No. 66.35, note
ἐνυφαίνω Cret. (*ἐνυπάνει*), *weave within* (the house)
ϝέξ = *ἕξ*. **50** *b*, **52** *b*, **114**.6
ἐξαγρέω El. = *ἐξαιρέω*. See *ἀγρέω*
ἐξάν Coan, Rhod., Ther. = *ἑξῆς*. **133**.6
ἐξαντίαι Arc., *over against, near by*. No. 18⁴.13, note
ἐξαρχίδιος Cret. **165**.2
ἕξει Lac. = *ἕξω*. **133**.5
ἐξελαύνοια Arc. **152**.1
ἐξήκοιστος Lesb. = *ἐξηκοστός*. **116**
ἐξξανακά(δ)δεν Thess. = *ἐξαναγκάζειν*. **69**.3, **84**, **89**.1
ἕξοι Cret., Syrac. = *ἕξω*. **133**.5
ἐξόμειννον Thess. *ἐξάμηνον*. **6**
ἐξ ὀρύξē Cypr., *expropriate*. Probably from an *ἐξορύσσω* used in a figurative sense (cf. Eng. *root out*). But many assume *ἐξορύζω* as a by-form of *ἐξορ(ϝ)ίζω*
ἕξος Dor., Delph. = *ἕξω*. **133**.5
ἐξς Ion. **101**.2
ϝέος Locr. = *ἑαυτοῦ*. **118**.3
ἐπ Thess., Boeot. = *ἐπί*. **95**
ἐπαβολά Cret., *share*. **167** *a*
ἐπάκοε Lac., dual of *ἐπάκοος*. No. 67, note
ἐπάνακκον = *ἐπάναγκες*. **69**.3
ἐπανιτάω El., *return*. Cf. *ἰτητέον* = *ἰτέον*, and Hesych. *εἰτακεῖν · ἐληλυθέναι*
ἐπάνχιστος Locr., *next of kin*. See *ἄ(σ)σιστα*
ἐπαπύλογος Arc., *in defense*. No. 18⁴.34, note
ἔπαργμα Thera = *ἄπαργμα offering*. Cf. Att. (inscr.) *ἐπαρχή* beside *ἀπαρχή*
ἐπαριώμενοι Ther. App. **42**.5 *b*, **161**.1
ἐπειδέ Meg. = *ἐπειδή*. **93**
ἔπειτε Ion. = *ἔπειτα*. **132**.9
ἐπέλαμι = *ἐπελαύνω*. **162**.4. Coan *ἐπελάντω drive up*, but Heracl. *ἐπελάσθω* and Arc. *ἐπελασάσθων* mean *collect, enforce* (fines). Cf. also Arg. *ποτελάτō enforce*, Ion. *ἐνηλάσιον rental*
ἐπελευσεῖ (fut.), **ἐπέλευσαν** (aor.) Cret., *bring*. **162**.9
ἐπεμπάω El. (*ἐπενπō̂ι, ἐπενπέτω*) *enforce* or *declare*. Also *ἐνπō̂ι* from simplex *ἐμπάω*. Probably related to *ἐμπάζω*
ἐπές Arc., *with reference to*. **136**.10
ἐπεστάκοντα Thess. = *ἐφεστηκότα*. **58** *b*, **147**.3
ἔπετον Dor. etc. = *ἔπεσον*, aor. of *πίπτω*. See no. 74.120, note
ἐπεχεῖ Delph., **ἐπεχές** Arg. = *ἐφεξῆς*. **132**.2
ἐπέ El. = *ἐπεί*. **132**.6
ἐπηρειάζω = *ἐπηρεάζω*. This spelling with *ει*, as in no. 18.46 and also in papyri (*ἐπηρειάσαντος*, Berlin Aeg. Urk. II.589.9), is the etymological one (cf. *ἐπήρεια*), while *ἐπηρεάζω* of our texts is like *δωρεά* beside *δωρειά* **(31)**

ἐπί Boeot. = *ἐπεί.* **29**
ϝέπια Cypr. = *ἔπεα.* **9.3**
ἐπίαρον El. = **ἐφίερον** *sacred penalty*
ἐπιατές (**ϝιατές**) Locr., *for the year.* No. 55.35, note
ἐπιβάλλων Cret., short expression for *ὧι ἐπιβάλλει.* Sometimes = *ὧι ἐπιβάλλει* (*τὰ χρήματα*), i.e. *heir-at-law*; sometimes = *ὧι ἐπιβάλλει* (*ὀπυίειν*), i.e. *groom-elect*
ἐπιβῆι Heracl., see *βάω*
ἐπιδεί Boeot. = *ἐπειδή.* **29**
ἐπιδημέωριν Eretr. = *ἐπιδημῶσιν.* **60.3**
ἐπιδικατοί Lac. = *οἷς ἐπιδικάζεται those to whom property is adjudged by law, heirs-at-law.* For *-ατός* cf. *θαυματός* beside *θαυμαστός*
ἐπιζημίωμα Heracl. = *ἐπιζήμιον penalty*
ἐπιζύγιον Arc. = *ὑποζύγιον*
ἐπιθεῖαν El. = *ἐπιθεῖεν.* **12** *a*
ἐπιθιάνε Arc. = *ἐπιθιγγάνῃ.* **62.3**
ἐπικαταβάλλω Heracl. = *ἐπιβάλλω impose upon*
ἐπιλεκταρχέω Aetol. No. 62.16, note
ἐπιϝοικία Locr. = *ἐποικία*
ἐπιοικοδομά Heracl., collective, used of the buildings belonging to the land. No. 74.150, note
ἐπίϝοικος Locr. = *ἔποικος*
ἐπιπῆν Epid. = *καταπάσσειν.* Cf. Hesych. *πῆ καὶ πῆν ἐπὶ τοῦ κατάπασσε καὶ καταπάσσειν*
ἐπιπηράω Cret. (*ἐπιπε͂ρε͂̂ται*) = *πειράω*
ἐπιπόλαια χρήματα Cret., *movable property.* Cf. Harpocration *ἔπιπλα· τὴν οἷον ἐπιπόλαιον κτῆσιν καὶ μετακομίζεσθαι δυναμένην*
ἐπιπρείγιστος Cret., *the next oldest.* See *πρείγιστος*
ἐπισκεάζειν Corcyr. = *ἐπισκευάζειν.* **36**
ἐπισπένδω Cret., *solemnly promise.* Cf. Lat. *spondeo.* *ἐπέσπενσε*, **77.3**
ἐπιχύτας Arg. = *ἐπίχυσις beaker.* No. 82
ἐποίϝηε Arg. **53**, **59.2**
ἐποίϝησε Boeot. **53**
ἐποικια τά Heracl. *farm buildings*
ἐποίσει Arc., aor. subj. to fut. *οἴσω.* No. 17.21, note
ϝέπος = *ἔπος.* **52**
ἔππασις Boeot. = *ἔγκτησις.* **49.5**, **69.4**
ἑπτάκιν Lac. = *ἑπτάκις.* **133.6**
ἑπτόμοται Locr., *jurors*
ϝέργον = *ἔργον.* **52**
ἑρευταί Cret. = *ζητηταί collectors.* No. 113.132, note
ϝεϝρέμένα Arg. = *εἰρημένα.* **55**
ἐϝρέτάσατυ Cypr., see *ϝρε͂τάω*
Ἑρμώνοσσα Chian = *-ασσα.* Cf. **46**
ἑροτός Boeot., Thess. = *ἑρατός.* **5**
ἔρπω = *εἶμι.* Sometimes in tragedians, Theocr., etc., but also a regular prose use in many dialects, as Arc., Argol., Astyp., Cret., Cypr., Delph., Mess.
ἐρρηγεῖα Heracl. = *ἐρρωγυῖα.* **49.5**, **146.4**, **148** with App.
ϝέρρω El., Locr. = *ἔρρω* = *φεύγω.* **52**, **241**
ἐρσεναίτερος El. = *ἄρρην.* **49.2**, **80**, **165.1**
ἔρσην = *ἄρρην.* **49.2**, **80**
Ἔρχομενός Arc., Boeot. = *Ὀρχομενός*, **46**
ἐς = *ἐκ.* **100** with *a*
ἔσγονος = *ἔκγονος.* **100**
ἐσδάλλω Arc. = *ἐκβάλλω.* **49.3**, **68.1**, **100**
ἐσδοκά Arc. = *ἐκδοχή.* Cf. **66**, **100**
ἐσδοτήρ Arc., see *ἐγδοτήρ*
ἐσκεθῆν Arc., **ἐκσχεθεῖν*, *keep out, exclude.* App. **65**, no. 18[4].50, note
ἐσκηδεκάτη Boeot. = *ἐκκαιδεκάτῃ.* **100**
ἔσκλητος Sicil., title of a select official body. **100** *a*, no. 100.2, note
ἐσλιαίνω Boeot., see *λιαίνω*
ϝεσπάριος Locr. = *ἑσπέριος.* **12**, **52** *c*
ἐσπεράω Arc. = *ἐκπεράω transgress*
ἐσπρεμμίττω Cret. = *ἐκπρεμνίζω.* **84**, **86.6**
ἐσς Boeot. = *ἐξ.* **100**
ἔσσα Lesb., Epid. = *οὖσα.* **163.8**
ἔσσομαι = *ἔσομαι.* **83**
ἔστε *until.* **132.9** *a*, **135.4**
ἔστεισις Arc. = *ἔκτεισις.* **28** *a* with App.
ἔστελλα Lesb., Thess. = *ἔστειλα.* **79**
ἔταλον Lesb., **ἔτελον** Coan, *yearling.* Cf. Lat. *vitulus.* **49.3**
ἐτάξαιν Thess. = *ἔταξαν.* **138.5**
ϝέτας El. = *ἕτης private citizen*
ϝέτος = *ἔτος.* **52.** Cret. *ϝέτεθθι*, **81** *a*
ἔτος = *ἔτος.* **58** *c*
ἔττε Boeot. = *ἔστε.* **86.4**
εὐάμερος ἁ Cret. = *ἑορτή*
Εὐβάλκης Lac. **36**
εὐεργετές Thess. = *εὐεργετέων.* **78**, **157**
εὐθυοϝρία Arc. = *εὐθυωρία.* App. **54**
εὖιδε Lesb. *εἶδε.* **35** *a*
ϝεϝυκονομειόντων Boeot. = *ᾠκονομηκότων.* **146.1**, **147.3**

ϝευμένας Cret. = *ϝελμένας*, *assembled*, to *εἵλέω*. **71, 75**
εὐνόα = *εὔνοια*. **31**
εὑϝρῑτάσατυ Cypr., see *ϝρῑτάω*
εὐσαβέοι El. = *εὐσεβέοι*. **12** *a*
εὐσχάμενος = *εὐξάμενος*. **87**
εὑτοῦ Thess. = *ἑαυτῷ*. **121.2**, no. **28.16**, note
Εὔτρητις Boeot. = *Εὔτρησις*. **61.3**
εὐχωλά Arc.-Cypr., *prayer* or *imprecation*. **191**
ἔφαβος pseudo-dial. = *ἔφηβος*. **280**
ἐφακέομαι Delph., *repair*. **58** *c*
ἐφάνγρενθειν Thess. = *ἐφαιροῦνται*, *κατηγοροῦνται*. **27, 58** *c*, **139.2, 157**, no. 28.41, note, see also *ἀγρέω*
ἐφέρξοντι Heracl., *shut in* (water by damming). Heracl. Tab. I. 130 ff., note
ἐφθορκώς Arc. = *ἐφθαρκώς*. **5**
ἐφιορκέω = *ἐπιορκέω*. **58** *c*
ἐχεπάμῶν Locr., *heir*. **49.5** *a*
ἐχθός Delph., Locr., **ἔχθω** Epid., Delph., **ἔχθοι** Epid. = *ἐκτός*. **66, 133.3**
ἐψαφίττατο Boeot. = *ἐψηφίσατο*. **82, 142**
ἔωκα = *εἴκα*. **49.5, 146.4**

ζά Lesb. = *διά*. **19.1**
ζᾶ Cypr. = *γῆ*. **62.4**
ζαμιοργία El. *the body of demiurgi*. **44.4, 62.2**
ζαν Cypr., see no. 19.10, note
ζέλλω Arc. = *βάλλω*. **68.3**
ζέρεθρον Arc. = *βάραθρον*. **68.3**
Ζῆνα, Ζηνός, etc. **37.1, 112.1**
ζίκαια El., see *δίκαια*
ζίφυιον El., see *δίφυιος*
Ζόννυσος Lesb. = *Διόνυσος*. **19.1**
ζώω = *ζῶ*. **162.7**

ἠ Boeot. = *αἰ*. **134.1**
ἠ *whether*, **ἤ** Cypr. = *εἰ*. **132.6, 134.1**, with *a*
ᾗ Cret. *where, when*. **132.6, 134.1** *a*
ἠγραμμαι Cret. = *γέγραμμαι*. **137**
ϝῆμα Cret. = *εἶμα*. Gen. sg. *ϝήμᾱς*. **112.5**
ἦμεν = *εἶναι*. **163.7**
ἦμην Cret. = *εἶναι*. **154.4, 163.7**
ἦμην 1 sg. imperf. mid. of *εἶμί*. **163.9**
ἠμί = *εἰμί*. **25, 163.1**
ἠμίδιμμνον Epid. = *ἡμέδιμνον*. **88** *a*, **89.4**
ἠμίνα Cret. *the half*. **164.9**
ἡμιρρήνιον Delph., probably *half-grown sheep*, i.e. such as are midway between lambs and full-grown sheep. **55** *a*
ἤμισος = *ἥμισυς*. App. **89.3**
ἤμισσος = *ἥμισυς*. **61.6, 81** *a*
ἠμίτεια Epid. = *ἡμίσεια* in sense of *ἡμίεκτον*. **61.6, 164.9**
ἠμιτυέκτῡ Cret. = *ἡμέκτου*. **61.6**
ἤμυσυ = *ἥμισυ*. **20**
ἦν Ion. = *ἐάν*. **134.2** *b*
ἦν = *ἦσαν*. **163.4**
ἦναι Arc. = *εἶναι*. **154.1, 163.7**
ἤνατος Cret., Arg. = *ἔνατος*. **54, 114.9**
ἤνεικα = *ἤνεγκα*. **49.1, 144** *a*
ἤνικα = *ἤνεγκα*. **49.1, 144**
ἦνται Mess. = *ὧσι*. **151.1, 163.8**
ἦς = *ἦν*. **163.3**
ἦς Heracl. = *εἷς*. **114.1**
ἦστω El. = *ἔστω*. **163.5**
ἦται Delph. = *ἦ*. **151.1, 163.8**
ἦτω = *ἔστω*. **163.5**
ηὑτῶν Coan = *ἑαυτῶν*. **121.2**
ἦχοι Orop. = *ὅπου*. **132.3**
ἠώς Ion. = *ἕως*. **41.4** *b*

θάλαθθα Cret. = *θάλαττα*. **81** *a*
θάλαττα. **81**
θαρρέω El. = *θαρσέω*, *θαρρέω*, but in technical sense of *be secure, immune*. So *θάρρος security, immunity*. **80**, no. 57.1, note
Θα(ρ)ρῆς Ther. **42.2, 80**
Θε- Meg. etc. = *Θεο-*. **42.5** *d*
θεαρός = *θεωρός*. **41.4**
θέθμιον Locr., Elean = *θέσμιον*. **65, 164.4**
θεθμός Epid., Lac. = *θεσμός*. **65, 164.4**
θείκα Boeot. = *διαθήκη will*
Θεόζοτος Boeot., Thess. = *Θεόδοτος*. **166.2**
θεομοιρία Coan = *θεοῦ μοῖρα the part consecrated to the god*
Θεόρδοτος Thess. = *Θεόσδοτος*. **60.4**
θεορός, θευρός = *θεωρός*. **41.4** *a*
θέρσος = *θάρσος*. **49.2**
θίστων Phoc. (Stiris) = *θέσθων*. **85.1**
θησαυρός Arg. = *θησαυρός*. **59.2**
θηλύτερος El. = *θῆλυς*. **165.1**
θιαωρία Boeot. = *θεωρία*. **41.4**
θιγάνα Delph., *lid, cover* (?). Cf. Hesych. *θίγωνος · κιβωτοῦ*. See no. 51 C 38 ff., note
θιθέμενος Cret. = *τιθέμενος*. **65**

θῖνος Cret. = *θεῖος*. **164.9**
Θιοκορμίδας Lac. **60.4**
Θιόπραστος Boeot. **69.4**
θιός = *θεός*. **9**
Θιόφειστος Boeot. = **Θεόθεστος*. **9.2** *a*, **68.2**
Θο- Meg. etc. = *Θεο-*. **42.5** *d*
θοσία Boeot. = *θυσία*. **24**
θύρδα Arc. = *θύραζε*. **133.2**
θύρωτον Epid. = **θύρωτρον*. **70.3**
θύσθεν Arc. = *θύραζε*. **133.1**
θυφλός Cumae = *τυφλός*. **65**
θύχα Cret. = *τύχη*. **65**
θωάδδω El. (*θῶά(δ)δοι*) *impose a fine*. See following
θω(ι)άω *impose a fine*. Locr. *θοιέστο*, Att. *θῶᾶν*, Delph. *θωεόντων*. **161.2**. Cf. Att. *θω(ι)ά*, Ion. *θωιή* (**37.2**), Delph. *θωιασις*

ἰ Cypr. = *ἤ*. **93**
ἴα Lesb., Thess., Boeot. = *μία*. **114.1**
ἴαθθα Cret. = *οὖσα*. **81** *a*, **163.8**
ἰαρειάδδω Boeot., *serve as priest*. **84**
ἰαρίς Cyren. = *ἱερεῖς*. **111.3**
ἰαρο(μ)μνάμονες, see *ἱερομνήμων*
ἰαρός, ἰαρός = *ἱερός*. **13.1, 49.2, 58** *b*
ἴασσα = *ἰοῦσα*. **163.8** *a*
ἰjατήρ Cypr. = *ἰατρός*. **56, 164.5**
ἴατρα τά Epid., *perquisites for healing*. **165.3**
ἴαττα Cret. = *οὖσα*. **81, 163.8**
ἴγγυος Arc. = *ἔγγυος*. **10**
ἰγκεχηρήκοι Arc., from *ἐγχειρέω*. **10, 25** *b*
ἴδδιος Thess. = *ἴδιος*. **19.3, 58** *c*
ἰδέ Cypr., *then, and*. **134.6**
ϝίδιος = *ἴδιος*. **52**
ἰέρεως Mil. = *ἱερεύς*. **43, 111.5**
ἰέρηα = *ἱέρεια*. **28** *b*
ἱερήια Ion. **37.2**
ἱερής Arc., **ἰjερές** Cypr. = *ἱερεύς*. **111.4**
ἱερητεύω = *ἱερατεύω*. **167**. *ἱερητεύκατι* Phoc., **138.4**
ἱεριτεύω, ἰαριτεύω = *ἱερατεύω*. **167**
ἱεροθυτέω Arc., Phoc., Rhod., etc., *be ἱεροθύτης*. Arc. *ἱεροθυτές*, **78, 157**
ἱεροθύτης(-ας) official title. Sometimes applied to priestly attendants, sometimes to priestly officials of high rank, who were even, in some places, the eponymous officers
ἱερομνήμων, -μνάμων title of certain superior officials, primarily in charge of religious matters, *sacred commissioners, ministers of religion*, but in some states the chief magistrates. Arc. *ἱερομνάμονσι*, **77.1** *a*. Arg. Epid. *ἰαρο(μ)μνάμονες*, **58** *b*, **89.4**
ἱεροποιός title of officials in charge of religious matters, sometimes regular magistrates, sometimes extraordinary commissioners
ἱερός, ἰερός. **58** *b*
ἱερωτεύω = *ἱερατεύω*. **167**
ἱϑθάντες Cret. = *ἱστάντες*. **81** *a*
ἰϑύς Ion., Boeot. = *εὐθύς*. As in lit. Ion., so also inscriptional *ἰϑύς* (Ephesus), *ἴϑυνα* (Chios), though *εὔθυνος*, *ἐυθύνω* also occur. Proper names in Ἰθυ- are Ionic and Boeotian
ἰκάς = *εἰκάς*. **116**. Ther. *ἱκάδι*, **58** *c*
(ϝ)ικαστός Boeot. = *εἰκοστός*. **116** with *a*
(ϝ)ίκατι = *εἴκοσι*. **52, 61.2, 116**
ϝικατίδειος ὁ Heracl., name of a particular (twenty-foot) road
ϝικατίπεδος Heracl., *twenty feet wide*, used with *ἄντομος*
ἰκέτας Arg. = *ἱκέτης*. **58** *c*
ἱκμαμένος Cypr., *stricken* (in battle), *hit*. Denom. from **ἱκμά*. Cf. *ἴκταρ at one blow, at once*, Hesych. *ἰκτέα· ἀκόντιον*, Lat. *īcō*
ἰκοστός Thess. = *εἰκοστός*. **116**
ἴκω = *ἥκω*, in all dialects except Attic
ἴλαος, ἴλεος, ἴληος (Lac. *ἱλᾱϝος*) = *ἵλεως*. **49.5, 53, 58** *d*
ἱλαξάστδ Delph., from *ἱλάσκομαι*. **85.1**
ἱλᾱϝος Lac., see *ἴλαος*
ἰμάσκω El., probably *maltreat*, related to *ἰμάς, ἰμάσσω*
ἰν Arc.-Cypr. = *ἐν*. **10, 135.4**
ϝίν = *οἱ* dat. 3 pers. pron. **118.4**
ἰνάγω Arc. = *εἰσάγω*. **10**
ἰναλίνω Cypr., *write upon*. **10**. Cf. Hesych. *ἀλίνειν· ἀλείφειν*, and *ἀλειπτήριον· γραφεῖον. Κύπριοι*
ϝὶν αὐτδι Cret. = *ἑαυτῷ*. **121.1**
ἰνδικάζομαι Arc., see *ἐνδικάζομαι*
ἴνδικος Arc., see *ἔνδικος*
ἰνμενφής, ἴνμονφος Arc., *blameworthy, impious*. **10**
ἴνπασις Arc. = *ἔμπασις*. **10, 49.5** *a*
ἰνπολά Arc. = *ἐμπολή*. **10**
ἰνφαίνω Arc. = *μηνύω inform* in legal sense. Cf. *εἰσφαίνω* Ath. 75 A
ἰνφορβίω, ἰνφορβισμός Arc., *impose a pasture tax, the imposition of a pasture tax*. No. 17, note
ἰός Cret. = *ἐκεῖνος*. **114.1**

ιουνῶ Boeot. = *υἱοῦ*. **24**
Ἰππίδαμος Rhod. = **Ἰπποδάμοτ**. **167**
ιππότας Boeot. (as in Hom., Hdt.) = *ἱππεύς*
ἱράνα = *εἰρήνη*. App. **8**
ἱρεια Lesb. = *ἱέρεια priestess*. **13.1**
ἱρευς Lesb. = *ἱερεύς*. **13.1**
ἱρητεύω Lesb. = *ἱερατεύω*. **13.1, 167**
ἱρος Lesb., **ἱρός, ἰρός** Ion. = *ἱερός*. **13.1, 76** *a*
ἴσαμι Dor. = *οἶδα*. App. **162**
ισόθι Arc., *within the distance of*. **132.7** *b*
ϝίσος, ϝίσϝος, ἶσος = *ἴσος*. **50** *b*, **52, 54, 58** *c*. Lesb. *ἰσσοθέοισι*, **54** *b*
ιστία, ἰστία = *ἑστία*. **11**
ἱστιατόριον Rhod. = *ἑστιατόριον banquet-hall*. Cf. Hesych. *ἱστιατόρια· δειπνητήριον*. **11**
ϝίστωρ Boeot., *witness*. **52** *c*
ἴττω Boeot. = *ἴστω*. **86.4**
ἰών = *ἐών*. **9**
ἰών Boeot. = *ἐγών*. **62.3, 118.2**

κα W. Grk., Boeot. = *κε, ἄν*. **13.3, 134.2**
κά = *κατά*. **95** with *a*
κά Arc.-Cypr. = *καί*. **97.2, 134.3**
κα(δ)δαλέομαι El. = *καταδηλέομαι injure, violate*
κάδδιξ, gen. **κάδδιχος**, Heracl., Mess., a measure. Cf. Hesych. *κάδδιχον· ἡμίεκτον*, and Lac. *κάδδιχος urn* (Plut. Lyc. 12)
καδίκκορ Lac. = *καδίσκος*. **86.3**
καθεστάκατι Delph., 3 pl. perf. **138.4**
κακριθῖ Arc. = *κατακριθῇ*. **151.2**
καλαῖς Epid., probably *hen*. From ***καλαϝίς* to *καλέω* as Eng. *hen* to Lat. *canō*
καλλίτερος El. = *καλλίων*
καλλύ[σμα]τα Ceos, *sweepings*. Cf. Hesych. *σάρματα· καλλύσματα*
καλϝός Boeot. = *καλός*. **54**
κάρϝα Lesb. = *καρδία*. **19.1**
καρπόω *offer*, especially *a burnt offering*, in late inscr. of Cos, Smyrna, Thera, Athens, as often in the Septuagint. Cf. Hesych. *καρπωθέντα· τὰ ἐπὶ βωμοῦ καθαγισθέντα. — κάρπωμα· θυσία*. Coan *καρπῶντι*, **25** *a*
κάρρων = *κρείττων*. **80, 113.1**
καρταῖπος pl. *καρταίποδα*, Cret. *large cattle*, in contrast to *πρόβατα* used of sheep and goats. Cf. *καρταίπους bull*, in Pindar. **49.2** *a*
καρτερός Ion., Cret. = *κρατερός*, in meaning often = *κύριος valid*. Cf. also Ion. *ἀκρατής invalid*, *κρατεῖν be valid*, Cret. *κάρτων* q.v. **49.2** *a*
κάρτος = *κράτος*. **49.2** *a*
κάρτων Cret. (*κάρτονανς*) = *κρείττων*, in meaning = *κυριώτερος*, as *κάρτονανς ἔμεν, shall prevail, be of greater authority*. Cf. *καρτερός*. **49.2** *a*, **81, 113.1**
Καρυκεῖϝι Boeot. = *Κηρυκείου*. **53, 164.1**
κάς Arc.-Cypr. = *καί*. **134.3**
κασίγνητος Arc., Lesb. **191**
-κάσιοι Arc. = *-κόσιοι*. **116** *a*, **117.2**
κασσηρατόριν, καθθηρατόριν, καθθηρατόριον Lac., *the hunt*, name of an athletic game. **64**. Nos. 70–73, note. Nouns in *-ις, -ιν*, for earlier *-ιος, -ιον*, are frequent in late inscriptions, and originated in the reproduction of Roman proper names like *Cornelius*, colloquial *Cornelis*
κάτ = *κατά*. **95**
καταγελάμενος Epid. **162.4**
καταγρέω Lesb. = *καθαιρέω convict, condemn*. See *ἀγρέω*
καταδουλίτταστη Boeot. = *-δουλίσασθαι*. Cf. **82, 85.1, 142**
καταϝελμένῦν Cret., *assembled*, to *κατειλέω*. **75**
καταθένς Cret. = *καταθείς*. **78**
καταιϝεί Locr. **53**
κατακείμενος Cret., *one whose person is mortgaged*, passive of *κατατίθημι mortgage*, mid. *take a mortgage*
κατάκλητος Heracl., *summoned*. *κατάκλητος ἁλία* = Att. *σύγκλητος ἐκκλησία*
καταλλάσσω Arc., intrans., *act otherwise*
καταλοβεύς Epid. = ***καταλαβεύς** *support*. **5**
καταλυμακόω Heracl., *cover over with stones*. Cf. Hesych. *λύμακες· πέτραι. -λυμακωθής*, **78**
κατάπερ = *καθάπερ*. **57** *a*. Also for *κατπάρ*, cf. **95** *a*, **126**
κάταρχος Arc. = *κατάρατος*. **54**
κατατίθημι Cret., Mess. = *ὑποτίθημι mortgage*, mid. *take a mortgage*
κατέθιjαν Cypr. = *κατέθεσαν*. **138.5**
κατείρων Lesb. = *καθιερούν*. **13.1, 155.3**
κατενθόντας, κατηνθηκότι Arc. = *κατελθόντας, κατεληλουθότι*. **72, 146.1**

κατέφοργον Cypr., aor. of *κατείργω*. **5**
κατιαραίω El. (*κατιαραίων, κατιαραύσειε*) = *καθιερεύω* in form, but in meaning = *κατηγορέω*. **12** *a*, **161.1**, no. **57.2**, note
κατίγν[ειτος] ? Thess. = *κασίγνητος*. **191**
-κάτιοι W.Grk. = *-κόσιοι*. **61.2**, **116** *a*, **117.2**
κατιστάμεν Cret. **57** *a*
κατοικείουνθι Thess. = *κατοικῶσι*. **139.2**, **159** with App.
κατόπερ Ion. beside *κατάπερ* = *καθάπερ*
κατύ Arc. = *κατά*. **22**, **95**
κατῡρρέντερον Arc., see *ἀρρέντερος*
καυχός Cret. = *χαλκός*. **65**, **71**
κε Lesb., Thess., Cypr. = *ἄν*. **13.3**, **134.2**
κεῖνος = *ἐκεῖνος*. **125.1**
κεκλεβώς Mess. **66**
κέλευθος Arc., *road*. **191**
κέλῑξ Lac. = *κέλης*. **142** *a*
κέντο Dor. = *κέλτο*. **72**
κεραίω Delph. = *κεράννυμι*. **162.8**, **229**
κέρναν Lesb. = *κιρνάναι*. **18** *a*, **155.3**
Κέτιον = *Κίτιον*. **10**
κή Boeot. = *καί*. **26**
κῆνος = *ἐκεῖνος*. **25** with *a*, **125.1**
κίρευσις Cret. = *χήρευσις divorce*
κιξαλλεύω Ion., *act as highwayman*
κιξάλλης Ion., *highwayman*. Used with *λῃστής* in no. 3 B 19, as in Democr. fr. 260 ed. Diels. Probably of Carian or Lycian origin
κίς Thess. = *τίς*. **68.4**, **128**, **131**
Κιττιής Eub. **81**
κίων ἁ Thess., often used instead of *στάλλα* = *στήλη*
κλαικτός Argol., Mess. = *κλειστός*. **142** *a*
κλαῖξ Argol., Mess. = *κλείς*. **142** *a*
κλᾶρος Cret., *the body of κλαρῶται or serfs attached to the estate*
-κλέας, proper names in. **166.1**
-κλεϝῆς, -κλέης, -κλῆς, proper names in. **108.1** *a*
κλέϝος Phoc. **53**
Κλεύας Thess. etc. **35** *a*
κλίνη Naples, Cumae, *tomb* or *niche in a tomb*
κοθαρός Heracl. etc. = *καθαρός*. **6**
κόθαρσις El. = *κάθαρσις*. **6**
κοινάν, κοινανέω = *κοινών, κοινωνέω*, **41.4**
κοινάω Thess., Dor. = *κοινόω*. **162.2**
κόμιστρα τά Cret., *gifts*. **165.3**
κομιττάμενοι Boeot. = *κομισάμενοι*. **142**
κόρϝα Arc. = *κόρη*. **54**
κορζία Cypr. = *καρδία*. **5**, **19.1**
κοσμέω (-έω) Cret., *be a member of the κόσμος*. See following. *κοσμόντες*, **42.** 5 *d*
κόσμος Cret., *the body of chief magistrates* (collective ; a single member was called *κοσμίων*, see preceding) ; later used of a single member of this body, with pl. *κόσμοι*
κότερος Ion. = *πότερος*. **68.4**
κοτυλέα Coan = *κοτύλη*
κούρη Ion. = *κόρη*. **54**
κραμάσαι Epid. = *κρεμάσαι*. **12** *c*
κράνα = *κρήνη*. App. **8**
κράναιυν Arc. = *κρήναιν*. App. **106.6**
κρέννω Thess. = *κρίνω*. **18**, **74**
κρέτος = *κράτος*. **49.2**
κρίννω Lesb. = *κρίνω*. **74**. Aor. *ἔκριννα*, **77.1**, App. **73**
κριτήρ Argol. = *κριτής*. **164.5**
κρόμπος Arc., meaning ?
κτέννω Lesb. = *κτείνω*. **74**
κτοίνα Rhod., a territorial division similar to the Attic deme. Cf. *κτίζω, κτίσις*
κτοινάτας Rhod., *member of the κτοίνα*. **κτοινέτας**. **167**
κυκάν Epid. = *κυκεών*. **41.4**
Κύρνυς Chalcid. **22** *c*, **24** *a*
κυμερῆναι Cypr. = *κυβερνᾶν*. **88**, **157**
κῦρρος Thess. = *κύριος*. **19.3**
κωμέτας Arg. **167**
κώρα Cret. = *κόρη*. **25**, **54**
κῶς Ion. = *πῶς*. **68.4**

Λᾱ- from *Λᾱο-*. **41.4**, **45.3**
λαββάνω Delph. = *λαμβάνω*. **69.3**
λάβωισιν Chian = *λάβωσιν*. **77.3**
λhαβών Aegin. = *λαβών*. **76** *b*
λαγαίω Cret. (*λαγαίεν*), *release* ; aor. *λαγάσαι*. **162.8**
λάζομαι, λάζυμαι Ion., Meg., Boeot. (*λάδδουσθη, ὑπολάδδουνθη*) = *λαμβάνω*
Λαππαίων Cret. **69.3**
λᾶς, gen. Cret. *λάᾱ*. **112.4**
Λασαῖος Thess. = *Λαρισαῖος*. No. **28.19**, note
λατραι[όμενον], λατρειόμενον El. = *λατρευόμενον consecrated*. **12** *a*, **161.1**
λαφυροπώλιον Arc., *sale of booty*. No. **18.11**, note
λειτορεύω Thess. = *ἱερατεύω*. Cf. Hesych. *λείτορες· ἱέρειαι*, and *λητῆρες·*

ἱεροὶ στεφανοφόροι. **Αθαμᾶνες.** Thess. **ει** = **ηι** (16, 38). Probably related to Att. **λειτουργέω** (39)

λειτωργός Boeot. = **λειτουργός.** 44.4

λείω, see **λέω**

λειώλης Rhod., *accursed.* No. 93, note

λεκχοῖ Delph., dat. sg. of **λεχώ.** 63

λελάβηκα Arc., Ion., Epid. 137, 146.1

λέσχα Rhod., *grave.* No. 94, note

Λεσχαῖος Thess., epithet of Apollo. No. 26, note

Λεττίναιος Thess. = **Λεπτίναιος.** 86.2

λεύσσω, *behold.* 191

λεῦτον or **λεύτδν** Arc., *wittingly* (?). No. 17.3, note

λέω, Cret. **λείω** = *θέλω.* Doric (Cret., Lac., Meg., Corcyr., Coan, also in Epicharmus and Theocritus) and Elean. Cret. **λείω** (but subj. **λῆι**), El. **λεοίταν**, elsewhere only contracted forms as **λῆι, λῶμες, λῶντι,** etc.

-λιαίνω Boeot. = **-λεαίνω**, but in sense (act.) *canceling, giving a receipt for,* (mid.) *having canceled, taking a receipt for.* Cpds. with **ἀπύ, διά, ἐς**

λίθιος Thess. = **λίθινος.** 164.6, 9

λιμήν Thess. = **ἀγορά** *market-place* (Thess. **ἀγορά** = **ἐκκλησία**)

λίνινος Boeot. = **λίνεος.** 164.6

λιποτελέω Locr., *leave taxes unpaid.* Cf. **λιποστρατία** etc.

λισσός Cret., *insolvent* (?). No. 113. 115, note

λοπίς Arg., some kind of shallow vessel. Cf. **λοπάς** and **λεπίς**

Λόφριον Delph. 5 with App.

Λύττος Cret. = **Λύκτος.** 86.1

λωτήριον Arg., Heracl. = **λουτήριον.** 44.4

μά El. = *μή.* 15

μά Thess. = *δέ.* 134.4

μαίτυρς, μαῖτυς Cret. = **μάρτυς.** 71 *a*

μάν El. = **μέν.** 12 *a*

μάντοι Epid. = **μέντοι.** 12 *c*

μαστράα El., *accounting,* or *body of* **μαστροί.** Cf. Hesych. **μαστρίαι· αἱ τῶν ἀρχόντων εὔθυναι.** 12 *a*, 31

μαστροί title of (1) officers with special function, (2) at Rhodes the highest officials of the state. Cf. nos. 95, 96

μασχάλα Heracl., *hollow, marsh.* **βυβλίνα μασχάλα** *papyrus marsh*

ματάρα Delph. = **μητέρα.** 12

μάτεισαι Lesb. = **πατοῦσαι.** P. 299

μέ Cret. = **μή.** 93

μέδιμνον Epid. 89.4

μέζων Arc., Ion. = **μείζων.** 113.1

μεθάμερα Epid. = **μεθ' ἀμέραν.** Adverb formed like **ὑπερκέφαλα** from **ὑπὲρ κεφαλάν**

μεί Boeot., Thess. = **μή.** 16

μειειάλ[αν] Pamph. = **μεγάλην.** 62.3

Μειλίχιος, Μηλ- = **Μιλίχιος.** 25 *c*

μεννός, μεινός Thess. = **μηνός.** 77.1, 112.3

Μηειξιος Corcyr. 76 *b*

μείς Ion., Corcyr., Meg. = **μήν.** 112.3

μεῖστον Locr., *at least.* App. 113.4

μεμισθώσωνται Heracl. 146.3

Μέννει Boeot. = **Μένης.** 89.5, 108.2

Μενοκράτης Cret. = **Μενεκράτης.** 167

μέντον = **μέντοι.** No. 28.38, note

μέρεια Heracl. = **μερίς**

μέρος Locr., *real estate.* No. 55.44, note

μεσακόθεν Arc. App. 65

μεσέγγους Boeot., adj. *with a third party.* Cf. **μεσεγγυάω** L. & S.

μεσόμνη Att. = **μεσόδμη.** 87

μέσποδι Thess., *until.* 132.9 *a*

μέσσορος Heracl., *intermediate boundary*

μέστα Arc., Cret. *until.* 86.4, 132.9 *a*

μεταϝοικέω Locr. = **μετοικέω.** 53

μέτερρος Lesb. = **μέτριος.** 19.2

μετριώμεναι Heracl. = **μετριούμεναι.** 42. 5 *b*

μέττ' ἐς Cret., *until.* 86.4, 132.9 *a*

μέττος Boeot., Cret. = **μέσος.** 82

μεύς El. = **μήν.** 112.3

μηδαμεῖ Delph. = **μηδαμοῦ.** 132.2

μηδεῖα Lesb. = **μηδεμία.** Cf. 114.1

μηθείς = **μηδείς.** 66

μῆννος Lesb. = **μηνός.** 77.1, 112.3

μῆς Heracl. = **μήν.** 112.3

μικκιχιδδόμενος Lac. = **μικιζόμενος,** a term applied to Spartan boys in the third year of their public training. 84, nos. 70–73, note

Μίντων Arg. = **Μίλτων.** 72

Μίργος Eretr. = **Μίσγος.** 60.4

μιστός Cret. = **μισθός.** 85.1

μναμμεῖον Thess. = **μνημεῖον.** 89.3

Μνασσᾶ Thess. = **Μνασία.** 19.3

μοῖσα Lesb. = **μοῦσα.** 77.3

μοιχέω Cret. (**μοικεῖν** etc.) = Dor. **μοιχάω** = **μοιχεύω.** 161.2 with App.

μοῦνος Ion. = **μόνος.** 54

μυχός Heracl., *storehouse, granary*

μῶα Lac. = *μοῦσα*. Cf. **59.1, 77.3**
μωλέω Cret. (*μολέν, μωλέν*, etc.), *contend* (in law). So also Cret. *ἀμφιμωλέω, ἀμφίμωλος, ἀντίμωλος, ἀπομωλέω*, adv. *ἀμωλεί*. Cf. Hesych. *μωλήσεται· μαχήσεται*. Related to Hom. *μῶλος contest*. Cf. *ἀγωνίζομαι* as a law-term in Attic
μῶσα = *μοῦσα*. **77.3**

ναεύω Cret., *take refuge in a temple*
νακόρος, see *νεωκόρος*
να(ϝ)ός = *νεώς*. **41.4, 53, 54** *f*
ναποῖαι, see *νεωποίης*
ναῦος Lesb. = *νεώς*. **35, 54** *f*
νεί Arc. = *νή, ναί*. **134.7**
νεμονηία Cret. = *νεομηνία*. No. 113.146, note
νεόταs Cret., *an official body of young men*, gen. *νεότας*, acc. *νεότα*. **88** *a*
νεωκόρος Ion., Delph. *ναοκόρος*, Delph., Epid., Coan *νακόρος* (**41.4, 45.3**), *custodian of the temple, sacristan*. In some places the office became one of considerable rank and honor
νεωποίης Ion., Coan *ναποῖαι*. **31, 41.4**. Cf. also Ion. *νεωποιός*, Boeot. *ναποιός*. Title of officials in general charge of the affairs of the temple
νήατος Arc. = *νέατος*. App. **16**
νικάhας, νικάαρ Lac. = *νικάσας*. **59.1, 60.2**
νίν = *ἑ*. **118.5**
νιουμεινία, νιυμείνιος Boeot. = *νουμηνία, νουμήνιος*. **42.5** *a*
νόμαιος Ion. = *νόμιμος*. **164.9**
νόμιος Locr. = *νόμιμος*. **164.9**
νόμος Heracl., a coin. Cf. Lat. *nummus*
νοσσός Ion. = *νεοσσός*. **42.5** *d*
νοστίττω El. = **νοστίζω, νοστέω*. **84**
νυ Cypr., Boeot. **134.5**
νύναμαι Cret. = *δύναμαι*. **88**
νυττί Cret. = *νυκτί*. **86.1**

ξεῖνος Ion. = *ξένος*. **54**
Ξενϝάρης Corcyr., El. **54**
ξέννος Lesb. = *ξένος*. **54** *b*
ξενοδίκαι Locr., Phoc., title of judges in cases involving the rights of *ξένοι*. *ξενοδίκης* is used by a late writer to translate the Latin *praetor peregrinus*
ξύλλεσθαι Arg., in form = *σκύλλεσθαι* (**87**), but meaning *pillage* (cf. *σκῦλον*)
ξύν = *σύν*. **135.7**
ξυνός Ion. = *κοινός*. **135.7**

ὁ = *ὁ*. **58** *a*
Ὄαξος = *Ϝάξος*. **51** *a*
ὀβελός Boeot., **ὀβελλός** Thess. = *ὀβολός*. **49.3, 68.1, 89.3**
ὀγδοίης, ὀγδοιήκοντα. **31** *a*
ὀγδῶι Ion. = *ὀγδόῃ*. **44.2**
ὀγδώκοντα Ion. = *ὀγδοήκοντα*. **44.2**
ὀδελός = *ὀβολός*. **49.3, 68.1**
ὀείγω Lesb. = *οἴγω*. **49.1**
ὄζος Cret. = *ὅσος*. **82**
ὀθθάκιν Cret. = *ὀσάκις*. **81** *a*, **133.6**
ὄθι Arc. = *οὗ*. **132.7** *b*.
ὄθμα Lesb. = *ὄμμα*. **164.4**
ϝοι = *οἱ* dat. 3 pers. pron. **118.4**
ϝοικάτας = *οἰκέτης*. **167**
οἰκεία Arg. **157** *b*
ϝοικεύς Cret. = *οἰκέτης*. **167**
ϝοῖκος = *οἶκος*. **52**
ϝοίκω Delph. = *οἴκοθεν*. **132.7**
ϝοῖνος = *οἶνος*. **52**
οἶϝος Cypr. = *οἶος alone*. **53, 191**
οἶπεν, οἶπηι, see *οἴφω*
οἰρών Cypr. (*ἰν τὸἰρῶνι*), *district*. Cf. *οἰρών boundary line*, Hesych.
οἷς Delph. = *οἱ*. **132.3**
hοίσοντι Heracl. = *οἴσοντι*. **58** *d*
οἴφω Cret. (*οἶπεν, οἶπεῖ*), Ther. *οἶπhε* etc.), Lac. (Hesych.), *have sexual intercourse*
ὅκα W.Grk. = *ὅτε*. **13.3, 132.9**
ὅκαι Lesb. = *ὅπῃ*. **68.4**
ὄκκα for *ὅκα κα* = *ὅταν*. **132.9**
ὁκοῖος Ion. = *ὁποῖος*. **68.4**
ὅκοσσος Lesb. = *ὅποσος*. **68.4**
hοκτακάτιοι Heracl. = *ὀκτακόσιοι*. **58** *c*
ὀκτάκιν Lac. = *ὀκτάκις*. **133.6**
ὀκτό Lesb. = *ὀκτώ*. **114.8**
ὀκττώ Ephes. **89.1**
hοκτώ Heracl., Ther. = *ὀκτώ*. **58** *c*, **114.8**
ὀκτωκόσιοι Lesb. = *ὀκτακόσιοι*. **117.2**
ὄλετρος Cret. = *ὄλεθρος*. **63**
ὀλίος = *ὀλίγος*. **62.3**
Ὀλυππίχην = *Ὀλυμπίχην*. **69.3**
ὁμολογά ἀ, ὁμόλογον τό Boeot. = *ὁμολογία*
ὁμονόεντες Lesb. = *ὁμονοοῦντες*. **44.4, 157**
ὀν Lesb., Thess., Cypr. = *ἀνά*. **6**
ὀνάλα, ὀνάλουμα Thess. = *ἀνάλωμα*. **164.9**
ὀνγράψειν Thess. = *ἀναγράψαι*. **27, 156**

ὄνδικος Arc. = ἀνάδικος. **6**
ὄνε Thess. = ὅδε. **123**
ὀνεθείκαεν Thess. = ἀνέθηκαν. **138.5**
ὀνί Arc. = ὅδε. **123**
ὄνιουμα Boeot. = ὄνομα. **22** *b*, **24**
ὄννα Lesb. = ὠνή. **25** *d*
ὄννιθα Cret. = ὄρνιθα. **86.5**
ὄνυ Arc.-Cypr. = ὅδε. **123**
ὄνυμα = ὄνομα. **22** *b*
ὄπαι = ὄπῃ. Cret. ὄπαι also final. **132.** 5, 8 *a*
ὄπει W.Grk. = ὅπου
ὀπέρ Boeot., Arc. = ὑπέρ. **24**
ὄπε̄ Cret., *where, when*, Lac. *hόπε̄ as*. **132.6**
ὄπι Cypr. in ὄπι σις = ὅστις? **131**, no. 19.29, note
ὀπιδδόμενος Lac. = ὀπιζόμενος. **84**
Ὀπόεντι, Ὀποντίους, Ηοποντῖον Locr. = Ὀποῦντι, Ὀπουντίους, etc. **44.4, 45.4, 53, 58** *d*
ὀπόθι Arc. = ὅπου. **132.7** *b*
ὀπόταρος El. = ὀπότερος. **12**
ὀπόττος Boeot., **ὀπόττος** Cret. = ὀπόσος. **82**
ὄππα Lesb. = ὄπῃ. **129.2, 132.5**
ὄππως Lesb. = ὅπως. **129.2**
ὀπτίλος Dor. = ὀφθαλμός. Occurs in Epidaurian (-ίλος and -ίλλος, no. 92 passim), as Laconian in Plut.Lyc. 11, and in the writings of Archytas and Phintias. ὀπ-τ-ίλος (cf. ὀπ-τήρ etc.) like ναυ-τ-ίλος beside ναύ-της
ὀπτό El. = ὀκτώ. **114.8**
ὀπύ Arc. = ὑπό. **22, 24**
ὄπυι Cret. = ὅποι. **132.4**
ὄπυς Rhod. = ὅποι. **132.4**
ὄπω Dor. (Cret. ὄπō, Lac. *hόπō*) = ὀπόθεν. **132.7**
ὄπωρ Eretr., **ὄπωρ** El. = ὅπως. **60.1,3, 97** *a*
ὀράτριος Cret. = *ῥήτριος? No. 112.13, note
ὄρβος Corcyr. = ὅρος. **51**
ὀρκίζω = ὀρκόω. **162.1**
ὀρκιότερος Cret., *having preference in the oath*
hορκōμόται Locr., Arc., *jurors*
ὄρνιξ = ὄρνις. **142** *a*
hόρϝος Corcyr., **ὄρος** Heracl. = ὅρος. **54, 58** *d*
ὀρτή Ion. = ἑορτή. **42.5** *d*
ὀρύξε̄ Cypr., see ἐξ ὀρύξε̄
ὀρφανοδικασταί Cret. (ὀρπανοδικασταί), *officers appointed to look after the affairs of orphans or minors*. Cf. Att. ὀρφανοφύλακες
ϝός Cret. = ὅς. **120.3, 121.1**
ὀσέοι Arc. = ὅτεῳ. **68.3**, App. **128–129**
ὅσια Arc., Locr. = ὅσια. **58** *d*
ὄτα Lesb. = ὅτε. **13.3, 132.9**
ὀτεῖος Cret. = ὁποῖος, ὅστις. **68.1, 130**
ὄτερος Cret. = ὁπότερος. **127**
ϝότι Locr. = ὅτι. **129.2** *a*
ὄτιμι Cret. = ὅτινι. **128, 129.2**
ὄττι, ὄττινες Lesb. = ὅτι etc. **129.2**
ὄττος Cret. = ὅσος. **82**
οὐδές Lac. = οὐδείς. **114.1**
οὐθαμεῖ Epid. = οὐδαμοῦ. **132.2**
οὐθείς = οὐδείς. **66**
οὐλομέτ[ριον]? Coan, *barley measure*. Cf. Hesych. οὐλοχόιον· ἀγγεῖον εἰς ὃ αἱ οὐλαὶ ἐμβάλλονται πρὸς ἀπαρχὰς τῶν θυσιῶν
οὖλος Ion. = ὅλος. **54**
οὔρειον, ὤρειον Cret., *guard-house*. From οὖρος *watcher*, like Att. φρούριον from φρουρός
οὐρεύω Cret., *watch*
οὖρος Ion. = ὅρος. **54**
οὖτο, οὖτα etc., Boeot. = τοῦτο, ταῦτα, etc. **124**
ὀφέλλω Arc., Hom. = ὀφείλω. App. **73**
ὀφήλω Arc., Arg., Cret. = ὀφείλω. App. **75**; aorist and perfect, Att. ὦφλον, ὤφληκα *be condemned to pay a fine, be adjudged guilty*. So Arc. aor. infin. ὀφλέν, perf. [ϝō]φλέασι, ϝōφλε̄κόσι. **52** *a*, **138.4, 146.1**
ὀφέλōμα Cret. = ὀφείλημα. **167**
ὀφρύς Arg., *ramp*. No. 82. Cf. L. & S. s.v. II

παῖ, παι = πῇ, πῃ. **132.5**
παιρίν Eretr. = παισίν. **60.3**
παῖς = υἱός, or, sometimes, θυγάτηρ. Frequent in Lesbian, Cyprian, Ionic. Cf. also παῖς, κόρα, *son, daughter*, in the Locrian inscription, p. 321
παῖσα Lesb. = πᾶσα. **77.3**
πᾶμα = κτῆμα. **49.5** *a*, **69.4**
παματοφαγέομαι Locr. = δημοσιεύομαι. **49.5** *a*
παμωχέω Heracl., *possess*. Cf. Hesych. παμῶχος· ὁ κύριος. Ἰταλοί, and παμωχίων· κεκτημένος. **41.2**
παναγορία Arc. = πανήγυρις. **164.9**
Παναγόρσιος Arc., name of a month

πανάγορσις Arc. = *πανήγυρις*. **5**, **49.2**, **80** *a*
πανάζωστοι Cret., *ungirded*? No. 113. 11, note
Πάναμμος Thess. = **Πάνημος**, name of a month
πάνσα Arc., Arg., Cret., Thess. = *πᾶσα*. **77.3**
παντᾶι Heracl. = *πάντῃ*. **132.5**
παντεῖ Locr., *everywhere*. **132.2**
πανόνιος Cypr., *wholly salable* (cf. *ὤνος*). No. 19.9, note
Πάονι Arc., **Πάον'** Lesb. = *Πανί*, *Πᾶνα*. App. **41.4**
πάρ El. = *περί*. **12**, **95**
πάρ = *παρά*. **95**
παρά with acc. for dat. **136.2**
παραμαξεύω Arc., *drive in a wagon off (the highroad)*. Cf. *ἐπαμαξεύω*, *καθαμαξεύω*. No. 17.23, note
παραπροστάτας Agrig., *an adjunct προστάτας* or presiding officer of the council. Cf. *παραπρυτάνεις* in Teos
παρβάλλω Delph. = *παραβαίνω transgress*
πάρδειχμα Epid. = *παράδειγμα*. **66**
παρεῖαν Boeot. = *παρῆσαν*. **138.5**
παρεῖς Boeot. = *παρῆν*. **163.3**
παρετάζω Arc., *examine into* (cf. *ἐξετάζω*), and so *approve*. *παρετάξωνσι* (no. 19.29), **142**. *παρhεταξαμένος* (no. 17.20), **173**
παρῖς Boeot. = *παρῆν*. **16** *a*
παρκα(θ)θέκα Lac. = *παρακαταθήκη*
Παρόχθεος, see **Περόχθεος**
Πασιάδαϝο Gela. **105.2** *a*
πάσκω El. = *πάσχω*. **66**
πασσυδιάζω Lesb., *assemble*. **96.2**
πασσυδίηι Ion. = *πανσυδίηι*. **96.2**
πάσταϛ Cret., *owner*. **49.5** *a*
πατάρα Locr. = *πατέρα*. **12**
πάτρα Arc., Dor. = *γένος gens*. Ion. *πάτρη* also, rarely, in this sense
πατριά Delph., Elean = *γένος gens*, as in Hdt.1.200
πατρδιδοκος Cret. = *ἐπίκληρος heiress*. Law-Code VII.15, note (p. 270)
πέ Arc. = *πεδά*, *μετά*. **95**, **135.5**
πεδά = *μετά*. **135.5**
Πεδαγείτνιος = **Μετα-**. **135.5**
πεδάϝοικοι Arg. = *μέτοικοι*. **53**, **135.5**
πεδία Cypr. = *πεδίον*
πεῖ, **πει** W.Grk. = *ποῦ*, *που*. **132.2**
Πειλεστροτίδας Boeot. **68.2**
πεῖσαι Thess. = *τεῖσαι*. **68.2**
πείσει Cypr. = *τείσει*. **68.1**
πελανός originally a cake offered to the gods, but also applied to an offering of money. So in no. 82, as in some inscriptions of Delphi and Amorgos
πέλεθρον = *πλέθρον*. **48** with App.
πέλεκυς (or *πέλεκυ*) Cypr., used of a sum of money equal to 10 minae. Cf. Hesych. *ἡμιπέλεκκον· . . . τὸ γὰρ δεκάμνουν πέλεκυ καλεῖται παρὰ Παφίοις*. Used elsewhere with other values; cf. Hesych. s.v. *πέλεκυς*
πελτοφόραϛ Boeot. = *πελταστής*
πέμπε Lesb., Thess. = *πέντε*. **68.2**, **114.5**
πέμποτος Arc. = *πέμπτος*. **114.5**
πενταhετηρίς Heracl. = *πενταετηρίς*. **58** *c*
πενταμαριτεύω Delph., *serve as πενταμαρίτας*. **12**, no. 51 D 16, note
πεντηκόντων Chian = gen. pl. of *πεντήκοντα*. **116**
πεντορκία Locr., *quintuple oath, oath sworn by five gods*. **58** *d*
πέντος Cret., Amorg. = *πέμπτος* **86.2**, App. **88**
πεπείστειν Thess. = *πεπεῖσθαι*. **85.1**, **156**
πεποιόντεισσι Boeot. = *πεποιηκόσι*. **9.2** *a*, **146**
περ = *περί*. **95** with App.
περαιόω Cret., *set aside, repudiate* (the purchase of a slave). Law-Code VII.10, note
πέρανδε Arc., *abroad*
περιβολιβόω Rhod., *fasten round with lead*. **88**
περίδρομοι officials at Mytilene, *clerks of the court*
Περροθαρίαι Locr. **6**, **95**
πέροδος Delph. = *περίοδος*. **95** with App.
Περόχθεος, **Παρόχθεος**. **12**, App. **95**
Πέρραμος Lesb. = *Πρίαμος*. **19.2**
πίσσυρες Lesb. = *τέτταρες*. **68.2**, **114.4**
Πεταγείτνιος = **Μετα-**. **135.5**
πέτευρον Orop., Delos, *πετεύριον* Erythrae, *wooden tablet for writing*. Same word as *πέτευρον*, *πέταυρον perch for fowls* and *springboard*, in Mod. Greek *thin strip of wood, batten*
Πετθαλός Thess. = *Θεσσαλός*. **65**, **68.2**, **81** *b*
πετράμεινον Boeot. = *τετράμηνον*. Cf. **68.2**

πέτρατος Boeot. = *τέταρτος*. **49.2** *a*, **68.2**, **114.4**
πετροετηρίς Thess. = *τετρα-*. **5**, **68.2**
πέτταρες, πετταράκοντα Boeot. = *τέτταρες, τετταράκοντα*. **68.2**, **114.4**, **116**
πέττρινος Arg. **89.4**
πεύθω Cret. (*πεύθεν*), *inform*. **162.9**
πεφειράκοντες Thess. = *τεθηρακότες*. **68.2**, **147.3**
πεφυτευκῆμεν Heracl. **147.2**
πήλυι Lesb. = *τῆλε*. **68.2**, **132.4**
πέποκα Lac. = *πώποτε*. **132.6,9**
πιθόω Boeot. = *πείθω*. **162.3**
πίσυρες Hom. = *τέτταρες*. **11**, **68.2**
πλάγος Heracl., *side*
πλαθύοντα El. = *πληθύοντα*. **15**
πλάν Dor. etc. = *πλήν*
πλέες Lesb. = *πλέονες*. **113.2**
πλευριάς, -άδος Heracl. = *πλευρά*
πλέθα ά Locr. = *πλῆθος*
πλῆθος (1) *amount*, (2) *majority*. (3) frequently *people, assembly*
πληθύς = *πλῆθος*, as in Homer. Cret. *the amount*, Locr. *the majority*
πλίες Cret. = *πλέες* = *πλέονες*. **9.4**, **42.3**, **113.2**
πλίυι Cret. = *πλέον*. **113.2**, **132.4**
πλός Arc. = *πλέον*. **42.5** *d*, **113.2**
πλουτίνδαν Locr., *from the wealthy*. App. **133.2**
ποεῖ, ποήσω, etc. = *ποιεῖ* etc. **31**
πόεστι Arc. = *πρόσεστι*. App. **59.1**
ποεχόμενον Cypr. = *προσεχόμενον adjacent to*. Cf. *προσεχής*. **59.4**
πόθικες Lac. = *προσήκοντες*. For stem *πόθικ-* to *ποθίκω*, cf. *πρόξ, προικός*
ποθίκω Boeot. = *προσήκω*. Cf. *ἵκω*
πόθοδος = *πρόσοδος*. Cf. *ποτί* = *πρός*
πόθοδωμα Boeot., Epir. = *πρόσοδος*. **164.9**
ποί Argol. etc. = *πρός*. **135.6** *b*
ποιγραψάνσθω Arg. **77.2**
ποιεῖνται Phoc. = *ποιοῦνται*. **158**
ποίενσι Arc. = *ποιοῦσι*. **77.3**, **157**
ποιϝέω Arg., Boeot., El. = *ποιέω*. **53**
ποιήασσαι El. = *ποιήσασθαι*. **59.3**, **85.2**
ποιήαται El. = *ποιήσηται*. **59.3**, **151.1**
ποικεφάλαιον Delph. = *προσκεφάλαιον*. Cf. *ποί* = *πρός*, **135.6** *b*
ποιόντων Delph. = *ποιούντων*. **42.5** *d*
Ποίτιος Cret. = *Πύθιος*. App. **30**
πόκα W.Grk., Boeot. = *πότε*. **31.3**, **132.9**
πὸκ κί Thess. = *ὅτι*. **131**
πόλερ El. = *πόλις*. **18** *b*
πολιανόμοι Heracl., title of municipal magistrates in charge of public buildings, streets, etc., like the Roman aediles. Called *ἀστυνόμοι* at Athens, Rhodes, etc.
πολιάταις Dor. = *πολίτης*. **167**
πολιᾶχος Lac. = *πολιοῦχος*. **167**
πόλις = *δῆμος*. Especially frequent in decrees of Phocis, Locris, Thessaly, and other parts of Northwest Greece, and notably in Crete, where it is almost constant
πόλῑς Lesb. nom. pl. **109.3**
πόλιστος Heracl. = *πλεῖστος*. **113.2**. *ἧως πολίστων* = *ὡς πλείστων*
πολιτήα = *πολιτεία*. **28** *b*
πόλλιος Thess. = *πόλιος* (*πόλεως*). **19.3**
πῶνῆι, πῶνίοι, etc. Cret., see *φωνέω*
Ποhοιδάν, Ποhοίδαια Lac. = *Ποσειδῶν, Ποσειδώνια*. **41.4**, **49.1**, **59.1**, **61.5**
ποππάν Cret. = *πομπήν*. **69.3**
πορθιέα Arc., *passage, path* (?). No. 18^2.9, note
πόρνοψ Boeot., Lesb. = *πάρνοψ*. **5**
πορτί Cret. = *πρός*. **61.4**, **70.1**
πός Arc.-Cypr. = *πρός*. **61.4**
Ποσείδαν Lesb., **Ποσειδάν** late Dor. = *Ποσειδῶν*. **41.4**, **49.1**, **61.5**
Ποσειδέων Ion. = *Ποσειδῶν*. **41.4**, **49.1**
Ποσίδειος, Ion. **Ποσιδήιος**. **49.1**
Ποσοιδάν Arc. = *Ποσειδῶν*. **41.4**, **49.1**, **61.5**
πότ = *ποτί, πρός*. **95**
ποταποπισάτω Boeot. = *προσαποτεισάτω*. **68.2**
Ποτειδά(ϝ)ων, Ποτειδάν = *Ποσειδῶν*. **41.4**, **49.1**, **53**, **61.5**
Ποτείδουν Thess. = *Ποσειδῶν*. **41.4** *c*
ποτελάτω Arg. *enforce*. See *ἐπέλαμι*. **162.4**
ποτεχεῖ Heracl., **ποτεχές** Ach. = *προσεχῶς*. **132.2**
ποτί = *πρός*. **61.4**, **135.6**
Ποτίδαιον Carpath. **49.1**
ποτικλαίγω Heracl., *be close to, adjacent to*. **142** *a*
ποτισκάπτω Heracl. = **προσκάπτω dig up to, heap earth upon*
Ποτοίδανι Lesb. (?). **49.1**
πππάματα Boeot. = *πάματα*. **69.4**
πράδδω Cret. = *πράττω*. **84** *a*
πρασσόντασσι Heracl. **107.3**
πρατοπαίς, πρατοπάμπαις Lac., *one in the first year of (full) boyhood*, that is, in his eleventh year, older than the

μικιζόμενος, younger than the ἀτροπάμπαις (ἀτρο- probably from ἀδρός, influenced by ἄτερος)
πρᾶτος W.Grk., Boeot. = πρῶτος. 114.1
πρείγα Locr. = γερουσία, see foll.
πρείγυς, πρειγευτάς, πρεγγευτάς, πρείγων, πρείγιστος Cret. = πρέσβυς, πρεσβευτής, πρεσβύτερος, πρεσβύτατος. 68.1, 86.3 with *a*
πρείν Cret. = πρίν. 86.3 *a*
πρεισβεία Thess. = πρεσβεία. 86.3 *a*
πρήγιστος Cret., πρηγιστεύω Coan. 86.3
πρήξοισιν Chian = πρήξωσιν. 77.3, 150
πρήσσω Ion. = πράττω. Cf. 8, 81
πρήττω Eub. = πράττω. 81
πρῆχμα Chian = πρῆγμα, πρᾶγμα. 66
πριόω Heracl. = πρίω. 162.3
πρισγεῖες Boeot. = πρέσβεις. 68.1, 86.3
προαγορέω Agrig., *be* πρόαγορος, presiding officer of the ἁλία
προαγρημμένω Lesb. = προαιρουμένου. 89.3, 157 *a*. See ἀγρέω
προάνγρεσις Thess. = προαίρεσις. See ἀγρέω
πρόβατα *sheep* in Attic, but *cattle* in a wide sense, domestic quadrupeds, large (kine) or small (sheep and goats), in Ionic and in Arcadian (no. 17.15 ff.); in Cretan, used of small cattle in contrast to καρταλποδα (no. 110.iv.35)
προβειπάσας Lac. = προειπάσας. 51, 59.1
πρόθθα Cret. = πρόσθεν. 133.1
προξεννιοῦν Thess. = προξενιῶν. 19.3, 41.4 *c*
πρόξενϝος Corcyr. = πρόξενος. 54
πρόξηνος Cret. = πρόξενος. 54
πρόσθα Dor. = πρόσθεν. 133.1
προσθαγενής Arc. (προσσθαγενές). No. 16.30 ff., note
προσθίδιος (προστιζῖον) El. 165.2
προσμέτρεις Lesb. = προσμετρέων. Cf. 78, 157
πρόστα Delph., πρόστεν Thess. = πρόσθεν. 85.1, 133.1
προστάτης. (1) As at Athens, one who looks after the rights of aliens. So in no. 55.34. (2) The chief magistrate of a city or state. (3) προστάται = Att. πρύτανεις. So in Cos, Calymna, Cnidus, etc.
[προστί]θησ[θον] Lesb. = προστιθέσθων. 157 *a*
προσφάγιον Ceos = πρόσφαγμα *sacrifice*
πρότανις Lesb. (rarely Att.) = πρύτανις. The more usual prefix προ- replaces here the related but uncommon πρυ-.
προτερεία Heracl. = προτεραία *the day before*. App. 27
προτηνί Boeot., *formerly*. 123, 136.1
πρυτανήιον = πρυτανεῖον. 164.1
πρωγγυεύω Heracl., *be surety*
πρώγγυος Heracl. = *προέγγυος *surety*. 44.4
πτόλεμος = πόλεμος. 67
πτόλις Cypr. etc. = πόλις. 67
πύας ὁ Boeot. = ποία. 30
Πύρϝος, Πυρϝίας, Πυρϝαλίδν = Πύρρος etc. 54 *c*
πῦς Dor. = ποῖ. 132.4
Πύτιος Cret., Arc., Pamph. = Πύθιος. 63
πῶ Dor. etc. = πόθεν. 132.7

ϝράτρα El., see ῥήτρα
ϝρῆσις Arc., *declaration*. 55
ϝρέτα, ϝρῑτάω Cypr., see ῥήτρα
ῥήτρα originally *speech* or *verbal agreement*, but in dialects other than Attic-Ionic also used of a *formal agreement, compact, decree, law*. Cf. Heracl. κὰτ τὰς ῥήτρας καὶ κὰτ τὰν συνθήκαν *according to the laws and the contract*, Photius ῥῆτραι· Ταραντῖνοι δὲ νόμους καὶ οἷον ψηφίσματα, and L. & S. s.v. II. So El. ϝράτρα *compact, decree*, Cypr. ϝρέτα *compact, promise*, ϝρετάω *promise*. 15, 55, 70.3
ῥηχμός Arg. = ῥηγμός. 66
rhoϝaῖσι Corcyr. 53, 76 *b*
ῥογός Heracl., *granary*. Cf. Hesych. ῥογοί· σιροὶ σιτικοί, σιτοβολῶνες, and Pollux IX. 45 σιτοβόλια· ταῦτα δὲ ῥογοὺς Σικελιῶται ὠνόμαζον
ῥόϝος Cypr. 53
ῥόπτον Epid. = ῥόπτρον. 70.3
ῥύτιον, ῥυτιάζω Arg. = ῥύσιον, ῥυσιάζω. Cf. 61.3

σά Meg. = τίνα. 128
σαδράπας = σατράπης. Still other variations in the transcription of the Persian word (χšaθrapāvā) are seen in ἑξαιθραπεύοντος, ἑξσατραπεύοντος, ἑξατράπης
Σακρέτης Arc. 41.2
Σαλαμῦνα El. = Σαλαμώνη. 48
σαρμεύω Heracl., *make mounds* or *pits*

(?). Cf. Hesych. *σαρμός · σῶρος γῆς καὶ κάλλυσμα*, but Etym. Mag. *σάρμα · χάσμα*

Σαυγένεις, Σαυκράτεις Boeot. **41.2**

σελάνα Dor. etc., **σελάννα** Lesb. = *σελήνη*. **76**

Σελινόεντι, Σελινόντιοι. **44.4**

σιός Lac. = *θεός*. **64**

σις Cypr., **σῑς** Arc. = *τις*. **68.3, 128**

σιταγέρται Heracl., *receivers and inspectors of grain*. So *ἀγέρται οἱ ἀπὸ σιτωνίας* at Tauromenium, *σιτοφύλακες* at Athens, Tauromenium, etc., *σιτῶναι* at Athens, Delos, etc.

σίτηριν Eretr. = *σίτησιν*. **60.3**

σκευάδν El. = *σκευέων*. **12** *a*

σκευόω = *σκευάζω*. **162.3**

σπάδιον Arg. = *στάδιον*. App. **88**

σπέλλω Lesb. = *στέλλω place*. App. **68.2**

σποφδδάν Cret. = *σπουδήν*. **32, 89.3**

σπυρός Coan, Epid., Syrac., Ther. = *πυρός*

στάλα Dor. etc., **στάλλα** Lesb., Thess. = *στήλη*. **75**

σταρίστω Delph. App. **49.2**

σταρτός Cret., a subdivision of the tribe. **49.2** *a*

στέγα Cret., *house*. Law-Code III.46, note

στέγασσις Epid. = *στέγασις*. **164.3**

στέπτω Coan = *στέφω*. No. 101.29, note

στεφανίζω = *-όω*. **162.1**

στεφάνοι Lesb. App. **41.1** *a*

στεφανόω = *-όω*. **159**

στεφών Ion., *ridge*. **165.4**

στοίχεις Lesb. = *στοιχέων*. **78, 157.1**

στονόρε(σ)σαν Corcyr. **164.2**

στορπά, στορπάος Arc. = *ἀστραπή, ἀστραπαῖος*. **5, 31**

στρόταγος Lesb. = *στρατηγός*. **5**

στροτεύομαι Boeot. = *στρατεύομαι*. **5**

στροτιώτας Boeot. = *στρατιώτης*. **5**

στρότος Lesb., **στροτός** Boeot. = *στρατός*. **5**

στροφά Delph., *turn of the road* (?). See no. 51 C 33, note

στυμέον Arc., *cavern*. Cf. *στόμον*. **22** *a*

σύββολον Delph. = *σύμβολον*. **69.3**

σύγγραφος ἁ Arc., Boeot., Mess., **σύγγροφος (ὁ)** Delph., Argol. = *συγγραφή contract*

συγχέαι Ion. **144**

συλαῖ El. **157** *b*

συμβόλικτρον Arc., meaning ?

συμπιπίσκω Delph., *invite to drink together*

συναρτύω Arg., *belong to the body of ἀρτύναι*. No. 78.2, note

συναρχοστατέω Phoc., *join in appointing magistrates*

συνδανχναφόροι Thess., *fellow δαφνηφόροι*. See *δαύχνα*

συνηέρξοντι Heracl., *enclose, cut off* (the roads). Heracl. Tab. I.130 ff., note

συνεσσάδδω Cret. = *συν-ες-σάττω assist in carrying off*. Cf. *χρήματα ἐκσκευάζειν* Strabo. **84** *a*

συνκλεῖς, -εῖτος Thess. = *σύγκλητος ἐκκλησία*. **164.9**

συντέλισθαι Cret. (Dreros) = *συνέσεσθαι*. **163.10**

σφάδδω Boeot., **σφάζω** Ion. = *σφάττω*. **84** *a*

σφεις Arc. = *σφίσι*. **119.4**

σφηνόπους Ceos, *having wedge-shaped feet*

σφυχή = *ψυχή*. **87**

σῶς, σω-, Σω-. **41.2**

ταγά Thess., *time when there is a ταγός*, hence *time of war*. No. 33, note

ταγεύω Delph., Thess., *hold the office of ταγός*

ταγός official title, Cypr., Delph., Thess. In Thessaly applied to (1) a military leader of the united Thessalians appointed only in time of war (cf. no. 33, note), (2) city officials like the *ἄρχοντες* of many places. At Delphi, officials of the phratry of the Labyadae (no. 51)

ταί = *αἱ*. **122**

ταῖ El. = *τάδε*. **122**

ταιννί Arc. = *ταῖσδε*. **123**

ταίς Lesb., El. = *τάς*. **78**

τάμνω = *τέμνω*. **49.4**

τᾶμος Thess., *of the present time* (*τὸ τᾶμον the present one*, no. 28.44). Cf. *τῆμος to-day*, Apoll. Rh. 4.252

τάνε Thess. = *τάδε*. **123**

τανί Boeot. = *τήνδε*. **122**

ταννί Arc. = *τήνδε, τῶνδε, τάσδε* (97.1). **123**

τάννυν Arc. = *τήνδε*. **123**

τάνς = *τάς*. **78**

τάνυ Arc. = *τάδε*. **123**

ταῦτα East Ion. = *ταῦτα*. **33**

τᾶς = *τάς*. **78**

ταυτᾶ Lac. = *ταύτῃ thus*. **132.5** *a*

ταὐτᾶ Locr., *likewise.* **132.5** *a*
ταῦται = *αὗται.* **124**
ταύτε El. = *ταύτῃ here.* **132.6**
ταύτων El. = *τούτων.* **124**
τέθμιος Dor. = *θέσμιος.* **164.4**
τεθμός Dor. = *θεσμός.* **164.4**
τεῖδε W.Grk. = *τῇδε here.* **132.2**
τειμά, τειμή = *τιμή.* **21**
τείω Arc. = *τίνω.* **162.12**
τέκνα Locr. = *τέχνη.* **66**
τελαμὸ(ν) Arg., *support.* No. 77, note
τέλειος, τέλεος (1) *perfect, unblemished,* (2) frequently = *κύριος valid* (examples in Arg., Delph., Locr., Aetol., El., Ach.), *ἀγορά* (*ἁλιαία*, etc.) *τέλειος* = Att. *ἐκκλησία κυρία*
τελεστά El. *official.* Cf. *τέλος office.* **105.1** *a*
τελεστήρ Argol., *priest.* **164.5**
τέλεστρα τά Ion., Coan, *expenses of inauguration.* **165.3**
τελεσφορέντες Cyren. **157**
τέλεως Coan = *τέλειος.* **43, 276**
τέλλω Arg., Cret. (as also in poetry) = *τελῶ*
τέλομαι Cret. = *ἔσομαι.* **163.10**
τέος Dor. = *σοῦ.* **118.3**
τεός Dor., Lesb., **τιός** Boeot. = *σός.* **120.2**
τέρτος Lesb. = *τρίτος.* **18** *a*
τέρχνια (or *τρέχνυα*) Cypr., *shrubs, trees.* Cf. Hesych. *τέρχνεα· φυτὰ νέα* and *τρέχνος· στέλεχος, κλάδος, φυτόν, βλάστημα*
τέσσαρες, τέσσερες. **54** *e*, **81, 114.4**
τεσσερακόντων Chian, gen. pl. of *τεσσεράκοντα.* **116**
τεταρτεύς Coan, a measure, like *ἑκτεύς*
τέταρτος, τέτρατος. **49.2** *a*, **114.4**
τετθμός Locr. App. **89.1**
τέτορες W.Grk. = *τέτταρες.* **54** *e*, **114.4.** Acc. pl., **107.4**
τέτορτος Arc. = *τέταρτος.* **5, 114.4**
τετράκιν Lac. = *τετράκις.* **133.6**
τετρώκοντα W.Grk. = *τετταράκοντα.* **116**
τέτρωρον Heracl., *group of four boundary stones.* **41.2**
τῆδε El. = *τῇδε here.* **132.6**
Τήιοι Ion. **37.2**
Τῆνα, Ττῆνα Cret. = *Ζῆνα.* **84, 112.1**
τηνεῖ = *ἐκείνῃ there.* **125.1, 132.2**
τῆνος = *ἐκεῖνος.* **125.1**
τίθηντι Mess. = *τιθῶσι.* **151.1**
τίμαι Lesb. App. **41.1** *a*
Τιμακλῆς, Τιμακράτης, Τιμᾶναξ = Τιμοκλῆς etc. **167**
τιμασία Arc. = *τίμησις.* **164.9**
τιματήρ Arc., Cyren. = *τιμητής.* Cf. **164.5**
τίν Dor. = *σοί.* **118.4**
τίνω, fut. *τείσω*, aor. *ἔτεισα* (not *τίσω, ἔτῖσα*), in Attic and elsewhere, **28** *a*. *πείσω, ἔπεισα*, **68.1,2.** Arc. pres. *τείω*, **162.12**
τιούχα Boeot. = *τύχη.* **24**
τιρ El. = *τις.* **60.1**
Τλασίαφο Corcyr. **105.2** *a*
τνατός Cret. = *θνητός.* **66**
τόζ' Rhod. = *τόδε.* **62.2**
τοί = *οἱ.* **122**
τοτ El. = *τόδε.* **122**
τοιτ Boeot. = *οἵδε.* **122**
τοίνεος Thess. = *τοῦδε.* **123**
τοινί Arc. = *τῶδε.* **123**
τόκα W.Grk. = *τότε.* **13.3, 132.9**
τόκιος or **τόκιον** Delph. = *τόκος interest*
τομάς Arc. = *τόμος, τομή, section of land*
τόνε Thess. = *τόδε.* **123**
τόνς = *τούς.* **78**
τός = *τούς.* **78**
τόσνυν Arc. = *τούσδε.* **123**
τῦτο = *τοῦτο.* **34** *a*
τού Boeot. = *σύ.* **61.6**
τοῦννεουν Thess. = *τῶνδε.* **123**
τοῦτα Eub., Delph. = *ταῦτα.* **124**
τούτας Delph. = *ταύτας.* **124**
τουτεῖ W.Grk. = *ταύτῃ here.* **132.2**
τούτῆι Eub. = *ταύτῃ.* **124**
τοῦτοι = *οὗτοι.* **124**
τουτῶ Dor., *thence.* **132.7**
τοφιών Heracl. = *ταφεών burial-place.* **6, 165.4**
τρακάδι Thess. = *τριακάδι.* **19.4**
τράφη Amorg. = *τάφρη.* **70.2**
τράφος Heracl. = *τάφρος.* **70.2**
τρέες Cret. = *τρεῖς.* **42.3**
τρέπεδδα = *τράπεζα.* **18, 84**
τρέω Arg. = *φεύγω* in technical sense. No. 78, note
τρῆς Ther. = *τρεῖς.* **25, 114.3**
τριάκοιστος Lesb. = *τριακοστός.* **116**
τριακοντάπεδος (sc. *ὁδός*) Heracl., *a road thirty feet wide*
τριηκόσιοι Ion. **117.2**
τρίινς Cret. = *τρεῖς.* **114.3**
τρικώλιος Coan = *τρίκωλος. ὀβελὸς τρικώλιος three-pronged fork*
τριπανάγορσις Arc. See *πανάγορσις*
τρῖς = *τρεῖς.* **114.3**

τρίτρα τά Cret., *the threefold amount.* 165.3, Law-Code I.36, note (p. 262)
ττολίαρχοι Thess. (Phalanna), for **πτολίαρχοι**. 67, 86.2. City officials (like the **ταγοί** of other Thessalian cities, also sometimes **ταγοί** at Phalanna). Cf. the **πολιτάρχαι** of Thessalonica (Acts 17.6) and other Macedonian towns (Ditt.Syll.318)
τύ Dor. = **σύ, σέ**. 61.6, 118.2,5
τύ, τῦς Boeot. = **τοί, τοῖς**. 30
τυῖ Boeot. = **τοίδε**. 122
τυῖδε Lesb. = **τῇδε** *here.* 132.4
τύμος Corcyr. = **τύμβος**. No. 89, note
τυρεία Heracl., *cheese-press*
τωνί Arc. = **τοῦδε**. 123
τώς = **τούς**. 78

ὐ Cypr. = **ἐπί**. 135.8
ὐϝαῖς Cypr., *forever*. 133.6
Ὑβρίσταις Thess. = **Ὑβριστας**. 18
ὑδαρίστερον Lesb., *less pure.* Used with **κερνάν** of mixing water and wine, and so applied also to the debasement of coinage. No. 21, note
ὑδρία Locr. 58 *d*
υἱ Cret. = **οἱ**. 132.4
υἷς Rhod. = **οἱ**. 132.4
υἱύς = **υἱός**. 112.2
ϝυκία Boeot. = **οἰκία**. 30
ὑλᾱρέοντος Thess., from **ὑλωρέω** *be* **ὑλωρός**, the official in charge of the public forests (cf. Arist.Pol.6.8.6). 41.4 *c*, 53, 157, 167
ὑμέν late Cret. = **ὑμεῖς**. 119.2 *a*
ὑμές, ὑμέ = **ὑμεῖς, ὑμέας**. 119.2,5
ὔμμες etc. Lesb. = **ὑμεῖς** etc. 119
ὔμοιος Arc., Lesb. = **ὅμοιος**. 22 *a*
ὐνέθῑκε Cypr. = **ἀνέθηκε**. 22
ὐνέθυσε Arc. = **ἀνέθηκε**. 22, no. 15, note
ὑός, ὑύς = **υἱός, υἱύς**. 31
ὑπ Thess. = **ὑπό**. 95
ὑπά or **ὑπα-** Lesb., El., Locr. = **ὑπό**. 135.3 with App.
ὑπαπροσθίδιος Locr., a *previous* citizen, in contrast to a colonist. Cf. 135.3, 165.2
ὕπαρ Pamph. = **ὕπερ**. 12
ὑπό El., Lac. = **ἐπί** with gen. in expressions of dating. 136.11
ὑποδιασύρω Epid. = **διασύρω** *ridicule*
ὑπόθεμα = **ὑποθήκη** *security.* No. 109, note
ὑπτρὸ τᾶς Thess., *just, previously.* 136. 1,10. No. 28.43, note
ὑπτύ Cumae = **ὑπό**. 22 *c*
ὑς Arg. = **οἱ**. 132.4
ὕσταριν El. = **ὕστερον** 12, 133.6
ὑστερομεινvία Thess., **οὐστερομεινία** Boeot. = Att. **ἕνη καὶ νέα** *the last day of the month.* Formed as a pendant to **νεομηνία**
ὕστερος Arc. 58 *d*
ὕσωπος Ceos = **ὕσσωπος**. Semitic loan-word, hence variation in spelling
ὕχῐρος ἡ Cypr. = **ἐπίχειρον**. 25 *b*, 135.8

φάλυρον Arg. = **λάφυρον**. 88
Φανατεύς, Φανοτεύς Delph. 46
φάος. 41.2
φαρθένος Arc. = **παρθένος**. 65
φάρξις Epid. = ***φράξις**. 49.2 *a*
φάρχμα Epid. = **φράγμα**. 49.2 *a*, 66
φάρω Locr., El., Delph. = **φέρω**. 12
φατρία, φάτρα = **φρατρία**. 70.3
φαωτός Delph., *light-gray*. 31, no. 51 C 6, note
φέρνα Epid. = **φέρνη**, but meaning *portion* (for the god)
φερδόσθω Epid. = **φερέσθων**. 140.3 *b*
Φερταλός Boeot. = **Θεσσαλός**. 68.2
φεῶν Dodona = **θεῶν**. 68.5
φήρ Lesb. = **θήρ**. 68.2
φθέραι Arc. = **φθεῖραι**. 80, App. 89.3
φθέρρω Lesb. = **φθείρω**. 74
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φίντατος Dor. = **φίλτατος**. 72
Φίντων, Φιντίας = **Φίλτων, Φιλτίας**. 72
φοινικήια Ion. = **γράμματα**. Cf. Hdt.5. 58. 164.1
φονές Arc. = **φονεύς**. 111.4
φράττω Boeot. = **φράζω**. App. 84 *a*
φρήταρχος Naples = **φρατρίαρχος**. 70.3
φρίν Locr. = **πρίν**. 66
φρονέδι Cypr. = **φρονέωσι**. 59.4
φροντίδδω, φροντίττω Cret. = **φροντίζω**. 84
φυγαδείω El. = **φυγαδεύω**. 161.1. Aor. subj. **φυγαδεύαντι**, 151.1
φύοντες Dodona = **θύοντες**. 68.5
φωνέω Cret. (**πῶνεῖ** etc.) *declare, bear witness.* Cf. **ἀποφωνέω**

χάλκιος Lesb. = **χάλκεος**. 164.6
χάραδος Heracl. = **χαράδρα** *ravine.* Cf. Hom. **χέραδος**
χαρίϝεττᾰν Boeot. = **χαρίεσσαν**. 53, 164.2
χείλιοι Ion. etc. = **χίλιοι**. 76, 117.3
χέλλιοι Lesb., Thess. = **χίλιοι**. 76, 117.3

χερρ- Lesb. = **χειρ-**. **79**
χήλιοι Lac. = **χίλιοι**. **25, 76, 117.3**
χηρ- = **χειρ-**. **25** *b*, **79**
χίλιοι Att. **25** *c*, **76, 117**
χραί(δ)δω El. = **χρήζω**. **84**
χραύζομαι Cypr. = following
χραύομαι Cypr., *border on*. **191**
χρῆα Arc. = **χρέα**. App. **43**
χρῄδδω Meg. = **χρήζω**. **84**
χρεῖσται El. = **χρῆσθαι**. **85.1, 161.2** *a*
χρηίζω (or **χρῆ(ι)ζω**, **37.2**) = **θέλω, βούλομαι**. Especially frequent in insular Doric
χρύσιος Lesb. = **χρύσεος**. **164.6**

ψάφιγμα, ψάφιμμα Cret. = **ψήφισμα**. **142** *a*
ψαφίδδω Boeot., Cret. = **ψηφίζω**. **84**
ψάφιξις Aetol., **ψάφιξξις** Locr. = ***ψήφισις** *act of voting*. Locr. **ἐν ὑδρίαν τὰν ψάφιξξιν εἶμεν** (no. 55.45) = Att. **ψηφίζεσθαι ἐς ὑδρίαν**. **89.1, 142** *a*
ψήφιζμα = **ψήφισμα**. **60.4**

ὦ Dor. etc. = **ὄθεν**. **132.7**
ὠβά Lac. **51**
ὤν = **οὖν**. **25** *d*
ὠνέω Cret. (**ὀνέν, ὠνίοι**) = **πωλέω**. **162.9**
ὡραῖα Coan, *festivals celebrated at a fixed date*. Cf. Hesych. **ὡραῖα . . . τάσσεται . . . ἐπὶ τῶν καθ' ὥραν συντελουμένων ἱερῶν. — ὡραία ἡμέρα ἡ ἑορτή**
ὦρος Cret., Arg. = **ὅρος**. **54, 58** *b*
ὧς Boeot. = **ὥς**. **58** *a*
ὅτι Cret. = **οὗτινος**. **129.3**
ὠτῶ Lac. = **αὐτοῦ**. **33** *a*

CHARTS AND MAP

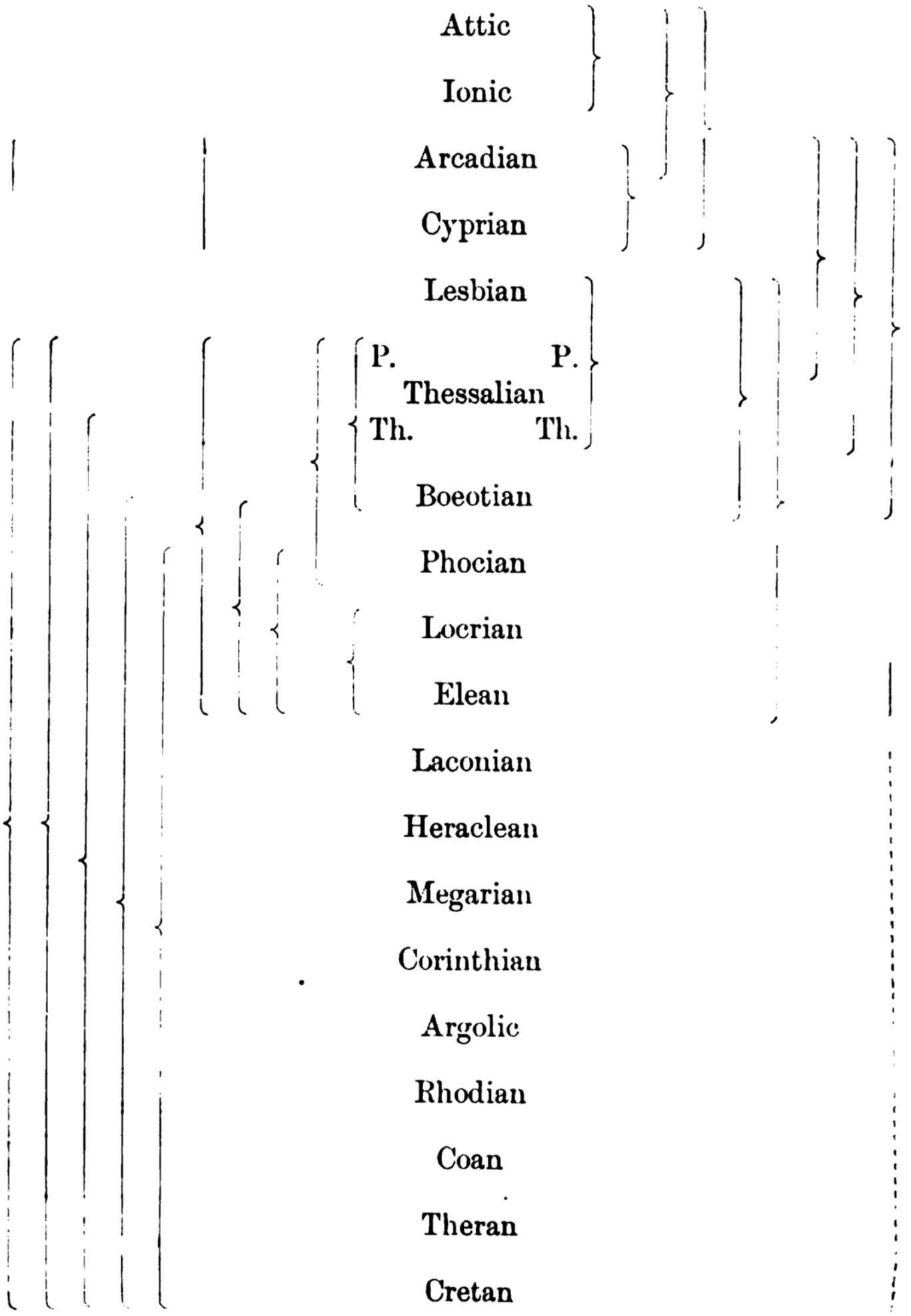
The charts are intended to exhibit, in a form which may be easily surveyed, the distribution of some of the more important peculiarities common to several dialects. Chart I (repeated with slight corrections from the author's article in *Class. Phil.* II, 241 ff.) represents a selection of phenomena which are especially significant for the interrelations of the dialects, and Chart I a is a condensation of the same.

The presence of a given peculiarity is indicated by a cross opposite the name of the dialect and beneath a caption which, like those used in the Summaries, is sufficient to identify the phenomenon, though not always to define it, and should always be interpreted in the light of the section of the Grammar to which reference is made. The cross is sometimes surrounded by a circle as an intimation of some reservation, the nature of which will be understood from the section referred to.

The coloring of the dialect map represents the grouping of the dialects as described above, pp. 1 ff. The mixture in Thessaly and Boeotia is indicated, also the Aeolic streak in the Ionic of Chios. But the various Aeolic and Achaean survivals scattered through West Greek territory are ignored. Along the western coast of Northern Greece the extent of Corinthian influence (see p. 10, note) is so imperfectly known that the coloring of Acarnania and the adjacent region is to be taken merely as a crude suggestion of the speech conditions, and Epirus, from which we have only a few late inscriptions, has been left uncolored.

+	+	+	+	+	+	+	+	+	+	+	+	+	+							δίδωτι	61
+	⊕	+	⊕	+			+	+	+		+	+	+							(ϝ)ίκατι	116
															+	+				πότι = πρός	135.6
															+	⊕				σίτι = τίτι	68.3
															+	⊕				κάτι = καί	134.3
															+	+				ὄνυ = δδε	123
															+	+				dat. w. ἀπό, etc.	136.1
													+	+						ἐμμί, στάλλα, etc.	74–79
												+	+	+						ἴα = μία	114.1
													+	+						antevoc. ι > ϳ	19
												+		+						καλέοντι	143
												+	+							φερίμεν	155.1
												⊕	+	+						ρε = ρι	18
												+	+	+						πέμπτε	68.2
												+	+	+						perf. pple in -ως	147.3
												+	+	+						patr. adj. = gen. sg.	168
									+				+	+						ἀγρέω = αἱρέω	Glossary
					⊕				⊕	⊕	+	+	+	+						ποδέοντι	107.3
														+		+				δέκοτος	6
													+	+	+	+				ὀν(δν) = ἀνά	6
													+	+	+	+				ἀπό = ἀπό	22
⊕	⊕								⊕				+	+	+	+				φλῆμι	157
⊕	⊕			⊕	⊕		⊕					+	+	+	+	+				στρατός	5
+	+	⊕	⊕	+		⊕						+		+		+				πεδά	135.5

CHART I*a*


Attic
Ionic
Arcadian
Cyprian
Lesbian
P.
P.
Thessalian
Th.
Th.
Boeotian
Phocian
Locrian
Elean
Laconian
Heraclean
Megarian
Corinthian
Argolic
Rhodian
Coan
Theran
Cretan

DIALECT MAP
OF
GREECE
Ionic
Aeolic
Achaean
(Arcado-Cyprian)
Doric
North west Greek
MACEDONIA
EPIRUS
IONIAN SEA
CHALCIDICE
THESSALIA
PHTHIOTIS
LOCRIS
PHOCIS
BOEOTIA
ATTICA
ACHAIA
ELIS
ARCADIA
ARGOLIS
LACONIA
MESSENIA
ACARNANIA
LEUCAS
ITHACA
CEPHALLENIA
ZACYNTHUS
CORCYRA
CYTHNOS
MELOS
CYTHERA
Aigai
Pella
Therma
Stagira
Acanthus
Methone
Pydna
Olynthus
Potidæa
Scione
Torone
Thermaic Gulf
Mt. Olympus
Mt Ossa
Mt. Pelion
Larissa
Tempe
Pheræ
Thebes
Pharsalos
Peneus R.
Sepias Pr.
Artemisium
Thermopylæ
Dodona
Ambracia
Ambracian Gulf
Anactorium
Argos
Stratus
Chalcis
Delium
Eretria
Delphi
Chæronea
Mt Parnassus
Mt Helicon
Corinthian Gulf
Patræ
Sicyon
Megara
Decalea
Marathon
Mt. Pentelicus
Mt. Hymettus
Athens
Saronic Gulf
Elis
Cyllene M.
Corinth
Erymanthus M.
Phlious
Nemea
Mycenæ
Argos
Epidaurus
Trœzen
Hermion
Olympia
Mantinea
Tegea
Lepreon
Ithome
Sparta
Pylos
Acritas Pr.
Tænarum Pr.
Malea Pr.
Cydonia
Alpheus R.
Peneus R.
Acheron R.
Eurotas
20
21
22
23
24
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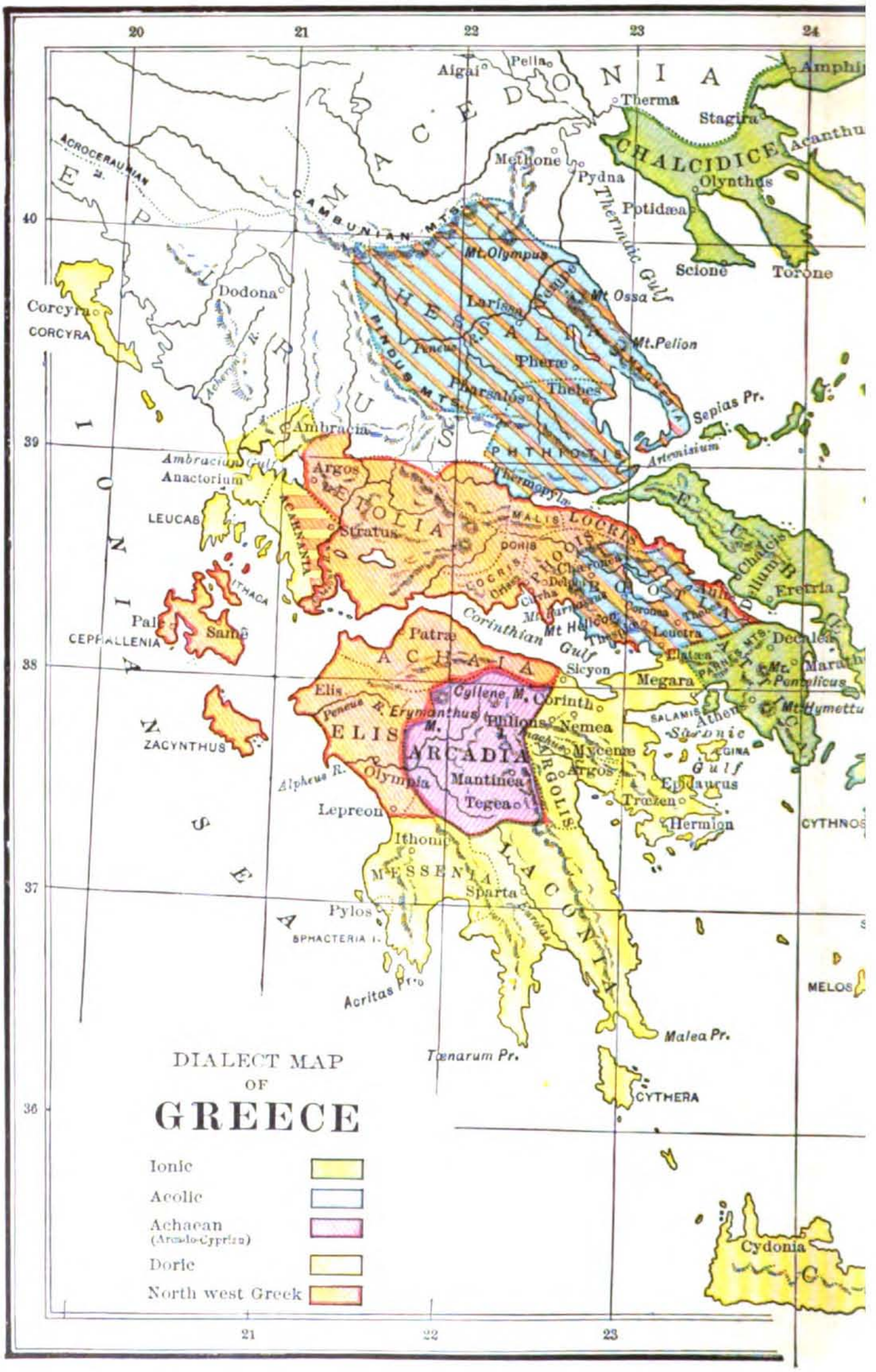
39
38
37
36

SYMPLEGADES
Selymbria
Byzantium
Chalcedon
Perinthus
25
26
27
DORISCUS
THASOS
SAMOTHRACIA
CHERSONESUS
Sestus
Aegospotami
Lampsacus
Cyzicus
Mt. Athos
IMBROS
Abydos
40
LEMNOS
Hellespontus
Ilium or Troy
Sigeum
Antándrus
Methymna
LESBOS
Mytilene
Atarneus
39
SCYROS
Pergamus
Cyme
Phocæa
Magnesia
Hermus R.
Smyrna
Sardis
PHRYGIA
CHIOS
Chios
Clazomenæ
Erythræ
Teos
Lebedos
38
ANDROS
SAMOS
Samos
Colophon
Ephesus
Mæander R.
ICARIA
TENOS
Priene
Mycale Mt.
Miletus
SYROS
DELOS
PAROS
NAXOS
Halicarnassus
37
AMORGOS
COS
Cnidus
THERA
RHODES
Lindus
36
CARPATHUS
Cnossus
Ida M.
Gortyna
Dicte M.
27
33
34
CYPRUS
35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Pylos
Acritas Pr.
Malea Pr.
Tænarum Pr.
Corinthian Gulf
Saronic Gulf
Thermaic Gulf
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Mt. Parnassus
Mt. Pentelicus
Mt. Hymettus
Mt. Cyllene
Mt. Erymanthus
Alpheus R.
Peneus R.
Acheron R.
Eurotas
Pindus Mts.
Cambunian Mts.
Parnes Mts.
Ionian Sea
Aegean Sea
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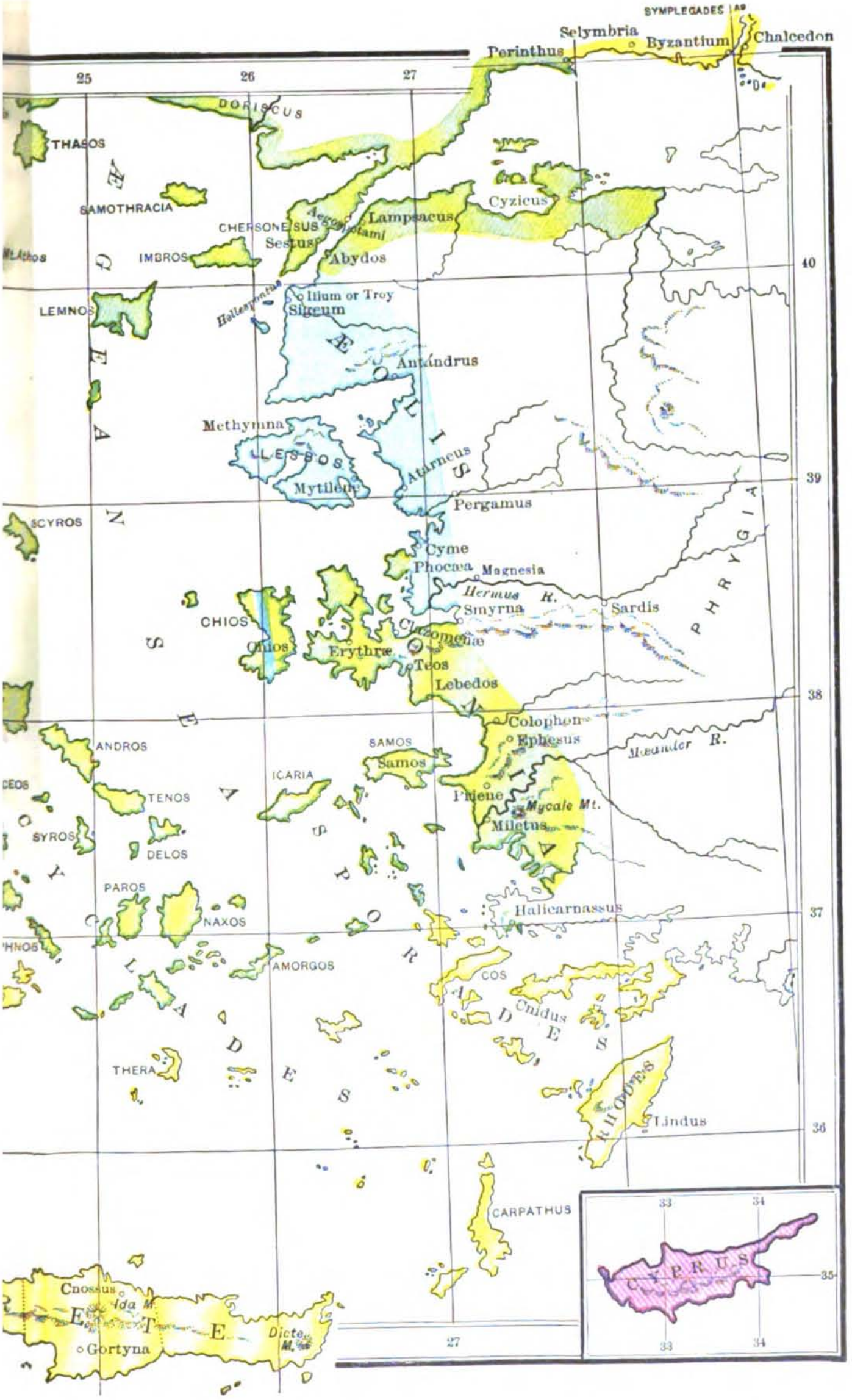
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